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AN

Historical, Critical, Geographical, Chronological, and Etymological

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In THREE VOLUMES.

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With PREFACES proper to each PART.

Written originally in *French,*

By the Reverend Father Dom AUGUSTIN CALMET, *a* BENEDICTINE *Monk, Abbot of* Senones.

And now Translated into *English,* from the Author's last Edition, with occasional REMARKS, by

SAMUEL D'OYLY, M. A. late Fellow of *Trinity-College* in *Cambridge,* and Vicar of St. *Nicolas, Rochester:*

AND

JOHN COLSON, M. A. F. R. S. and Vicar of *Chalk* in *Kent.*

VOL. I.

LONDON:

Printed for *J. J.* and *P. Knapton, D. Midwinter* and *A. Ward, A. Bettesworth* and *C. Hitch, J. Pemberton, J. Osborn* and *T. Longman, C. Rivington, F. Clay, J. Batley, R. Hett,* and *T. Hatchett.*

MDCCXXXII.

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THE

TRANSLATORS PREFACE.

THE Publick is at last presented with a Work, which has been long promised, and had been delivered much sooner, if the Persons concerned in it had not been solicitous to procure an Impression of it in English, *from the last and most perfect Edition of the Original. The Author thought proper to enlarge his first Design with the Addition of two Volumes, published under the Title of a Supplement, distinct from the two former Volumes; with which these were afterwards incorporated, the new Articles inserted in their proper Places, and the Improvements of the rest disposed according to the References in the Supplement, so as to make one entire Work, reduced under one and the same Alphabet.*

How much Delay must have proceeded necessarily from every Variation in the Author's Scheme will be easily imagined by the Reader; who now the whole is at last finished, will, we hope, receive with Candour what is here offered to him with Respect. We shall not, according to the general Humour of Translators, grow tedious with excessive Commendations of our Original: But we may be permitted to acknowledge that Merit in Father Calmet *which all the World allows him; and concur with the Learned of all Opinions and Persuasions, in declaring, that he has applied Abundance of good Literature to the Service of Religion, in clearing obscure Passages of the sacred Writings, in reconciling Difficulties and appearing Contradictions, in examining Original Texts, and in performing all the Offices of a judicious Historian, Critick, and Commentator.*

While we are doing this Piece of Justice to our Author, we do not forget that he is of a different and very dangerous Communion; but St. Jerome *has taught us this Lesson**, bonis adversariorum, si honestum quid habuerint, non est detrahendum. *The Reason of which Proceeding is so agreeable to natural Equity, that we are sure a more partial Behaviour, on the score merely of a Diversity of Sentiments, would be very inexcusable to Men of ingenuous and free Spirits.*

We have not therefore maimed him by retrenching or disguising any thing delivered by him; but in those Articles which have a more immediate Relation to the peculiar Tenets of his Church, we have faithfully expressed his Sense of them, without any Apprehension of spreading the Infection of such Errors as an ordinary Capacity may discover, and every intelligent Protestant is able to confute.

Not that we have been absolutely negligent in this particular; some little Memorandums being added in the Margin, at all proper Opportunities, in order to awaken the more unwary Reader, and arm him against Surprizes; as well as to declare our own Dislike of such corrupt Inno-

* Hieron. Ep. 65. ad Pam. & Ocean.

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ERRATA:

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AN

Hiſtorical, Critical, Chronological, Geographical and Literal DICTIONARY OF THE BIBLE.

A.

A, A. This is what we meet with in ſeveral Places of the Vulgate Bible, *viz.* *Jer.* i. 6. and xiv. 13. in *Ezek.* iv. 15. xx. 49. and in *Joel* i. 15. In all which Paſſages, *A, a, a,* are to be underſtood in the Way of Exclamation, as if it were ſaid, *Alas, alas, alas!* In *Jer.* i. 6. *Et dici a, a, a, Domine Deus, ecce neſcio loqui qui puer ego ſum.* This one might think to be the ſtammering of a Child that cannot ſpeak diſtinctly. But the *Hebrew* reads only *ahah*, or *heu*, once without Repetition; and after the ſame Manner, in *ch.* xiv. 13. as well as in the Places above cited from *Ezekiel* and *Joel.* So that in all theſe Paſſages the Tranſlation ſhould be *Alas!* without ſaying any thing more.

A. The Apocryphal Goſpel concerning the Infancy of *Jeſus Chriſt*[a], informs us that the Schoolmaſter who had requeſted our Saviour might be ſent to him, was preparing to ſhew him his Alphabet, but that *Jeſus* repeated it all entire to him before he had learnt it of him, and began even to explain the Prophets to him. Another Copy of the ſame Goſpel imports, that his Maſter having pointed out to him the Letter *a*, or *Aleph*, Jeſus deſired to know of him what the Letter *Aleph* meant; that is to ſay, he asked him the myſterious Signification of it; and as his Maſter was reproving him with Threats, Jeſus diſcourſed to him concerning the ſeveral Letters of the Alphabet, of their Figures-

[a] Apocryph. N. T. & Fabricio, Edit. p. 166, & 207.

[illegible]

AARON IN HIS HIGH-PREISTS HABIT . according to Braunius .

1. The Linnen Tiara, or Bonnet of ye Preists .
2. The Head-band of the Preists .
3. The Highpreists Hat, with the twisted Cap and Plate of Gold.
4. The Highpreists Under-cap and Head-band, like that of the other Preists .
5. The Plate of Gold with its Flowers according to the learned H. van de Wall.
6. The Plate of Gold, according to Villalpandus
7. The Same according to Braunius .
8. The High-preists Ornaments for his Head with his Hat & Golden Plate according to Villalpandus

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with *Abraham.* They affirm him to be the Author of the Books which they call *Zend* *, *Pazend*, and *Vostha*, wherein all Points of their Religion are comprehended [y]. But we have said enough of these spurious Books.

ABSALOM, the Son of *David*, born of *Maachah*, the Daughter of *Talmai*, King of *Geshur*, was, according to the Scripture, the most beautiful Man in all *Israel*, and had the finest Head of Hair. (2 Sam. xiv. 25.) When he had his Hair cut, which he had once a year, because it was heavy, and incommoded him, it weighed two hundred shekels by the King's weight; which two hundred shekels may be computed to be about one and thirty Ounces, which is indeed pretty extraordinary, but by no means is incredible; since by the relation of Perriwig-makers, there are some Women who have two and thirty ounces of Hair upon their Heads [z]. *Absalom* had a Sister named *Tamar*, who also was extremely handsome. *Amnon*, the Son of *David*, but not by the same Mother, conceived so violent a Passion for his Sister, that it made him languish away exceedingly. He prevailed with the King to let *Tamar* come into his chamber, and prepare something for him to eat. While she was there he ravished her, and then dismissed her with Reproach and Shame.

(2 Sam. xiii. In the Year of the World 2972, before J. C. 1028, before the vulgar Æra 1032.) *Absalom* received her into his House, and resolved to revenge the outrage offered to his Sister. He took no notice of it to *Amnon*, expecting perhaps that the King his Father should punish so wicked an Attempt. Two years after, *Absalom* going to a Sheep-shearing at *Baal-hazor*, near *Ephraim*, invited the King thither, with all the Royal Family. *David* excused himself, but, pressed by *Absalom*'s Entreaties, he consented that *Amnon* and his Brethren should go. When they were warmed with Wine, *Amnon*, by *Absalom*'s Direction, was assassinated; (In the Year of the World 2974, before J. C. 1026, before the vulgar Æra 1030.) upon which the King's Sons fled immediately to *Jerusalem*. *Absalom*, for his part, retired to King *Talmai*, his Mother's Father in the Country of *Geshur*: There he continued for three Years, in all which time *David* gave himself no trouble in pursuing him; but *Joab*, *Absalom*'s Uncle, observing a Fondness in the King's Heart for his Son, found means by the Interposition of a Woman of *Tekoah*, who spoke to the King to procure his Consent for *Absalom*'s Return. (2 Sam. xiv. In the Year of the World 2977, before J. C. 1023, before the vulgar Æra 1027.) *Absalom* came back therefore to *Jerusalem*, but *David* would not suffer him to come into his Presence. He continued thus for two Years in Disgrace, at the end of which Time he sent for *Joab* with a purpose of engaging him to intercede with the King on his behalf; but he refusing to come. *Absalom* commanded his Servants to set fire to a Field of Barley belonging to him, which he being informed of, he came and made his complaints to *Absalom*: (In the Year of the World 2979, before J. C. 1021, before the vulgar Æra 1025.) *Absalom* confessed that this was done by his Orders, with the hopes only of having an opportunity thereby to desire his Mediation with his Father, to intreat the King intirely to forgive him, and admit him to his Presence. *Joab* went, and related all that had passed to *David*, who order'd *Absalom* to be introduced, immediately embraced him, and received him into favour as before.

After this *Absalom* set up a magnificent Equipage, looking upon himself as presumptive Heir to the Crown; (2 Sam. xv.) and every morning he came constantly to the Palace-gate, calling all those who had any business, and came to demand justice of the King, saying, *Whence are you?* and when they had reported their Business, he told them, *Your Matters indeed seem good and right, but there is no Man deputed of the King to hear you: O that I were made Judge in the Land, that every Man which hath any Suit or Cause, might come unto me, and I would do him justice!* And when any Man came nigh to do him reverence, he put forth his Hand, and took him and kissed him. He was thus for four Years preparing the Minds of the People, and winning by degrees upon them; and when he thought he might declare himself, he desired permission from the King to go to *Hebron*, under pretence of performing some Vow there, which he had made during his Abode at *Geshur*. (The Text reads 40 Years, but several Latin MSS. *Josephus*, and *Theodoret*, read 4 only. This happened in the Year of the World 2980, before J. C. 1020, before the vulgar Æra 1024.)

He went therefore to *Hebron*, attended by two hundred Men, who followed him in the Simplicity of their Hearts, without having the least Knowledge of his wicked Design. At the same time he sent particular Persons, whom he had made his own intirely, throughout all the Tribes of *Israel*, with Orders to sound the trumpet

the Religion of Abraham. —— *Not only the* Jews, Magians, *and* Mahometans, *but the* Sabians, *and also the* Indians, *all challenge him to themselves, at the great Patriarch and Founder of their several Sects, every one of them pretending that their Religion is the same which* Abraham *professed, and by his Reformation established among you; and to restore this Reformation was all that* Zorastres, Mahomet, *and the Author of the* Sabian *Sect, whoever he was, pretended to.*

* *Dr.* Prideaux *calls this Book* Zendavista, *and by contraction* Zend. *The Vulgar he says pronounce it* Zundavestow *and* Zund. *The Word originally signifies* a Fire-kindler, *which Name the Impostor gave it, because, as he pretended, all that would read this Book and meditate thereon, might from thence, as from a Fire-kindler, kindle in their Hearts the Fire of all true Love for God and his holy Religion.* —— *This Book* Zoroastres *pretended to have received from Heaven, as* Mahomet *his* Alcoran, *and in every Oratory and Fire-Temple a Copy of it is kept at this Day in the old* Persian *Language, out of which at certain stated times the Priests read a Portion of it to the People.* Prid. Connect. &c. P. 1. B. iv.

[y] Herbelot's Bibliot. Orient. p. 16.

[z] See M. *le Pelletier* of *Roan*, his Dissert. upon the Weight of *Absalom*'s Hair. The Journal of *Trevoux*, 1702, p. 176.

ABSALOM'S TOMB.

pet, and publish every where that *Absalom* was King at *Hebron*. Hereupon there was very soon a great resort of People to him, and *Absalom* was acknowledged by the greatest part of *Israel*. *David* was informed of *Absalom*'s Revolt, and that all *Israel* was of his Party; *David* therefore and his Officers fled from *Jerusalem*, leaving no other Guard in the Palace but the King's Wives. *Absalom*, without loss of time, went directly to *Jerusalem*, where he was received without any Resistance. *Abitophel* advis'd him publickly to abuse his Father's Concubines, that all the People might comprehend by this Action that the Breach was without hopes of Reconciliation, and might continue firm to him, without any thoughts of returning to their Obedience. (2 Sam. xvi.)

At the same time *Abitophel* proposed to *Absalom* that some Troops might be sent in pursuit of *David*, that so he might be quite oppress'd before he had leisure to look about him, and gather strength; but *Husbai*, *David*'s Friend, who pretended to be of *Absalom*'s Party, diverted him from this Council, and gave notice of it secretly to *David*, advising him to pass the *Jordan* with all diligence, and throw himself into some place of Defence, where he might be able to secure himself. *David* therefore retired to *Mahanaim*, which was before the Residence of *Ishbosheth*, the Son of *Saul*, and there received several Reinforcements from those who continued faithful to him. (2 Sam. xvii.)

Absalom the next day marched against *David* with all his Forces, and having cross'd the River *Jordan*, dispofed himself to attack the King his Father. *David* on his part order'd his Troops to march out of the City under the Command of *Joab*; and both Sides engaging, *Absalom*'s Army was routed, and cut in pieces: twenty thousand were killed upon the Spot, the rest saved themselves by flight. *Absalom* was mounted on a Mule, and as he fled into the Forest of *Ephraim*, and was passing under a large Oak with very thick Boughs, his Head was intangled in the Branches, and his Mule going on swiftly, he hung between Heaven and Earth. (2 Sam. xviii.)

A Soldier seeing him in this Condition, gave intelligence of it to *Joab*, who ask'd him why he did not kill him; and the Man answered, *Tho' I should receive a thousand Shekels of Silver in mine Hand, yet would I not put forth mine Hand against the King's Son; for in our hearing the King charged thee and* Abishai, *saying, Beware that none touch the young Man* Absalom. Then said *Joab*, *I may not tarry thus with thee*; and he took three darts in his Hand, and thrust them through the Heart of *Absalom*. And while he was yet breathing, and hanging on the Oak, ten young Men that bare *Joab*'s Armour, compassed about, and smote him and slew him. His Body was carried off, and thrown into a great Pit which was there in the Wood, and a large Heap of Stones was laid upon him.

Now *Absalom* in his Life-time had erected a Pillar in the King's Valley, saying, *I have no Son, and this shall be a Monument to perpetuate my Name*. He called the Pillar therefore after his own name, and it is called unto this day *Absalom*'s Place. This is what the Author of the Books of *Samuel* tells us. There is a Monument shewn at present Eastward of *Jerusalem*, in the valley of *Jehosaphat*, which is said to be this of *Absalom*'s. After the death of *Absalom*, the Scripture says, *They took him, and cast him into a great Pit in the Forest* (of *Ephraim*, where the Battle was fought) *and laid a very great Heap of Stones upon him*, &c. (2 Sam. xviii. 17.) From hence it might be concluded that he remained buried under these Stones; but we may believe with more probability, that *David*, who lamented him with such excessive grief, remov'd him from thence, in order to have him laid in the Sepulchre belonging to the Kings, or perhaps some where about the place where the Monument which is still at this day shewn to Travellers, was dug in a Rock.

It is a little Chamber wrought with a Chisel out of one piece of Rock, standing apart at some little distance from the Mountain, being a Square of eight paces from out to out. The inside of this Cabinet is all plain, but the outside is adorn'd with some Pilasters of the same kind of Stone. The upper part or Covering is made in the form of a Conick Pyramid, pretty high and large, with a kind of Flower-pot upon the Top. The whole is about four or five Fathoms in height; the Pyramid is composed of several Stones, but the Monument itself is square, and cut out of one Block of Stone.

This may be very well called the Pillar or Hand of *Absalom*; for the *Hebrews* give every thing the name of *Pillar* which is set up for a Monument, and call every thing by the name of *Hand* which is made use of to shew and preserve the Memory of any thing. For example, that which *Saul* erected on Mount *Carmel*, to perpetuate the Remembrance of his Victory against the *Amalekites*, is called *Hand*. (1 Sam. xv. 12.) And *Moses*, in the Book of *Exodus*, seems to allude to something like this, when after the Battle with the *Amalekites*, he says, that *the Hand is upon the Throne of the Lord*, as a Monument of their Malice, and of the Vengeance which God by reason thereof, would one day take on them. (Ex. xvii. 16.) *Josephus*, speaking of *Absalom*'s Monument[a], says it was a marble Column, distant

[a] Joseph. Antiq. l. 7. c. 9.

tant about two furlongs, or three hundred paces from *Jerufalem*. Travellers affure us, that all who pafs by *Abfalom's* Pillar throw a Stone at it, to fhew theft abhorrence of the Son's Rebellion againft his Father. There is fo great a Heap of Stones near it that they almoft hide the lower part of this Monument.

2 Sam. xviii. 18. The Scripture feems to intimate, that when this Prince erected it, he had no Children. It is faid however four Chapters before that he had three Sons and one Daughter of exceeding beauty, whofe name was *Tamar*: But there is fome probability that thefe Children, at leaft the Sons, did not live; for there are perfons who believe that *Tamar* his Daughter married *Rehoboam*, King of *Judah*. The death of *Abfalom* happened in the year of the World 2980, before Jefus Chrift 1020, before the vulgar Æra 1024.

2 Sam. xiv. 27.

Obfervations upon Abfalom's *Defeat by* David's *Army in the Foreft of* Ephraim. 2 Sam. xviii.

The order and difpofition of the two Armies, as defcribed by the Defigner, do not agree entirely with my notions of this matter. The Action was in a foreft, where the Troops were ranged, not according to the order ufual at that time, but according to the nature of the Ground, which muft have been a rule to the Combatants. Here one would believe that the Battle was fought in a plain. *The Army marched in order of Battle againft* Ifrael, fays the Scripture, *and the Battle was in the wood of* Ephraim; which proves that there were fome few trees in this place, where formerly there had been an Engagement, wherein *Gideon* got the better of *Zeb* and *Zebah*. Here is a paffage which deferves our Obfervation: *Confiderato David populo fuo, conftituit fuper eos Tribunos & Centuriones.* *David* having reviewed his People, fet Tribunes and Centurions over them. In this there was nothing new; the *Jewifh* Armies, as well as thofe of other *Afiaticks*, were divided into Regiments, and thefe into Companies, and the Companies were fubdivided into three parts. *David* was not the firft who introduced this difcipline, and thefe Subdivifions among his troops, the Captains over hundreds, and Commanders of thoufands, whom the Vulgate calls *Tribunos & Centuriones*. This would induce me to believe that *David* had been deferted by the greateft part of his Forces and principal Officers, who were gone over to *Abfalom's* Party; fo that this Prince was obliged to levy a new Army, to diftribute it into Regiments of a thoufand, which he fplit into Companies of an hundred each, which proves that his Army was much more numerous than *Jofephus* [b] allows, who tells us that it confifted of no more than four thoufand men. Dom *Calmet* is of *Grotius's* opinion, which is oppofite to that of *Jofephus*: *For*, fays he, David *never would have hazarded a Battle, if his Army had been fo much inferior in number to that of his Enemies.* This however does not prove that he actually did not run this hazard, becaufe we every day fee fmall Armies beat others that are more numerous, when they happen to be commanded by able Generals; and *Joab*, who was a very great Captain, risked very little by encountring Generals of much lefs experience and capacity for Command. I am very well perfuaded that *David's* Army was a great deal inferior to that of the Rebels. The Scripture fays nothing of the difpofition of the two Armies in the Foreft; it only tells us that David *marched in order of Battle againft* Ifrael. The wood and the nature of the Country would fcarce have permitted him to draw up in a parallel line: it is my opinion that they engaged in Bodies and fmall Detachments; and as *David's* Army was doubtlefs not by half fo ftrong as the other; he muft have left large intervals between the feveral Bodies, becaufe they fought independently of one another, by reafon of the extraordinary depth of the Files, and particularly when they were fo far exceeded on their wings, without troubling themfelves about being broken, whatever intervals they left between them. *Abfalom* was defeated, and his Army cut in pieces, *and twenty thoufand Men were left upon the fpot*. I fhould not be furprized to find that four thoufand Men, to keep to *Jofephus's* computation, fhould overcome a great Army, but I fhould be fcarce able to comprehend how fo fmall a number could kill twenty thoufand.

2. Absalom, of *Jerufalem*, induced *Manahem*, the Son of *Judas* the *Galilæan*, to think of making himfelf King of the *Jews* [c], in the twelfth year of *Nero's* Reign, and the fixty fixth of the vulgar Æra.

3. Absalom, Uncle and Father-in-law to *Ariftobulus*, King of the *Jews*. He was made prifoner by *Pompey* at the Siege of *Jerufalem* [d], in the year of the World 3941, before Jefus Chrift 59, before the vulgar Æra 63.

ABSALON, the Ambaffador of *Judas Maccabæus* to *Lyfias*, General of *Antiochus's* Army, who was firnamed *Eupator*, 2 *Macc.* xi. 17.

ABSTINENCE. Many are of opinion that the Men who lived in the firft Ages of the World, before the Deluge, abftained from Wine and Flefh meats, becaufe the Scripture exprefly takes notice that *Noah* after the Deluge began to plant a Vineyard, and that God permitted him to eat Flefh; whereas he gave *Adam* no Gen. ix. 20.
other food than Herbs and the Fruits of the Earth. But the contrary opinion is Gen. ii. 16. iii. 17, 18, 19.
fupported

[b] Jofeph. Antiq. l. 7. c. 9. [c] Jofeph. de Bello, l. 2. c. 33. [d] Jofeph. Antiq. l. 14. c. 8.

ſupported by many learned Interpreters, who believe that the Men who lived before the Deluge denied themſelves none of the pleaſures of wine and good cheer, and the Scripture in few words intimates enough to convince us to what an exceſs of Corruption they were grown, when it tells us, that *all Fleſh had corrupted his way upon the Earth*; [Gen. vi. 11, 12.] and that if God had not permitted them to uſe either Fleſh or Wine, they wou'd have taken very little notice of his Prohibition.

The Law ordained that the Prieſts ſhould forbear the uſe of Wine during all the time of their being imployed in the ſervice of the Temple. [Lev. x. 9.] The ſame Abſtinence was enjoined the *Nazarites* for the whole time of their *Nazariteſhip* or Separation. [Numb. vi. 3.] The *Jews* abſtain from ſeveral ſorts of Animals, whereof we have ſpoken under the general Article ANIMALS. St. *Paul* ſays that Wreſtlers abſtain *from all things*, in order to obtain a corruptible Crown; [1 Cor. ix. 25.] that is to ſay, they abſtain from every thing which may weaken them: And in his Epiſtle to *Timothy*, he blames certain Hereticks who condemned Marriage, and the uſe of thoſe Meats which God hath created. [1 Tim. iv. 3.] Among the primitive *Chriſtians* ſome denied themſelves the uſe of ſuch Meats as were prohibited by the Law, and Fleſh that had been ſacrificed to Idols. Others looked with contempt upon theſe Acts of Forbearance, as unprofitable, and made uſe of that liberty which Jeſus Chriſt had procured for his Followers. St. *Paul* has laid down very wiſe rules as to this particular, whereof we have an account in his Epiſtles to the *Corinthians* and *Romans*. [1 Cor. viii. 7, 10. & Rom. xiv. 1, 2, 3.]

The Council of *Jeruſalem*, which was held by the Apoſtles, enjoins Believers converted from Heatheniſm to abſtain from Blood, from Meats ſtrangled, from Fornication and Idolatry. [Acts xv. 20.]

St. *Paul* requires the faithful to *abſtain from all appearance of Evil*; [1 Theſſ. v. 22.] and with much ſtronger reaſon from every thing which is really evil, and contrary to Religion and Piety.

ABUBUS, the Father of *Ptolomee*, by whoſe procurement his Father-in-law *Simon Maccabæus* was aſſaſſinated in the Caſtle of *Docus*, 1 *Mac.* xvi. 11, 12, *&c.* In the Year of the World 3869. before J. C. 131. before the vulgar Æra 135.

ABUMA, a City of *Judah*, the place of *Zebudah*'s Birth, the Mother of King *Jehoiakim*[a]. But in the ſecond Book of *Kings* this City is called *Rumah*. [2 Kings xxiii. 36.]

ABYSS, or *Deep*. Hell is called by this name in Scripture; as are likewiſe the deepeſt parts of the Sea, and the Chaos, which in the beginning of the World was covered with Darkneſs, and upon which the Spirit of God moved, *Gen.* i. 2. [Luke viii. 31. Rom. x. 7. Rev. ix. 1. xi. 7. &c. Gen. vii. 11. Ex. xv. 5. & alibi paſſim.]

The ancient *Hebrews*, as well as the generality of the Eaſtern People at this day, were of opinion that the Abyſs, the Sea and Waters encompaſſed the whole Earth; that the Earth was as it were immerſed, and floating upon the Abyſs, almoſt, ſay they, like a Water-melon ſwimming upon and in the Water, which covers a ſmall moiety of it. Farther, they believed that the Earth was founded upon the Waters, or at leaſt that it had its Foundation on the Abyſs. [Pſ. xxxiii. 2. xxxv. 6.] Under theſe Waters, and at the bottom of this Abyſs, the Scripture repreſents the Giants to be groaning and ſuffering the puniſhment of their Sin: There the *Rephaims* are confined, [Job xxv. 5.] thoſe old Giants, who when they were living made the People round about them tremble. Laſtly, in theſe dark Dungeons it is, that the Prophets deſcribe to us the Kings of *Tyre*, *Babylon*, and *Egypt* to be lying down and buried, yet alive and expiating the guilt of their pride and cruelty. [Prov. xi. 18. ix. 18. xxi. 16. Pſ. lxxxvii. 11. lxx. 20. Iſai. xxvi. 14. Iſai. xiv. Ezek. xxviii. 10. xxxi. 18. xxxii. 19.]

Theſe depths are the abode of Devils and wicked Men: *I ſaw*, ſays St. *John* in the *Revelations*, *a Star fall from Heaven, and to him was given the key of the bottomleſs Pit. And he opened the bottomleſs Pit, and there aroſe a ſmoke out of it, as the ſmoke of a great furnace which obſcured the Sun and Air; and there came out of the ſmoke locuſts which ſcattered themſelves over the whole Earth.... And they had a King over them which is the Angel of the bottomleſs Pit, whoſe name is the Deſtroyer.* [Rev. ix. 1, 2, 11.] And in another place, the Beaſt is repreſented to us as aſcending out of the bottomleſs pit, and making War againſt the *two Witneſſes of God*. [Rev. xi. 7.] Laſtly, *the Angel of the Lord deſcends from Heaven with the key of the bottomleſs Pit, and a great chain in his hand. He laid hold on the Dragon that old Serpent, which is the Devil and Satan, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more till the thouſand years ſhould be fulfilled; and after that he ſhould be looſed a little ſeaſon.* [Rev. xx. 1, 3.]

Fountains and Rivers, in the opinion of the *Hebrews*, are derived from the Abyſs or Sea. They iſſue from thence thro' inviſible channels, and return thither thro' others of their own forming upon the Earth. [Eccl. i. 7.] At the time of the Deluge the depths below, or the waters of the Sea, broke down their Banks, the fountains forced their Springs, and ſpread over the Earth, while at the ſame time the Cataracts of Heaven were opened, and overflowed the whole World. [Gen. viii. 11.]

The Abyſs which covered the Earth in the

[a] Joſeph. Antiq. l. 14. c. 8.

the beginning of the World, and was put in agitation by the Spirit of God, or by Gen. i. 2. an impetuous Wind, this Abyss was so called by way of anticipation, because it afterwards composed the Sea, and the Waters of the Abyss issued from it, and were formed by the flowing of it: or if you please, the Earth sprung up out of the midst of this Abyss, like an Island rising out of the Sea, and appearing suddenly to our Eyes, after having been for a long time conceal'd under water.

ACABARES or *Chabares*, was a Castle or City situated upon a Rock, which *Josephus* fortified during the War between the *Jews* and *Romans*[t].

Gen. x. 10. ACCAD, a City built by *Nimrod*, the situation whereof is not very well known. The Septuagint read it *Archad*; whereupon it is conjectured that it was situated upon the River *Argad* in the *Sittacene*.

ACCHO, called since *Ptolemais*, lay north of Mount *Carmel*, with a Harbour to the Sea. It fell to the Tribe of *Asher*, Judg. i. 31. vide & Jos. xix. 25 in Græco. upon the division. They who were employed in the holy Wars called it *Acra*. The River *Belus* falls into the *Mediterranean* at the foot of *Accho*, towards the North of this City. The *Israelites* would Jud. i. 31. not extirpate the Inhabitants of *Accho*; and it continued in the hands of the *Canaanites*, or *Phœnicians*. It is often mentioned in the Books of the *Maccabees* under the name of *Ptolemais*.

ACELDAMA, or rather *Chakel-dam*[g], Mat. xxvii. 8. Acts i. 19. the inheritance or portion of Blood; by this name was that Field called which the Priests purchased with the thirty pieces of Silver that had been given to *Judas Iscariot*, as the price of *Jesus Christ*'s Blood. *Judas* having brought this Money back into the Temple, and the Priests not thinking it was lawful to make use of it for the service of so holy a Place, because it was the price of Blood, they bought a Potter's Field with it to be a Burying-place for Strangers. This Field was shewn in St. *Jerom*'s time South of *Jerusalem*; and is still at this day shewn to Travellers. The place is very small, and covered with an arched roof, under which the Bodies that are there deposited, are, they say, consumed in less than three or four days. *Drutmar*, a Monk of *Corbie*, says, that in his time there was an Hospital in this place for the entertainment of *French* Pilgrims, in their Journey to the Holy Land.

ACHAIA, a Province of *Greece*, whereof *Corinth* was the Capital. St. *Paul* Acts xviii. 12. preached at *Corinth*, and in *Achaia*. The Acts of St. *Andrew* relate how he suffered Martyrdom in the same Province.

ACHAICUS, a Disciple of St. *Paul's*, whom this Apostle recommended in a peculiar manner to the *Corinthians*. We know nothing particular of *Achaicus's* 1 Cor. xvi. 15, 17. Life. He, with *Stephanus* and *Fortunatus*, was the Bearer of St. *Paul's* first Epistle to the *Corinthians*, in the 56th Year of J. C.

ACHAN, the Son of *Carmi*, of the Tribe of *Judah*, having discovered a Scarlet Cloak, an Ingot of Gold, and two hundred Shekels of Silver among the Spoils of *Jericho*, took and concealed them, against the express prohibition of God, who had cursed the City of *Jericho*, and devoted it to ruin, without reserving the least thing belonging to it. Some days Josh. vi. 17. after *Joshua* sent three thousand Men to take the little Town of *Ai*, which was Josh. vii. 1, 2, 3. three or four Leagues distant from *Jericho*. But they were charged by those of *Ai*, and obliged to fly. However, the loss was not great, thirty six only of the *Israelites* being killed in the Action; but notwithstanding their loss was so inconsiderable, they were much discouraged. In the Year of the World 2553, before J. C. 1447, before the vulgar Æra 1451. *Joshua* and the Elders rent their Clothes, and put dust upon their Heads[*], crying to the Lord, and conjuring him not to forsake his People in the midst of their Enemies. Then the Lord said unto *Joshua*, Get thee up, why liest thou upon thy face? *Israel* hath sinn'd, and they have also transgressed my Covenant; for they have taken of the accursed thing, they have stolen and dissembled also, and they have put it even amongst their own Stuff: Therefore I will be with you no more, unless ye destroy the accursed from among you. Up, sanctify the People against to morrow, the lot shall discover him who is guilty of this Crime, and he shall be burnt, with all that belongs to him.

The next day therefore *Joshua* assembled all the Tribes of *Israel*, and having cast lots, the lot fell upon the Tribe of *Judah*, then upon the Family of *Zarhi*, then upon the House of *Zabdi*, and last of all upon the Person of *Achan*; to whom *Joshua* said, *My Son give glory unto the Lord, confess your fault, and declare what you have done, without concealing any thing.* *Achan* replied, *It is true that I have sinned against the Lord, and look what I have done.* Having seen among the spoils a scarlet Cloak, and two hundred Shekels in Silver, with an Ingot of Gold, of fifty Shekels in weight, I took them and laid them in a pit which I dug for this purpose in

[t] Lib. 2. de bello, c. 25. Vide & in ejus vita p. 1013. [illegible] [g] חקל דם or חלק דם, Hæreditas Sanguinis.

[*] *This was an expression of Sorrow in use among the Ancients almost generally, and not peculiar to the* Jews; *that it was so among the old* Latins, *appears from those Lines of* Virgil,

———It scissâ veste Latinus,
Conjugis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans. *Æneid. lib.* 12

in my Tent. *Joshua* immediately sent some People to *Achan's* tent, who found there what he had mentioned; and having produced the things in the presence of all the *Israelites*, they laid them out before the Lord. Then *Joshua* and all the People taking *Achan*, with what had been discover'd in his tent, the Gold, Silver, and Furniture, his Sons and Daughters, his Oxen and his Asses, his very tent, and every thing belonging to him, brought all into the valley of *Achor*, and said to *Achan*, *Since thou hast troubled us, the Lord shall trouble thee this day*; then they stoned him, with all those of his Family, whom they presumed to have been accomplices in his Crime; and all that he had was consumed with Fire. They laid together a great heap of Stones upon him, which remains there to this day. This is the account given by the Author of the book of *Joshua*. This fell out in the year of the World 1553, before Jesus Christ 1447, before the vulgar Æra 1451. The place where *Achan* was stoned was afterwards called the *Valley of Achor*, and lies to the north of *Jericho*.

ACHARIS, is a *Greek* word[h], which signifies in general an ungrateful, uncivil, troublesome, or impertinent Man, *Eccles.* xx. 21. *Homo acharis quasi fabula vana in ore indisciplinatorum assidua erit*; the unbred, impertinent, and troublesome Man is as tiresome as the insipid buffoonries of ignorant and mean People.

1. ACHBOR, the Father of *Baal-hanan*, King of *Edom*, *Gen.* xxxvi. 38.

2. ACHBOR, an Officer belonging to King *Josiah*, who was sent by this Prince to consult the Prophetess *Huldah* concerning the book of the Law, which had been found by the High-priest *Hilkiah*, in the year of the World 3380, before Jesus Christ 620, before the vulgar Æra 624. (2 Kings xxii. 14.)

3. ACHBOR, the Father of *Elnathan*, spoken of in *Jerem.* xxvi. 22. We shall say something of ELNATHAN under the Letter of his Name.

ACHIAB, Nephew to *Herod the Great*, and Governour of one of the Fortresses of *Jerusalem*. *Herod* falling sick at *Samaria*, *Achiab* prevented *Alexandra* the Mother of *Mariamne*, in her design of seizing the several Fortresses of *Jerusalem*[i]. Upon another occasion he hinder'd his Uncle *Herod* from laying violent hands upon himself, and killing himself as he intended in his excess of Grief, with a short Sword which he held in his hand[k]. He likewise render'd ineffectual the efforts of two thousand Men, who kept the field, and fought an opportunity to attack him[l].

ACHIM, the Son of *Zadok*, Father of *Eliud*, of the Tribe of *Judah*, and Family of *David*. *Achim* is named in the Genealogy of our Saviour, *Matt.* i. 14.

1. ACHIOR, the Friend and Relation of *Tobit*; he was as well as *Tobit* of the City and Tribe of *Naphtali*, and carried by *Salmaneser* to *Niniveh*, where he always was very intimate with *Tobit*.

2. ACHIOR, General of the *Ammonites*, who joined *Holofernes's* Army with the auxiliary troops of his Country, in that General's expedition into *Egypt*. The inhabitants of *Bethulia* having shut their Gates against *Holofernes*, and refusing to execute his orders, he called the Princes of *Moab*, and Commanders of the *Ammonites*, demanding of them, with great passion, who those people were that opposed his Passage, for he presumed that the *Moabites* and *Ammonites*, being neighbours to the *Hebrews*, could better inform him of the truth than any other persons. Then *Achior*, General of the *Ammonites*, answer'd, *My Lord, these People are originally of* Chaldæa; *their Ancestors dwelt first in* Mesopotamia, *and because they would not worship the Gods of the* Chaldæans, *were obliged to leave their Country, and settle in the land which at present is possess'd by them.* He continued to relate to him *Jacob's* descent into *Egypt*, the Miracles wrought by *Moses* for the deliverance of the *Israelites*, and the Conquest which they had made of *Canaan*. Lastly, he told him that this People had at all times been invincible, and were protected visibly by God as long as they continued faithful to him; but that as soon as they shewed any marks of Infidelity, God never failed to take vengeance on them. *Now therefore*, added he, *learn whether these People have committed any fault against their God; if so, attack them, for he will deliver them up into your hands; if not, we shall not be able to resist them, because God will undertake their defence, and cover us with Confusion.* (Judith v. 2, 3, &c.)

Upon hearing these words, the great Men of *Holofernes's* Army, moved with indignation, were inclined to fall upon him and kill him; and *Holofernes*, transported with fury, said to *Achior*, *Since you have taken upon you to be a Prophet, in telling us that the God of* Israel *would be the Defender of his People, to shew you that there is no other God besides* Nebuchodonozor *my Master, when we have put all these People to the edge of the sword, we will destroy you likewise, and you shall understand that* Nebuchodonosor *is Lord of all the earth; and, that you may yourself experience the vanity of your own Prophecy, I will have you carried to* Bethulia, *there*

[h] Ἄχαρις Minimè gratiosus.
[i] Joseph. Antiq. l. 15. c. 9. p. 531.
[k] Ibid. l. 17. c. 9. p. 509.
[l] Ibid. l. 17. c. 12. p. 607.

there to run the same risks with this People, whom you believe to be invincible. They carried him therefore through the Hill countries till he came pretty near the City; there they tied his hands behind him, and fastened him to a tree, that the People of *Bethulia*, who were come out against them, might take him and carry him into the City, where, in the midst of the Elders, and in a full assembly of the People, he declared to them what he had said, and what had happened to him: Then all the People of *Bethulia* fell with their faces to the ground, and with great cries begg'd God's assistance, beseeching him to vindicate the honour of his Name, and humble the pride of their Enemies; after which they took *Achior* and comforted him. *Ozias*, one of the great leaders of the People, received him into his House, and made a splendid entertainment for him.

Achior continued in *Bethulia* as long as the Siege lasted; and when God had deliver'd *Holofernes* into the hands of *Judith*, and she was returning to the City
Judith xiii. 17, 28, &c. with his Head, *Achior* was called, and *Judith* spoke thus to him: *The God of* Israel, *to whom you have borne testimony, has this Night, by my hands, cut off his head who was General of all these Infidels*; and immediately she drew out the head of *Holofernes*, and shewed it to him, saying, *Behold the head of that Man who insulted the God of* Israel, *and boasted that he would put you and us to the edge of the sword. Achior* seeing the head of *Holofernes*, was so terrified, that he fell with his Face to the ground, and his Spirit failed him; but recovering soon after, *Judith* said to him, *Blessed art thou throughout all the house of* Jacob, *for the God of* Israel *will be for ever glorified in thee among all People who shall hear mention of thy Name.* After this *Achior* abandoned the Superstitions of the Heathen, believed in God, was circumcised, and received into the number of the
Ch. xiv. 6, &c. *Israelites.*

The War with *Holofernes* is by some fixed to the time of *Manasseh*, King of *Judah*, in the year of the World 3348, before Jesus Christ 652, before the vulgar Æra 656: According to others it fell out after the return from the Captivity of *Babylon.* Upon this subject see the Commentators, and our Preface to the book of *Judith.*

ACHIRAM, or *Ahiram*, of the Tribe of *Benjamin*, was chief of one of the great families of this Tribe at the time when
Num. xxvi. 38. they came out of *Egypt.*

ACHISH, King of *Gath. David* having resolved to withdraw to some distant place from *Saul*, who sought an opportunity to take away his life, retired to *Gath*, a City in the land of the *Philistines*, where
1 Sam. xxi. 10. *Achish* then reigned. The Officers belonging to *Achish* seeing *David*, asked the King whether this was not that *David* who was respected as the King of his own Country; whether this was not he of whom it had been said at a publick time of Dancings, Saul *hath killed his thousands, and* David *his ten thousands. David* having heard these Discourses, began to apprehend his life to be in danger; he therefore counterfeited madness before the *Philistines*, scribbled on the doors of the Gate, and let his spittle fall down his Beard. Then *Achish* said unto his Servants, *Lo, you see the Man is mad, wherefore then have ye brought him to me? Have we not Madmen enough without bringing him too hither? David* therefore by this Stratagem got out of *Gath*, and escaped this danger, in the year of the World 2944, before Jesus Christ 1056, before the vulgar Æra 1060.

Three or four years after, *David* having first in all probability acquainted *Achish* with his intentions, sent him an offer of his Services, and desired to be received either in the City or some other part of his Dominions. *Achish*, who knew the valour of *David*, and the subject of that Discontent which was between him and *Saul* received him willingly in *Gath*, with six hundred Men, their wives and children, which he had brought with him. In the Year of the World 2947, before J.C. 1053, before the vulgar Æra 1057. 1 Sam. xxvii. 12, &c.
Here they continued for some time; after which *David* said to *Achish*, *If I have found Grace in thine eyes, give me a Place of retreat in some Town in the Country, for why should thy servant dwell in the royal City with thee. Achish* therefore gave him the property of *Ziklag*, and there *David* settled. Now during his four months abode in *Gath*, he made frequent excursions with his People, and plundered the Neighbours round about, killing all the men he met with, lest any one should discover where it was that he made war. In the mean while he persuaded *Achish* that he ravaged the lands belonging to *Judah*, and from thence brought all the Spoil he took, part whereof he never failed to give him. *Achish* therefore confided absolutely in *David*, saying, *He has done so much mischief to his own People, that he will never more think of returning to them, and so will be always engaged closely to my Service.*

About two years after the *Philistines* took the Field, in order to encounter the *Israelites*; and *David* had orders from *Achish* to prepare to march, and imbark in this war with him; whereupon he replied to *Achish*, *Surely thou shalt know what thy Servant can do*: The other then said, that he would at all times trust him with the guard of his Person. The *Philistines* therefore being come to *Aphek*, a Town situated in the great plain or valley of In the Year of the World 3949, before J.C. 1051, before the vulgar Æra 1055. 1 Sam. xxviii. 1, 2, &c.

1 Sam. xxix. of *Jezreel*, *David* and his People march'd in the rear with *Achish*. Then said the Princes of the *Philistines* to *Achish*, *What do these* Hebrews *here?* To this he answer'd, *Is not this* David, *which hath been with me these days or these years, and I have found no fault in him?* But the Princes of the *Philistines* were wrath with him, and said unto him, *Make this Fellow return, and let him not go down with us to battle, lest in the midst of the Combat he turn upon us, and endeavour to reconcile himself with* Saul *at the expence of our Blood.* Then said *Achish* to *David*, *Surely as the Lord liveth thou hast been upright, I approve thy whole Conduct; thou hast given me no reason for complaint, but thou art not acceptable to the Lords about me, return therefore that thou mayst not offend them.* *David* answer'd, *What have I done? and what hast thou found in thy Servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my Lord the King?* Then said *Achish*, *To me thou art as an Angel of God, but the Princes of the* Philistines *have determined that thou shalt not engage with them in the Battle.* *David* returned therefore the next day to *Ziklag*, which, during his absence, had been plunder'd by the *Amalekites*. *David* continued but a very little while with this Prince after the Battle of *Gilboa*, wherein *Saul* and his Sons were slain. From *Ziklag* he came to *Hebron*, in the Tribe
2 Sam. ii. 1, 3, &c. of *Judah*; from which time there is no more mention of *Achish* in Scripture.

ACHOR, a Valley in the Territory of *Jericho*, and in the Tribe of *Benjamin*, where *Achan*, his Sons and Daughters were
Josh. vii. 24. stoned to death, and burnt in the year of the World 2553, before Jesus Christ 1447, before the vulgar Æra 1451.

ACHSAH, the Daughter of *Caleb*, who was promised by her Father to him, who should take *Kirjath-sepher*, which, upon the division, was fallen to his Lot. *Oth-*
Ch. xv. 16, 17, &c. *niel* having taken it, married *Achsah*. After the Wedding, while they were conducting her in a ceremonious manner to her Husband's house, *Othniel* persuaded her to ask her Father *Caleb* for a field that was well watered: She therefore lighted off her ass, and threw herself at her Father's feet, who desiring to know what she would have, she answer'd, *Father, thou hast given me a South-land, give me also Springs of water.* And he gave her the upper Springs and the nether Springs, or a field water'd with good Springs as well as with the Dews and Rains.

ACHZIB, is the Town of *Ecdippa*, situated near the *Mediterranean*, between *Tyre* and *Ptolemais*. See ACKSHAPH.

ACKSHAPH, a City belonging to the Tribe of *Asher*. The King of *Ackshaph* was conquer'd by *Joshua*. Some are of Ch. xii. 20. Akshaph. אכשף
opinion that *Ackshaph* is the same as *Ecdippa*, a Town of note upon the *Mediterranean*, between *Tyre* and *Ptolemais*: Others will have it that *Ecdippa* is describ'd in *Joshua* under the name of *Achzib*. Ch. xix. 29. אכזיב Akzib.
The *Arabians* at this day call a Place three hours distant from *Ptolemais*, towards the North, *Zib*, which is the place where formerly stood *Ecdippa*. It is probable enough that *Ackshaph* and *Achzib* are but different names for the same Town of *Ecdippa*, upon the Coast of *Phœnicia*.

ACRA, is a *Greek* word, and signifies in general a Citadel. The *Syrians* and *Chaldæans* make use of it likewise in the same Sense[m]. King *Antiochus* gave orders for the building of a Citadel, northward of the Temple, upon an eminence which commanded this holy Place[n]; for which reason this Hill was called *Acra*. *Josephus*[o] says, that this Eminence was in the form of a Semicircle, and that *Simon Maccabæus* having driven away the *Syrians*, who had seized on the Citadel of *Acra*, demolished it, and spent three years in levelling the Mountain upon which it was built. The ruins of it were thrown, by his directions, into the Vale below, that no Situation hereafter should command the Temple. Upon Mount *Acra* was built afterwards the Palace of *Helena*, Queen of the *Adiabenians*[p], *Agrippa's* Palace[q], the place where the publick Records were lodged, and that where the Magistrates of *Jerusalem* assembled[r].

1. ACRABATENE, a Canton of *Judæa*, extending itself between *Naplouse* or *Shechem* and *Jericho*[f], inclining towards the East. It was about twelve miles or four leagues in length. The *Acrabatene* had its Name from a place called *Akrabbim*, seated at nine miles or three leagues distance from *Shechem*, Eastward[t]. *Josephus* speaks of the *Acrabatene* in several places.

2. ACRABATENE, another Canton of *Judæa*, upon the frontier of *Idumæa*, towards the Southern extremity of the *Dead Sea*. This Canton derives its name from *Akrabbim*, which in the Vulgate is translated the *Staircase of Scorpio*. There is mention made of this *Acrabatene* in the first Book of *Maccabees*. Num. xxxiv. 4. 1 Macc. v. 3.

ACROSTICKS, Acrostick Writings. See the Article LETTERS.

ACTS OF THE APOSTLES, a Canonical Book of the New Testament, which contains a great part of St. *Peter's* life, and of St. *Paul's*, beginning at the Ascension of our Saviour, and continued as far as St.

[m] Græc. Ἄκρα. Syr. Chald. אקרא [n] Joseph. Antiq. l. 12. c. 7. & 14. [o] Ibid. l. 13. c. 11. p. 446, 447. [p] Joseph. de Bello, l. 7. c. 13. [q] Joseph. Antiq. l. 20. c. 7. p. 964. [r] Joseph. de Bello. l. 7. c. 13. Ἀρχεῖον καὶ τὸ Βουλευτήριον, &c. [f] Euseb. in voce Ἀκραβείν. Item in Ἰδουμαία. Vide & Joseph. de Bello. l. 2. c. 11. [t] Vide Euseb. in Akrabbim.

St. *Paul's* arrival at *Rome*, after his appeal to *Cæsar*, that is to say, this book includes the Hiſtory of eight and twenty or thirty years. St. *Luke* has been always taken for the Author of the *Acts*. After that he had deſcribed the Actions of *Jeſus Chriſt* in his Goſpel, he reſolved likewiſe to leave the lives and actions of the firſt Apoſtles, and a Relation of the wonderful manner, wherewith the holy Spirit formed that Church which *Chriſt* had redeemed with his Blood.

OEcumenius [u] calls the *Acts* the *Goſpel of the Holy Ghoſt*, and St. *Chryſoſtom* [w] the *Goſpel of our Saviour's Reſurrection*, or the Goſpel of *Chriſt Jeſus* riſen from the Dead. Here in the Lives and Preaching of the Apoſtles, we have the moſt miraculous inſtance of the power of the Holy Ghoſt; and in the account of thoſe who were the firſt Believers, we have the moſt excellent pattern of the true *Chriſtian* Life; ſo that in this work, tho' St. *Luke* ſeems to give us but a plain narrative of Facts, yet herein does this divine Phyſician, according to St. *Jerom's* expreſſion [x], offer to us as many remedies, fit to heal the diſeaſes of our Souls, as he ſpeaks words.

It is believed that St. *Luke's* principal Deſign in the compoſition of the Acts, was to write a true Hiſtory of the Apoſtles, and of the foundation of the Chriſtian Church, in oppoſition to the falſe Acts and falſe Hiſtories which begun to be diſperſed up and down the World. The fidelity and underſtanding of this holy Evangeliſt have been ſo much valued by the Church, that all other Acts of the Apoſtles which appeared either before or after him, have been deſpiſed by it, and thoſe only adopted which were of his own compoſing. We ſhall hereafter give a Liſt of the ſeveral ſpurious Acts, the names whereof have been handed down to us; for few of them have been preſerved entire.

The exact time wherein St. *Luke* wrote the Book of the *Acts* is not known: It is agreed that they were penn'd after his Goſpel, and muſt have been written two years after St. *Paul's* abode at *Rome* upon the firſt journey that he made thither, that is to ſay about the ſixty ſecond or the ſixty third year of the vulgar Æra; for St. *Luke* ſpeaks of this journey, and of St. *Paul's* continuance at *Rome* for ſuch a time after it. He might have written it at *Rome* while he remained with St. *Paul* during the time of his Impriſonment; for St. *Luke* ſtay'd with him for the two years of his abode at *Rome* till his Deliverance.

St. *Luke* wrote this work in *Greek*, and his *Greek* is generally purer and more elegant than that of other Authors of the New Teſtament. *Epiphanius* ſays [y], that this Book was tranſlated by the *Ebionites* out of *Greek* into *Hebrew*, that is to ſay, into *Syriac*, which was the common language of the *Jews* in *Paleſtine*; but theſe Hereticks corrupted it with the mixture of many Falſities and Impieties, injurious to the memory of the Apoſtles. St. *Jerom* [z] aſſures us, that a certain Prieſt of *Aſia* added to the true genuine Acts, the Voyages of St. *Paul* and St. *Thecla* [a], and the Story of baptizing a Lion. *Tertullian* tells us, that St. *John the Evangeliſt* having convicted this Prieſt of varying from the truth in this Relation, he excuſed himſelf, ſaying, he did it purely out of love to St. *Paul* [b].

The book of the Acts has always been eſteemed canonical in the Church. The *Marcionites* [c] indeed, the *Manichees* [d], and ſome other Hereticks, rejected it, becauſe they were ſenſible that their errors were too clearly condemned by it. St. *Auſtin* ſays [e], that the Church received this work with great edification, and read it every year in the aſſembly of the Faithful. St. *Chryſoſtom* complains, that in his time this Book was too little known, and that the reading of it was too much neglected. As for himſelf, he very much extols the advantages of it, and maintains with good reaſon that it is as uſeful as the Goſpel.

APOCRYPHAL ACTS OF THE APOSTLES, ſuppoſed to be written by *Abdias*, the pretended Biſhop of *Babylon*. The Impoſtor, who compoſed theſe Acts, gives himſelf out to be a Biſhop ordain'd at *Babylon* by the Apoſtles themſelves when they were upon their Journey into *Perſia*. This work is neither antient nor authentick: It was not known either to *Euſebius* or St. *Jerom*, or to any of the other Fathers who lived before them. The Author ſays that he wrote in *Greek*, and that his Book was tranſlated into *Latin* by *Julius Africanus*, who is himſelf a *Greek* Writer. He cites *Hegeſippus*, who lived in the ſecond age of the Church. In ſhort, the lives of the Apoſtles which he gives us do ſo abound with Fables, that we can ſcarce look upon them as any thing better than a Romance very ill put together.

THE ACTS OF ST. PETER, otherwiſe called the *Voyages of St.* Peter, *Periodi Petri*, which we have at preſent under another title, *Recognitiones ſancti Clementis*, are much longer than they were formerly. This is a book ſtuffed with viſions

[u] Œcumenius in Acta, p. 20. [w] Chryſ. in Acta, homil. 1. [x] Hieronym. Ep. 103. p. 9. [y] Epiphan. hæreſ. 30. c. 3 & 6. [z] Hieronym. de Script. Eccleſ. [a] M. *Grabe*, in his *Spicilegium* of the Fathers, has given us an Hiſtory of S. *Thecla*, which he believ'd to be the antient Hiſtory mentioned by St. *Jerom*. [b] Tertull. de Baptiſmo, c. 17. [c] Tertull. l. 5. contra Marcion. c. 1, 2. [d] Aug. de utilitate credendi c. 3. & Ep. olim 253. nunc 237. n. 2. [e] Aug. Ep. 315. novæ Edit. n. 1.

fions and fables, that come originally from the school of the *Ebionites* [f].

THE ACTS OF S. PAUL, were composed after the death of this Apostle, as a Supplement to S. *Luke*, and a continuation of his Narrative from the second year of St. *Paul's* first voyage to *Rome*, to the very end of his life. This Book, which is entirely lost, must have been twice as long as the Canonical Acts of the Apostles, since in a Manuscript cited by *Cotelerius*, it is said to have contained four thousand five hundred and sixty lines or verses; whereas in the same Manuscript it is aver'd that in the genuine Book of the Acts, written by St. *Luke*, there are no more than two thousand five hundred. *Eusebius*, who had seen this Work, says it was a spurious Piece, or without any authority.

THE ACTS OF S. JOHN THE EVANGELIST, mentioned in *Epiphanius* [g] and S. *Austin* [h], contain incredible Stories of this Apostle. The *Encratites*, *Manichees* and *Priscillianists*, made use of them: It is probable that the Author of the *Synopsis*, who is said to be *Athanasius*, may quote them under the title of *S. John's Voyage*. These are thought to be the Acts of St. *John*, which are among the others published under the forged name of *Abdias*.

THE ACTS OF S. ANDREW, mentioned in S. *Austin*, and received by the *Manichees*, were different from those which we have at present under the name of the Priests of *Achaia*. The *Manichees* [i], *Encratites* [k], and *Apotacticks*, made use of the Acts of S. *Andrew*. See *Epiphanius*, *Heres*. 61, & 62.

THE ACTS OF S. THOMAS, S. *Austin* cites something out of them: [l] He says, that the *Manichees* particularly made use of them: Part of them is to be met with in the life of S. *Thomas*, written by the counterfeit *Abdias*. M. *Simon* thinks he has found these old Acts of S. *Thomas*, under the name of Voyages, *Periodi Sancti Apostoli Thomæ*, in a *Greek* Manuscript of the *French* King's Library, N° 1832. He gives us some fragments of them in his observations on the Text and Versions of the New Testament.

THE ACTS OF S. PHILIP. This was a Book which the *Gnosticks* made use of; Pope *Gelasius* placed them among the Apocryphal Writings. *Anastasius* the *Sinaïte* has preserved a fragment of them in his work concerning three Lents, published by M. *Cotelier*, among his Monuments of the *Greek* Church, *Tom*. 3. *p*. 428.

THE ACTS OF S. MATTHIAS [m]. Some have imagined that the *Jews* for a long time had concealed the original Acts of the Life and Death of S. *Matthias*, written in *Hebrew*, and that a Monk of the Abby of S. *Matthias* at *Treves*, having got them out of their hands, procured them to be translated into *Latin*, and published them: But the Criticks will not allow them to be genuine or authentick [n]. It is probable that the *Jews* abused the honesty and simplicity of the Person to whom they communicated them.

ADADA, a City in the Southern part of *Judah*. Josh. xv. 22.

ADAD-RIMMON, or *Hadad-Rimmon*, a City in the Valley of *Jesreel*. There the fatal Battle was fought, wherein *Josiah* King of *Judah* was killed by the forces of *Pharaoh-Necho* King of *Egypt*. *Adad-rimmon* was afterwards called *Maximianopolis* [o], in honour of the Emperor *Maximian*. It is seventeen miles from *Cæsarea* in *Palestine*, and ten miles from *Jezreel* [p]. 2 Kings xxiii. 29.

I. ADAH, one of *Lamech's* two Wives, was the Mother of *Jabel* and *Jubal*. The names of the rest of her Children (for it is presumed that she had more) are no where mentioned. Gen. iv. 19. One day, upon what occasion we are not told, *Lamech* said to his two Wives *Adah* and *Zillah*, *Hear my voice, ye Wives of* Lamech, *hearken unto my Speech; for I have slain a Man to my wounding, and a young Man to my hurt. If* Cain *shall be avenged sevenfold, truly* Lamech *seventy and seven fold.* Ch. iv. 23. See the Conjectures of Commentators on this matter.

II. ADAH, the Daughter of *Elon* the *Hittite*, and Wife to *Esau*. She was the Mother of *Eliphaz*. Ch. xxxvi. 4.

I. ADAIAH, of the Tribe of *Levi*, the Son of *Ethan*, and Father of *Zerah*, 1 *Chron*. vi. 41.

II. ADAIAH, of the Tribe of *Benjamin*, the Son of *Shimhi*, 1 *Chron*. viii. 21.

III. ADAIAH, of the sacerdotal Race, was the Son of *Jeroham*, and Father of *Maasiai*, 1 *Chron*. ix. 12.

IV. ADAIAH, a *Jew*, who returned from *Babylon*; he was one of those who dismissed the Wives, which, contrary to the Law, they had taken from among the Gentiles.

ADALIAH, the fifth Son of *Haman*, who was hanged, with the rest of his Brethren, by the command of *Ahasuerus*. Esth. ix. 8.

ADAM,

[f] See what *Cotelerius* says of these Recognitions, in his *Fathers of the first Age*. See likewise M. *Fabricius's Apocr. N. T. p*. 759, &c. [g] Epiphan. Hæres. 47. [h] Aug. de fide c. 4. & 405. contra adversar. Legis & Prophet. l. 1. c. 20. [i] Aug. de fide contra Manich. c. 38. & alibi. [k] Epiph. Hær. 42. [l] Aug. lib. contra Adimant. c. 17. & lib. 22. contra Faust. c. 79. & lib. 1. de Serm. Domini in monte c. 20. [m] Bolland 24 Februar. [n] See M. de *Tillemont*, *T*. 1. of his *Eccl. Hist. p*. 1186. and M. *Fabricius's Apoc. N. T. p*. 782. [o] Hieronym. ad Zach. xii. vide & ad Ose. i. [p] Itin. Jerosol. antiq.

ADAM, was the first Man created by God. It is said, that he was called *Adam* by reason of the reddish colour of the Earth out of which he was formed; for *Adam* in *Hebrew* signifies red [q]. This name denotes likewise every Man in general. God having made Man out of the Dust of the Earth, breathed in him the Breath of Life, and gave him Dominion
Gen. i. 26. ii. 7. over all the Creatures of the Earth. He created him after his own image and resemblance, and blessed him. He placed
Ch. ii. 8. 15. him in a delicious Garden, that he might cultivate it agreeably, and feed upon the
Ver. 16. 17. fruits of it; but at the same time left this command with him, "Eat of all the "Fruits of Paradise, but of the Tree of "the knowledge of Good and Evil thou "shalt not eat of it; for in the day that "thou eatest thereof thou shalt surely "die.

Some little time after, God brought all the Beasts of the Earth, and all the Fowls of the Air to *Adam*, that he might
Ver. 19. see by what names he would call them; and *Adam* gave to every one of them their true name; such a name as best suited them, and described the principal properties of them: Now all other Animals had been created by pairs, male and female, and Man only was without a Fellow-creature of his own species: Wherefore God said, It is not good for Man to be alone; I will make an Help-mate for him. The Lord caused therefore a deep sleep to fall upon him, and while he slept he took one of his Ribs, and closed up the Flesh instead thereof; and of the Rib which he took from Man made he a Woman, whom he presented to him, when he awoke. Then said *Adam*, This is now bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of Man [r]. Therefore shall a Man leave Father and Mother, and shall cleave unto his Wife, and they two shall be one Flesh. And they were both naked, the Man and his Wife, and were not ashamed. *Adam* called likewise his Wife's name *Eve* [s]; because she was the Mother of all living.

Now the Serpent, which is more subtle than any Beast of the field, came to *Eve*,
Ch. iii. and said, Why has not God permitted you to eat indifferently of all the fruits of Paradise? The Woman answered, that they might eat the Fruit of all the Trees in the Garden, one only excepted, which they were forbidden to touch lest they should die. And the Serpent said unto the Woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing Good and Evil. The Woman therefore seeing that the Tree was good for food, and pleasant to the eyes, took the fruit of it, eat, and then gave it to her Husband, who likewise did eat of it. At the same time their eyes were opened, and they knew that they were naked, and having sown fig-leaves together, they made themselves aprons for a covering to their nakedness: And as they heard the Lord walking in the garden about sun-set, they hid themselves from his presence amidst the thickest trees of Paradise. Then the Lord called unto *Adam*, and said unto him, Where art thou? He answered, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And God said, Who told thee that thou wast naked? Hast thou eaten of the Tree whereof I commanded thee that thou shouldst not eat?

Adam replied, The Woman, whom thou gavest to be with me, she gave me of the Tree, and I did eat. And the Lord said unto the Woman, What is this that thou hast done? And the Woman said, The Serpent beguiled me, and I did eat. Then the Lord said unto the Serpent, Because thou hast done this, thou art cursed above all Cattle, and above every Beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life. And I will put enmity between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel. Unto the Woman he said likewise, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth Children, and thy desire shall be to thy Husband, and he shall rule over thee. As to *Adam* to him he said, Because thou hast hearkened unto the voice of thy Wife, and hast eaten of the Tree, the fruit whereof I had forbidden thee to eat, the Ground, for thy sake, shall be cursed, and in sorrow shalt thou eat of it all the days of thy life. Thorns also and Thistles shall it bring forth to thee, and thou shalt eat the Herb of the field. In the sweat of thy face shalt thou eat Bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Then the Lord made coats of skin for *Adam* and his Wife, and clothed them [t]; and said, Behold *Adam* is become as one of us, to know Good and Evil. And now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever; therefore the Lord God sent him forth from the Garden of *Eden* to till the ground, from whence he was taken. So he drove out the Man; and he placed at the

[q] Joseph. Antiq. l. 1. c. 1. אדם. Πυῤῥός. Rufus. [r] איש, Ish *Man*, אשה, Isha, *Woman*. [s] חוה, Chavvah, vivifica or vivens. [t] Literally, Coats of skin, or Coats to cover their skin, their nakedness, כתנות עור, Tunicas pellis. Chald. vestimenta honoris 70. Χιτῶνας δερματίνους.

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A GENEALOGICAL TREE OF ADAM AND EVE'S DESCENDANTS,
to the deluge Gen. iv. v.

the East of the Garden of *Eden*, Cherubims, and a flaming Sword which turned every where, to keep the way of the Tree of Life. It is not known how long *Adam* and *Eve* continued in Paradise. Interpreters are very much divided upon this point[t]. Some allow them to have lived there many years; others many days; and some again but many hours. We think they might have remained there for ten or twelve days, and that when they were forced from this delicious place they were pure Virgins.

In some little time after *Eve* conceiv-
Gen. iv. 1, 2, &c. ed, and brought forth *Cain*, saying, I have gotten a Man from the Lord. It is believed that she had a Girl at the same time, and that generally she was delivered of twins. Scripture takes notice of but three Sons that *Adam* had, *Cain*, *Abel* and *Seth*, and does not say particularly that he had any Daughter: But *Moses* will not suffer us to doubt at all of his having many Children, when he tells us, that he begat Sons and Daughters. He died at the age of nine hundred and thirty years;
Ch. v. 5. before J. C. 3070. before the vulgar Æra 3074. This is all we learn from *Moses* concerning our first Parent. But Interpreters do not stop here; they have proposed a thousand questions on this subject. It is true, no History can furnish us with more room for questions of curiosity and consequence; and we should be scarce able to excuse ourselves if we did not examine some of them in this place.

It is agreed that the Serpent, which tempted *Eve*, was the Devil, and nothing else; [v] that infernal Serpent, who envying the privileges of Man in innocence, tempted him, and was the cause of his forfeiting all those advantages which he had received from God at his Creation. But in order to make this trial of his fidelity, he assumed the form of a Serpent; and of what kind of Serpent? Some[x] believe that the Serpent had then the use of speech, and conversed familiarly with the Woman, without her conceiving any distrust of him; and that God, to punish the malice with which he had abused *Eve*, deprived him of the use of Speech. Others[y] believe, that the Devil transformed himself into a Serpent, and spoke to *Eve* under the figure of this Animal. Others[z] maintain, that a real and common Serpent having eaten of the forbidden Fruit, *Eve* from thence concluded, that she too might eat of it without danger; that in effect she did eat of it, and incur'd the Displeasure of God by her disobedience. This, say these Authors, is the plain matter of fact, which *Moses* would relate under the allegorical representation of the Serpent conversing with *Eve*.

Cajetan will have this whole story, as it is recited by *Moses*, in the way of dialogue between the Woman and the Serpent, to be figurative only, to signify the inward suggestions of the Devil, and the Woman's weak resistance. Others affirm, that the Serpent's speech was nothing but his hissing; and that *Eve* understanding all Creatures by their voices, apprehended what this Animal had to say to her, by the noise it made. *Lyranus* reports the opinion of some to be, that the Serpent put on the face of a beautiful young Woman to tempt *Eve*. We are assured[a], that the Hereticks called *Ophitæ*, or *Serpentini*, believed *Jesus Christ* to be the Serpent which tempted the first Woman; for which reason they bred up a Serpent, which at a word from their Priests would creep under their Altars, lick up their Oblations, and then retire to its hole. After this they would advance towards the Altar, and receive the Sacrament, being then perswaded that *Jesus Christ* himself, under the form of a Serpent, had sanctified it. *Tertullian*[b] and *Epiphanius* tell us[c], that the same Hereticks believed the Serpent which tempted *Eve* to be a certain Power or Virtue, produced in the shape of a Serpent by *Saldebaoth*, out of vexation for what God, the Great *Jehovah*, had done in making Man to walk, who before was no better than a worm. Some Rabbins believe that *Sammael* Prince of the Devils came in person to tempt *Eve*, mounted on a Serpent as large as any Camel.

The nature of the forbidden Fruit has been enquired into, and what sort of Tree it was which bore it. Some Rabbins believe it was the Vine[d]; others that it was Wheat; *Theodore*, who is quoted in *Theodoret*, St. *Isidore*, and *Procopius*, tell us that it was the Fig-tree: And this opinion they ground upon the circumstance of *Adam* and *Eve's* covering themselves with Fig-leaves immediately after their Transgression. Others think it was the Cherry tree; the generality of the *Latins* will have it to be an Apple-tree. But we must confess, that there is nothing certain in this matter, since nothing has been said by *Moses* concerning the nature of this tree.

Many *Jewish* Writers [e] have asserted that Man and Woman were created together, and were fasten'd together by the shoulders, having four feet, four hands, and two heads, alike in every thing excepting Sex, and that God having cast them into a pro-

[t] Vide Mos. Barcepham de Paradiso, & Perer. in Genes. iii. & alios. [v] The Devil is called *Serpent*, or the *Old Serpent*, *John* viii. 44. 2 *Cor.* xi. 3. *Rev.* xii. 9. [x] Joseph. Antiq. l. 1. c. 2. Basil. Homil. de Paradiso. Ephrem apud Barcepham de Paradiso. [y] Cyrill. l. 3. contra Julian. [z] Abarben. in Gen. iii. [a] Aug. de hæres. c. 17. [b] Tertul. de Præscript. c. 47. [c] Epiphan. de hæres. 37. [d] Sanhedrin. fol. 70. Bemidbar Rabbi fol 170 & 238. [e] Rabb. Samuel, Abarbanel, Manasseh Ben. Israel. vide Leidegger hist. Patriarch. &c.

a profound sleep, separated them, and made two Persons of them. *Eugubinus* [g] affirms, that they were joined together not by the back, but by the sides; so that God, according to the Scripture, took the Woman from *Adam's* side; but *Moses*, instead of saying this, declares, that he took a rib from *Adam*, out of which he form'd Woman. Many fabulous Stories are told of *Adam's* stature and beauty: Some have maintain'd [h], that he was the handsomest Man that ever was, and that God before he form'd him assum'd an human body of the most perfect beauty, after the pattern whereof he created *Adam*. In this manner it was literally true they say that *Adam* was made, after the image and resemblance of God.

Others [i] have declared, that he was the greatest Giant there ever was, which opinion they pretend to prove by these words of the Vulgate, *Josh.* xiv. ult. *Adam maximus inter Enachim* (*ibi*) *Hebrone, situs est*. The Rabbins tell us [k], that this first Man was of so prodigious a stature, that he reached from one end of the World to the other; but that after this Transgression God pressed his hand heavily upon him, and reduced him to the measure of an hundred Ells. Others allow him to have been nine hundred cubits in Height, and maintain that God reduced him to this measure at the request of the Angels, who were frighten'd at his first stature.

There has been much dispute in the Church concerning the Salvation of *Adam*. *Tatian* and the *Encratites* were positive that he was damned; but this opinion the Church condemned. The Author of the
Wisd. xi. book of *Wisdom* says, that God deliver'd him from his Sin; *Custodivit & eduxit illum a delicto suo*; and the Fathers say that he did hard Penance. The Rabbins believe the same: Some will have it that *Adam* and *Eve* continued in a state of Continency for an hundred years after their Fall; others say but thirty, and some again but fifteen. No one knows the place where our first Parents were buried: Some of the Antients believe [l], that they were interr'd at *Hebron*, which opinion they ground on the words of *Joshua*
Josh. xiv. ult. already cited by us; *Nomen Hebron ante vocabatur Coriath-Arbe. Adam maximus ibi inter Enachim situs est*. But the *Hebrew* text of this Passage is otherwise explained, thus; *And the Name of* Hebron *before was* Kirjath-Arba, *which* Arba *was a great Man among*, or Father of, *the* Anakims: Others in greater number hold [m], that *Adam* was buried upon *Calvary*, and this opinion has its Advocates even at this day. There is a Chapel to be seen upon Mount *Calvary*, dedicated to the honour of *Adam* [n]: But St. *Jerom* confesses [o], that this opinion, which is very proper to sooth the Ears of the common People, is not however the more certain for this Reason; *Favorabilis opinio, & mulcens aurem populi, nec tamen vera.*

Adam has been reputed the Author of some books; it has been supposed that he was master of a great deal of profound and very extensive Knowledge. His giving names to the several Animals not only proves, as the same persons alledge, his Dominion over them, but likewise his vast knowledge of the Properties belonging to them, God having created him perfect, there is no question to be made but that he gave him a very clear and comprehensive Mind; but all this speculative Science and superior Genius is not inconsistent with the experimental ignorance of those things which are to be learned by use only and reflection. There have been People who believed that he invented the *Hebrew* Letters. The *Jews* say he is the Author of the ninety first Psalm, which begins with *Bonum est confiteri Domino*. They affirm that he composed it soon after the Creation: The *Gnosticks* likewise had a book intitled *The Revelations of Adam*, which was placed among the apocryphal Writings by Pope *Gelasius*. The same Pope makes mention also of a Book called *Adam's Penance*. *Masius* [p] speaks of another *of the Creation*, which is said to have been composed by *Adam*. The *Arabians* [q] inform us that *Adam* received twenty Books which fell from Heaven, and contained many Laws, Promises, and Prophecies.

The antient *Persians* relate [r] the Creation of *Adam* and the first of Mankind in such a manner as deserves our notice: They say that there was a God before all things, and that he is the Author of them; that having resolved to manifest himself by his Works, he created the Universe, and divided it into six parts. First he made the Heavens and their Spheres, which he adorn'd with great and small luminaries, such as the Sun, Moon and Stars. He created also the Angels, some of whom are placed above others, according to their rank and dignity, and Heaven was appointed to be the abode of those who should keep God's Commandments, and live piously in this life. After he had finished this great work, he rested for six days, to instruct us that time and meditation are necessary

[g] Eugubin. in Cosmopœia. [h] Idem ibidem, Salian. Annal. T. 1. p. 106. [i] Philo de mundi opificio Joan Lucidus. [k] Vide lib. Sanhedrin. & Bartoloci, T. 1. p. 65, 66. [l] Hieronym. in quæst. Hebr. & in Epitaph. Paulæ. [m] Origen. tract. xxxv. in Matth. Epiphan. hæres. 46. Ambros. l. 10. in Luc. Hieronym. in Matth. xxvii. [n] Quaresm. T. 2. l. 5. p. 481, 482, &c. [o] Hieronym in Matth. xxvii. [p] Apud Salian. T. 1. Annal. p. 230. [q] Hottinger. Histor. Oriental. p. 22. [r] Histoire de la Religion des anciens Persans, c. 2. imprimée à Paris, 1667. in 12mo.

necessary for the execution of great designs.

After this he made Hell, which he placed in the lowest region of the World; from whence he banished all sort of light and consolation, that it might be a place of horror and punishment for the violators of his Laws: Here, as well as in Heaven, he made different Dwellings, wherein the wicked were to be tormented according to the measure and quality of their Crimes. About this time *Lucifer*, chief of the Angels, and some of his order, having conspired against God, in order to wrest his sovereign Power from him, God threw them headlong into Hell, and changed their figure into a black, hideous, and terrible form, and thus confin'd them in Hell, where they are to remain till the end of the World; then sinners shall receive their punishment, and undergo the sentence of their Condemnation. After this God again rested, and forbore working for five days more.

The third work of the Creation was the Earth or terraqueous Globe, which includes the waters and dry element; so that the Waters make the Earth fruitful, and the Earth includes the Waters within their just bounds. This great work being over, God continued five days without producing forth any thing.

The fourth work was that of the Creation of Trees, Plants, and Herbs, that so the earth might bring forth fruits, and every thing which might serve for food to Man and Beasts: After which God rested from his labours as before.

The fifth work was that of Beasts, Birds, and Fishes, which were to live upon the earth, and feed on what it produced. The World being adorned, and furnished with all sorts of Creatures, God again ceased from working for five days.

Lastly, he undertook his sixth work, and made Man and Woman, *Adamah* and *Evah*, for whose use all things had been form'd. In order to have the World peopled with more speed, God appointed that *Eve* should be deliver'd every day of Twins, and that for a thousand years Death should not diminish the number of Mankind.

Lucifer, who had been cast down headlong into Hell, studied how he might do mischief to Man, and tempt him to incur the guilt of Sin, and so deprive him of all his happiness. God, in order to prevent the evil effects of his Malice, appointed certain Overseers to have a vigilant eye upon his Creatures, in order to preserve them in the state wherein he had created them. The care of the Heavens he allotted to one *Hamul*, the care of Angels to *Acrob*, the care of the Sun, Moon, and Stars was given to *Isoder*, that of the Earth to *Soreb*, that of the Water to *Josab*, that of Animals to *Sumbola*, that of Fishes to *Daloo*, that of Trees to *Rocan*, that of Man and Woman to *Cooz*; lastly, he set *Sertan* and *Asud* as a guard to *Lucifer* and his accomplices, to prevent their doing mischief to his Creatures.

This did not hinder *Lucifer* from tempting Men, and engaging them in many disorders, which obliged God to destroy them by a Deluge which cover'd the whole Earth, and spared but very few of Mankind, from whom all the present inhabitants of the World are deriv'd.

The [f] *Banians*, who are People that dwell in the *East Indies*, and are dispersed over the Kingdom of *Cambaye*, say that God, intending to display his Almighty Power, created the Universe, that is to say, the Earth, Air, Fire and Water, which are as it were the basis of all sensible Creatures. These four things were at first mingled and confounded together; God separated them by blowing upon the Waters with a kind of great trunk; hereupon they immediately swelled, and became like a vastly large round bottle, in the shape of an egg, which extending itself gradually, made the Firmament that encompasses the World, light and transparent, such as we now behold it.

After this he created the Sun and Moon, which he placed in the Firmament, in order to make the difference of Seasons. By this means the four Elements were disentangled; every one was dispersed in its proper place, and each perform'd its function; the Air filled every thing that was void, the Fire gave light and action to all things by its heat, the Earth produc'd its Creatures, and the Sea likewise. To every one of them God gave the seminal virtues necessary for production. Thus this great World was finished, which was divided into four parts, as it had been form'd of four Elements; and these four parts are the East, West, North, and South.

This World was to last four Ages, and to be peopled by four sorts of Men, married to four Women, made particularly for them: God therefore set about the Creation of Man after he had form'd the Universe. He commanded the Earth to produce out of its intrails this excellent Creature. The Earth obeyed, and immediately there appeared the head, then successively the other parts of Man's body, into which God breathed life and motion; his eyes were open'd, and Man employ'd the first operations of his Mind in acknowledging and adoring his Creator. At the same time God gave him a Woman like unto himself for a companion: The Man was

[f] Histoire de la Religion des Banians, traduite de l'Anglois de Henry Lord, à Paris 1667, in 12mo.

was called *Pourous*, and the Woman *Parcontee*. They lived together and had four Sons; the name of the first was *Bramon*, of the second *Cuttery*, of the third *Schuddery*, and of the fourth *Urise*.

Each of these four Men had a constitution peculiar to himself, according to the element which principally prevail'd in him. *Bramon* had most of the Earth in him, and consequently was of a melancholy humour; *Cuttery* had a great deal of Fire in his constitution, and was of a martial and warlike spirit; *Schuddery* was phlegmatick, and was of a gentle peaceable spirit; *Urise* was of an airy constitution, and had a ready wit for Invention.

God gave *Bramon*, as the most serious and composed, a book wherein the laws of Religion were written; to *Cuttery*, as the most valiant, he gave a sword and scepter, to command and govern Mankind, and contain them within the bounds of Duty; *Schuddery*, who was of an easy meek spirit, received balances from God, and a sack filled with all sorts of weights hung at his girdle, in order to carry on the business of Merchandising, and teach Men to trade; lastly, God gave *Urise*, who was of a subtle airy spirit, the gift of Invention, Mechanicks, and Arts, together with a sack filled with all sorts of mechanical instruments.

God did not permit *Pourous* and *Parcontee* to have Daughters, lest their Brothers living with them might pollute themselves with some incestuous act; but he created four Women for the four Sons we having been speaking of, and disposed them in places remote from the habitation of the first Men; one in the East, another in the West, a third in the North, and a fourth in the South; that so the Sons of *Pourous* seeking for them in these places, the Propagation of Mankind might be more easily and speedily carried on over all the Earth.

God having resolved to people the World, sent *Bramon* towards the East, with the book of divine Laws in his possession: Here he met the Woman whom God had design'd for him, and who was of a Stature and Constitution like his; he took her to wife, and was the Father of the Eastern People. This Woman's name was *Savanee*. *Cuttery*, the second Son of *Pourous*, took his Rout westward, and in like manner met the Woman who was appointed for him; she was called *Todicastree*: She did not yield without fighting; she had as much courage as her Husband, and was arm'd as well as he. They fought for three or four days; at last *Todicastree* was taken, and became the Wife of *Cuttery*: They peopled together the West. *Schuddery*, who was design'd for Trade and Merchandising, went northward, with his Weights and Balances, and having met with Pearls and Diamonds, took abundance of them; afterwards he found the Woman who was prepar'd for him: she was called *Visagundah*; he married her, and was Father of the Northern People. *Urise*, the fourth Son of *Pourous*, whose talent was Invention, Industry, and Mechanicks, departed with his instruments, and took his rout towards the South: He travers'd seven seas, and passed them by the help of a vessel of his own inventing. Upon his arrival into a country called *Derpe*, he built a fine house there upon the Sea-shore. Some time after the Woman whom God had created for him walking that way, drew near to his House to take a view of it, *Urise* came down to see her, and expressed his Admiration and Affection to her; but *Jejunogundah*, for that was her name, retiring, *Urise* courted her for several days following, and at last she yielded to his desires, became his Wife, and by their means the whole Southern part of the Earth was peopled.

The four Brothers, after they had thus peopled the World, found themselves inclin'd to return to the place of their first Original: Hither they came from the four corners of the World; but they quarrelling, and their Children falling into very great disorders, God destroyed them by the Deluge. Thus ended the first age of the World.

The *Mahometans* likewise, after their manner, relate the Creation of *Adam* and *Eve*, their fall, and that of the Angels[f], and add several particulars which we read nothing of in *Moses*. God, they say, by rains of long continuance prepared the slime of the Earth out of which he was to form the body of *Adam*; after this he sent the Angel *Gabriel*, and commanded him to take out of seven lays of earth of each an handful. *Gabriel* obeyed, declared to the Earth what orders he had received from God, and withal mentioned that the Lord had determined to extract that out of her entrails with which he proposed to form Man, who was to be the Monarch over her, and God's Vicegerent. The Earth amazed at this proposition, desired *Gabriel* to represent her fears to God, that this Creature whom he designed to form out of her bosom, would one day rebel against him, and draw down his curse upon her. *Gabriel* returned and made a report to God of the Earth's remonstrances; but God resolving to execute his design, dispatched *Michael*, and afterwards *Asraphel*, with the same commission. These two Angels returned in like manner to report the Earth's excuses, and absolute refusal to contribute to this work.

Last

[f] Alcoran, Chap. of the Stone. See D'Herbelot. Bibl. Orient. p. 55, &c.

Laſt of all, the Lord deputed *Azrael*, who without ſaying any thing to the Earth, or asking any queſtions, took haſtily and carried off by force ſeven handfuls of ſeven different beds or lays out of the maſs belonging to her, which he carried to a place in *Arabia* lying between *Mecca* and *Taïef*. *Azrael*, as a reward of this action, received a commiſſion from God to ſeparate the ſouls of men from their bodies; for which reaſon he is called the Angel of Death.

It is ſcarce credible that the *Muſſulmen* ſhould literally believe a creation in this manner; but we read this as a tradition in their Authors. *Mahomet* ſays no more than that God *created and framed Man partly out of a ſandy earth, and partly out of a ſtinking ſlime; but as for the Genii, he had already framed them out of a hot glowing fire.* As to this difference of Earth made uſe of in the formation of *Adam*, it is of great ſervice to them in explaining the different colours and qualities of Men who are derived from it, ſome of whom are white, or black, others tawny, yellow, olive-coloured, and red: ſome of one humour, inclination and complection, others of another quite different.

The Angels therefore having with their hands kneaded this Earth brought by *Azrael*, God with his own hand formed out of it a human ſtatue, which being left for ſome time in the ſame place to dry, the Angels had leiſure to examine it, and *Eblis*, or *Lucifer*, the firſt of them, having viewed it on all ſides, and ſtriking it upon the breaſt and belly perceived it ſounded; from thence he concluded, that being empty within, it would be liable to ſeveral wants and temptations in order to fill itſelf; then turning to his companions, he ſaid to them, If God ſhould oblige you to acknowledge this Monarch, whom he propoſes to eſtabliſh as ſuch over the Earth, what would you do? They anſwered, It would be highly neceſſary to obey God. *Eblis* ſaid as much; but with a ſecret reſolution to do nothing of it.

Some time after, God communicated his Spirit, or his enlivening Breath, to this Statue, infuſed Life and Underſtanding into it, and clothed it in a wonderful dreſs, ſuitable to its dignity. At the ſame time he commanded the Angels to fall proſtrate before it, as a Mark of honour and reſpect. The Angels obeyed; *Eblis* only refuſed ſubmiſſion, and was therefore driven out of Paradiſe. *Adam* was placed in his room, and ſoon after God took out of his left ſide, while he was ſleeping, the Woman whom he gave him for a Companion. *Adam* in a very ſhort time after received God's command, forbidding him to eat of a certain fruit, on pain of falling under his Curſe.

Hereupon *Eblis* reſolved to be revenged on *Adam*: He aſſociated with the Peacock and the Serpent, and approaching *Adam* and *Eve* had a long Converſation with them, wherein he perſuaded them to eat of the forbidden fruit. They had no ſooner taſted of it but the ſplendid Habits wherein they were dreſs'd fell at their feet, they diſcerned themſelves to be naked, and being aſhamed of their condition ran towards a Fig-tree, with a deſign of covering themſelves with its leaves. Soon after they heard a voice like Thunder, crying out to them, *Come down, and depart out of this place: You ſhall become enemies to one another, and ſhall have your habitation and ſubſiſtence for a time on earth.*

Adam therefore was thrown headlong from Heaven to Earth, and fell, according to the moſt general opinion, in the iſle of *Ceilan*, upon Mount *Serandib*. *Eve* fell at *Gidda*, a port of the Red Sea, pretty near to *Mecca*. The fall of *Eblis* happened to be at *Miſſan*, near *Baſſora*; the Peacock's at *Indoſtan*, the Serpent's at *Niſibe*, or *Iſpahan*; that is to ſay, in the places where theſe Cities were built in after-times.

In the Iſle of *Ceilan*, or *Zeilan*, which is the ſame with *Serandib*, or *Zeran-Dir*, in the middle almoſt of the Iſland, they ſhew ſtill at this day a very high Mountain, which the *Arabians* call *Rahoun*, and the *Portugueze*, *El pico d'Adam*, or *Adam's* Mountain, upon which there is the impreſſion or mark of a Man's foot, which they ſay is *Adam's*. This impreſſion of his foot is, they ſay, ſeventy cubits in length; and they aſſure us that at that time *Adam's* other foot was in the Sea. But *Robert Knox*, an *Engliſhman*, who lived twenty years in this Iſland, in his Account publiſhed in the year 1681, makes this print of *Adam's* foot to be no more than about two feet in length[a]. Others[b] tell us that it is a Tradition, not in the *Indies* only, but over all the *Eaſt*, that *Adam* was buried there. But we ſhall ſee other opinions a little lower, concerning the place of his Death and Interment.

Adam therefore finding himſelf alone in this Iſland, deſtitute of every conſolation of any kind, reflected upon himſelf, and being touched with Repentance, lifted up his Hands and Eyes to Heaven, imploring the clemency of his Creator. God, moved by his Repentance, cauſed a tent or pavilion to deſcend from Heaven by the hands of Angels, which they ſay was placed in that very ſpot where *Abraham* built afterwards the Temple of *Mecca*.

Gabriel

[a] See Les Notes de M. Renaudot ſur le voyage de la Chine de deux Arabes, p. 134. [b] D'Herbelot Bibl. Orient. p. 806.

Gabriel shew'd him all the ceremonies which were to be made use of in this Sanctuary, in order to obtain the pardon of his Sin. *Adam* went thither, and performed every thing which he was enjoined to do. Soon after he was conducted by the same Angel to Mount *Arafat*, where *Adam* and *Eve* met again, after a separation of above two hundred years.

From thence they retired into the Isle of *Serandib*, or *Ceilan*, where they employ'd themselves in cultivating the Earth, and multiplying their Family. *Eve* lay in twenty several times, and at each had two Twins, one whereof was Male the other Female. *Adam* lived 960 Years, of all which, according to the *Mussulmen*, he spent but half a day in Paradise; but then they explain this day by one of Paradise or the other World, which is equivalent to a thousand years with us; so that this half day was equivalent to 500 years. During his whole life Men had but one Religion, and were often visited by Angels, who assisted and instructed them. The number of Men at the time of *Enoch's* translation amounted to forty thousand.

They assert that *Adam* was buried near *Mecca*, upon Mount *Aboucais*. Others think that *Noah*, at the time of the Deluge, put his Body into the Ark, and took care to have it carried to *Jerusalem* by *Melchisedech* the Son of *Shem* his Grandson. The Eastern *Christians*, and many of the Fathers, have followed this Tradition, and believed that he was buried on Mount *Calvary*, at the very place where *Jesus Christ* was crucified. They shew a Chapel still to this day, at *Naplouse*, or *Samaria* in *Palestine*, which goes by *Adam's* name, and is there respected by the *Turks* [y]; but the ancient *Persians* are of opinion, that he was buried at *Serandib*, and that his Sepulchre was guarded by Lions at the time of the Giants making War against one another.

The *Mussulmen* believe that *Adam* was inspired by God, and that a ray of the Divinity passed successively from him to other Prophets. They suppose him to have written ten Volumes, for so we are to understand them, when they say, that God sent them down from Heaven to him.

Some Rabbins, and oriental Authors [z], inform us, that *Adam*, during the time of his Separation from his Wife, after the Commission of his Sin, as some will have it, or after the Death of *Abel*, according to others, begat Genii, or familiar Spirits, who, as the Ancients affirm, had Bodies, to whom likewise they apply what is said in Scripture, That the Sons of God beheld the Daughters of Men, and took such of them as they pleased for Wives. Others maintain that these *Genii*, or *Ginns*, or *Dir*, as the *Arabians* call them, are Creatures older than *Adam*, that they having rebell'd frequently against God, he resolved to give the government of the World to a new species of Creatures. To this end he created *Adam*, and commanded the *Ginns* or *Dir* to obey him. They who refused submission to him, having *Eblis* or *Lucifer* at their head, are what we call the evil Angels; the rest who continued in their duty are the good Angels, or Sons of God; both are corporeal, and even subject unto death.

We shall have another opportunity to speak of *Adam* in the Articles TERRESTRIAL PARADISE and ADAM'S LANGUAGE, or the first original Language of the World.

Besides the three Sons of *Adam* whose names are given us by *Moses*, and are *Cain*, *Abel* and *Seth*, the Eastern People [a] have likewise preserved the names of two others, *viz.* *Abdal-Harth* and *Rocail*. The last was, as they say, the Patriarch *Seth's* younger Brother, and was perfect Master of the most elevated and obscure Sciences. His Understanding was so lively and penetrating, that he seem'd to be more of an Angel than a Man. *Surkrage*, who was a powerful *Dir* or Giant at that time living, desired *Seth* to send his Brother *Rocail* to him, to assist him in the government of his Dominions. *Seth* accordingly sent him, and *Rocail* became first Minister to this Prince, for whom he built a Palace and a Sepulchre, of so magnificent a Structure, and with so much Art, that there were several Statues belonging to it, of different Metals made by talismanick art, which moved and acted as if they had been animated.

This gives us a specimen of the Eastern People's way of thinking, and the particular Character of their Wit; it shews how much they are lovers of Fictions, of Wonders and Mysteries; for we are not to imagine that all which they relate of *Adam*, and the other Patriarchs is to be always understood literally; they are frequently no more than Allegories, or moral Reflections included in certain kinds of Parables.

The Cabalists, who are a species of *Jewish* Doctors, that cover moral, physical and theological Truths under mysterious and dark Expressions; the Cabalists, I say, tell us of the first *Adam*, *Adam Kadmon* [b], who is the first and most perfect Emanation that proceeded from the Essence of God, and the *first of all that was created in the Beginning*. They represent

[y] D'Herbelot Bibl. Orient. p. 56. col. 2. [z] Idem, p. 243. [a] Idem ex Thahmurath Nameh.
[b] Abrah. Cohen-Irira Philosoph. Cabbal. Diss. 6. c. 7. See Basnage's Continuation of the History of the Jews.

present him like a Man, with a skull, brain, eyes, feet and hands, but some profound Mystery is included in every one of these parts: His skull signifies Wisdom, his right ear Understanding, his left Prudence, and so of the rest. Some *Christians* have thought, that hereby they described *Jesus Christ*, the second Person of the Trinity: It is true the Cabalists believe that God, not intending to create the World immediately by himself, created it by the first, the celestial *Adam*, thereby displaying his Power in a more perfect manner: But they acknowledge that this first *Adam* had a beginning, and was not without Imperfections; he could not therefore be the Son of God whom we adore.

The *Talmudists* tell abundance of fabulous Stories relating to *Adam* and his Creation[b]. They say that at the first hour of the day God collected the Dust together, out of which he designed to compose him, and so disposed it as to receive the form which he was to give it; at the second *Adam* stood upon his feet; at the fourth he gave the several Animals their names; the seventh was imployed in the marriage of *Adam* and *Eve*. The Lord, as it were a Brideman, conducted her to her new Spouse, with her locks curled, and dressed out in all her Ornaments. At ten a-clock *Adam* sinn'd, immediately after which Judgment was pass'd upon him; and at twelve he began to feel the punishment of his Sin, and the effects of the Sentence which had been pronounc'd against him. According to the Rabbins[c], *Adam* was created so excessive tall that he touched Heaven; but after the guilt contracted by him, God put his hand upon his head, and reduced him to a less enormous stature. These Extravagancies they would support from the following passage in *Deuteronomy* iv. 32. *God created Man upon the Earth, and from the one side of Heaven unto the other.* They found his Diminution upon this other passage in *Psal.* cxxxix. 5. *Thou hast beset me behind and before, and laid thine hand upon me.* The matter of his Body was taken out of different Provinces; the head out of *Palestine*, the trunk out of *Babylonia*, and the other parts from other Provinces.

The Angels, upon sight of this unmeasurable Creature, murmur'd at it, as if the Lord had proposed to make a second God in person; but he put a stop to their Murmurs by resting his hand upon the head of *Adam*, and reducing him to a thousand cubits in stature. They who undertake to explain these expressions, tell us, that God created him with a vast extent of Knowledge in all the sciences of Nature, but that after the commission of his Sin, God deprived him of many Prerogatives which before he was possess'd of.

They add, that he was of so elevated a Nature, that the matter of his Body was so subtle, fine, and thin, as to be almost like the Angels; that he had as perfect a knowledge of God and his Attributes as a creature is capable of. He was not unacquainted even with the incommunicable name of God, *Jehovah*; for when *Adam* had appropriated their several names to all the brute Creation, God asked him *What is my name? Adam* answer'd *Jehovah, he who is.* This they say *Isaiah* points to in these words: *I am* Jehovah, *that is my Name*; that is to say, the Name which *Adam* gave me at the beginning of the World. Is. xlii. 8.

As Circumcision is, according to the *Jews*, the seal of the Covenant between God and Believers, they have imagined that *Adam* was created circumcised, and, as much as he could, defaced the mark of his Circumcision by violating the covenant of the Lord at his Fall. They ground this Vision upon a passage in *Hosea*, which runs thus; *But they like* Adam *have transgressed the Covenant; they have dealt treacherously against me.* Hos. vi. 7.

Some have imagined that *Eve* was the forbidden Fruit, which he could not touch without Sin; that the Serpent having first eat of it, produced *Cain*, who consequently was not the Son of *Adam*; that the latter was so afflicted at the death of *Abel*, that he continued an hundred and thirty years without coming near his Wife, after which time only he began to have Children after his own image and resemblance. Some are of opinion, as has been before observed by us, that during this interval he begat *Genii* or Spirits, which others think were born of *Adam* and his first Wife, whose name was *Lilith*. See the Article Lilith.

Notwithstanding the repentance of *Adam* is so particularly taken notice of in Scripture, and St. *Austin* [d] mentions his Salvation as the common opinion of almost the whole Church, and that the Son of God at his Resurrection deliver'd him out of Hell, together with the rest of the Just, who expected there his Coming; notwithstanding all this the Church has never thought itself obliged publickly to consecrate his memory, nor place him in the rank of Saints; but neither has it believed itself concern'd to prevent several private Persons from paying a religious worship Gen. iii. 17, 18. Wisd. x. 1.

[b] Midras Tehillim. Ps. xcii. Vide Basnage, ibid. t. 4. p. 186. [c] Gemar. Sanhedrin. fol. 582.
[d] Aug. Ep. 163. nov. Edit. p. 575. Et de illo quidem primo homine quod eum inde (ex inferno) solverit, Ecclesia fere tota consentit quod eam non inaniter credidisse credendum est, undecunque hoc traditum sit, &c. Vide & de peccatorum meritis & de nat. & grat. contra Julian. l. 6, &c.

ſhip to him. There is a Chapel built to him on Mount *Calvary* [e], upon preſumption that he was buried there: This Chapel is ſerved by *Greeks*, but it is not perfumed with Incenſe, nor is any particular Veneration paid to it, like other Chapels or Altars in the publick Proceſſions. The *Greeks* put *Adam* and *Eve* together, with all the righteous of the Old Teſtament, and honour them on the nineteenth of *December* [f], or, more properly ſpeaking, on the *Sunday* which immediately precedes the Feſtival of *Chriſtmas*. They moreover celebrate the baniſhment of our firſt Parents out of Paradiſe with a religious mourning, and very doleful Prayers on the fourth of *February*, or firſt day of their *Lent*. Some *Latin* Martyrologies commemorate *Adam* upon the twenty fourth of *April*: There is a *Julian* Calendar which takes notice of him on the twenty fourth of *December*, and ſome Martyrologies make mention of the creation and death of *Adam* on the twenty fifth of *March*, as it were with a deſign of bringing the firſt old *Adam* nearer to the new, who was conceiv'd and died upon the ſame day, according to many of the Ancients.

We ſhall ſpeak of the PRÆADAMITES in the Article particularly deſign'd for them.

ADAMA, one of the five wicked Cities which were deſtroyed by fire from Heaven, and buried under the waters of the Dead Sea. It was the moſt eaſterly of all thoſe which were ſwallowed up; and there is ſome probability that it was not intirely ſunk under the waters, or that the Inhabitants of the Country rebuilt a new City of the ſame name upon the eaſtern ſhore of the Dead Sea; for *Iſaiah*, according to the Septuagint, ſays, that God will deſtroy the *Moabites*, the City of *Ar*, and *the remnant of Adama*.

Gen. xix. 24.

Iſ. xv. ult. Ἀρῶ τὸ σπέρμα Μωὰβ καὶ Ἀριὴλ, καὶ τὸ κατάλοιπον Ἀδαμᾶ.

ADAMAH, a City of the Tribe of *Naphtali*, *Joſh.* xix. 36. The Septuagint call it *Armath*, and the Vulgate *Edema*.

ADAMI, a City ſituated in the Tribe of *Naphtali*, *Joſh.* xix. 33.

ADAMITES, [g] a ſort of Hereticks of the ſecond Age: The Author of this Sect was one *Prodicus*, a Diſciple of *Carpocrates*; they aſſumed the title of *Adamites*, pretending to the innocence of *Adam*, whoſe nakedneſs they imitated in their Churches, which they called *Paradiſe*. Community of Women was one of their principal tenets; they lived, or made a ſhew of living, in Solitude and Continency, condemning the ſtate of Matrimony; and when any of them were guilty of any particular crimes, ſuch an one they called *Adam*, and that he had eaten of the forbidden Fruit; and when they expelled him from their Aſſembly, they drove him, as their phraſe was, out of Paradiſe. This Hereſy was renewed in theſe laſt Ages by one *Picard* [h], a native of *Flanders*, who retired into *Bohemia*, where he introduced this Sect. There were ſome in *Poland* and *England* who were followers of it, and the modern *Adamites* are ſaid to hold their Aſſemblies in the night-time, and to obſerve theſe rules exactly, *Swear, forſwear, and reveal not the ſecret.* Some Anabaptiſts are accuſed with falling into the extravagances of the *Adamites*.

ADAR, the twelfth month of the eccleſiaſtical year among the *Hebrews*, and the ſixth of their civil year. There are but nine and twenty days in it, and it anſwers our *February*; it ſometimes enters into the month of *March*, according to the courſe of the Moon. See hereafter the Article MONTHS.

On the third day of *Adar* the building of the Temple was finiſhed, at the ſollicitations of *Haggai* and *Zechariah*, and the Dedication of it made in a ſolemn manner. Ezra vi. 15. In the Year of the World 3489, before J. C. 511, before the vulgar Æra 515.

On the ſeventh day the *Jews* celebrate a Faſt upon the occaſion of the death of *Moſes*.

On the thirteenth day they celebrate the Faſt which they call *Eſther's*, in memory of that obſerv'd by *Mordecai*, *Eſther*, and the *Jews* of *Suſa*, to divert the calamities with which they were threaten'd by *Haman*.

On the fourteenth they celebrate the Feſtival of *Purim*, on the ſcore of their Deliverance from the cruelty of *Haman*, *Eſth.* ix. 17.

The twenty fifth day is kept in commemoration of *Jehoiachim*, King of *Judah*, advanced by *Evil-merodach* above other Kings, who were at his Court, *Jerem.* lii. 31, 32.

As the Lunar year, which the *Jews* have been uſed to follow in their calculation, is ſhorter than the Solar year by eleven days, which at the end of three years make a month, they then inſert a thirteenth month, which they call *Veadar*, or a ſecond *Adar*, which has nine and twenty days in it.

ADAR, a City in the Tribe of *Judah*, *Joſh.* xv. 3. *Euſebius* places another Town of this name in the neighbourhood of *Lidda* or *Dioſpolis*, in the canton of *Thamna*.

ADAR, or *Hazer-addar*, a Village taken notice of in the book of *Numbers*, xxxiv. 4.

ADARCONIM [i], a ſort of Money, whereof there is mention made in 1 *Chr.* xxix. 7. and *Ezra* viii. 27. The Vulgate tranſlates it *golden Pence*, the Septuagint pieces

[e] Quaresm. t. 2. l. 5. p. 481 & 483.
[f] Bolland. die 4. Febr. p. 449. t. 3. Apr. p. 260. t. 3. Mart. p. 541.
[g] Vide Epiphan. hæreſ. 52. Theodoret. hæretic. Fab. l. 1. c. 6. Auguſtin. de hæreſ. See M. *Bayle*'s Dictionary under the Name of *Adamites*.
[h] He lived in the fifteenth Century.
[i] אדרכונים Adarconim.

pieces of Gold. We do not question but that these *Adarconim* * were *Daricks*, a sort of gold coin, which some [l] value at twenty drachms of Silver, and others [m] at eleven livres, eleven pence, nine deniers, and a quarter of *French* Money. See hereafter DARCMONIM, which is the same with *Adarconim. Herodotus* [n] says, that *Daricks* were first coin'd in the Reign of *Darius*, the Son of *Hystaspes*, who lived long after the Author of the *Chronicles* and *Ezra*; but the Scholiast of *Aristophanes* affirms, that they were first made current by another *Darius*, who lived long before *Darius*, the Son of *Hystaspes* †.

ADARSA, or as it is called in *Greek*, 1 *Macc*. vii. 40. *Adasa*, a City of the Tribe of *Ephraim*, four miles from *Bethoron* [o], and not far from *Gophna* [p]. We place it between the upper *Bethoron* and *Diospolis*;
1 Macc. vii. 45. because it is said in the *Maccabees* that the victorious Army of *Judas* pursued the *Syrians* from *Adasa* to *Gadara*, or *Gazara*, which is the length of one day's journey. The same City of *Adarsa* is called likewise *Adazer*, and *Adaco*, or *Acedosa*, in *Josephus* [q]. Here it was that *Nicanor* was overcome, and his Army put to flight by *Judas Maccabæus*, notwithstanding that his Army consisted of three thousand Men only, and *Nicanor's* of thirty five thousand. *Josephus* tells us, that *Judas*, in another War, was killed in the same place [r].

ADBEEL, the third Son of *Ishmaël*, and Head of one of the Tribes of the *Ishmaelites*, *Gen*. xxv. 13.

ADDAN, *Cherub* and *Immer* not being able to prove whence they derived their original, at their return from *Babylon*, were excluded from the number of the true *Israelites*, *Ezra* xi. 59.

ADDAR, the Son of *Bela*, the Son of *Benjamin*, 1 *Chron*. viii. 3.

ADDER. See ASP.

ADDI, the Son of *Cosam*, and the Father of *Melchi*. He is placed by S. *Luke* among the Ancestors of *Jesus Christ*, according to the Flesh, *Luke* iii. 28.

ADEODATUS, *filius saltus, polymitarius de Bethleem*; that is to say, Given of God, the Son of the Wood, a Weaver of *Bethlehem*; or to speak more correctly according to the *Hebrew*, Elhanan *the Son of the* Jarim, *who were Weavers of* Bethlehem; or according to the Text of the *Chronicles*, which seems to be more pure, Elhanan *the Son of* Jaïr, *a* Beth-lemite, *slew the Brother of* Goliath. This, in all probability, is the very *Elhanan* spoken of in 2 *Sam*. xxiii. 24. who was the Son of *Joab's* Uncle by the Mother's side; that is to say, Son to one of *David's* Brothers, who was a Native of *Bethlehem*, and very much distinguished by his valour. The passage of *Samuel* being thus restored, the Difficulty is easily resolved, which some have started concerning *Adeodatus filius saltus*, which several Interpreters [s] have endeavoured to confound with *David*. *Elhanan* did not kill *Goliath*, but the Brother of *Goliath*, whether by the word *Brother* we understand his Brother in blood, or barely one like him.

2 Sam. xxi. 19. אלחנן בן יערי ארגים בית הלחמי.

1 Chron. xx. 5. ויך אלחנן בן יעיר את לחמי אחי גלית.

I read, יעיר בתלמי את אחי גלית.

ADER, *the Tower of Ader*. St. *Jerom* observes [t], that the place where the Angels declared the Birth of *Jesus Christ* to the Shepherds, was called by this name, *Luke* xi. 8, 9. It is said that the Empress *Helena* built a Church upon the same spot, the remains whereof are seen at this day. See *Mich*. iv. 8. *Turris gregis*.

ADER, one of those who took the City of *Gath*, 1 *Chron*. viii. 15.

ADIABENE, a Country in *Assyria*, thro' which the River *Lycus* passes, and discharges itself into the *Tigris*. The name of *Adiabene* is not to be met with in our Vulgate; but *Josephus* [u] speaks much of *Helena* Queen of the *Adiabenians*, and of *Izates* her Son, who were both Converts to *Judaism* in the time of the Emperor *Claudius*, about the year of J. C. 41. There are some Authors [x], who believe that this Queen and her Son embraced *Christianity*, and that *Josephus* had a mind to do honour to his Nation by a Conversion which belonged properly to the *Christian* Church. But I see the marks of *Judaism* only, both in *Helena* and *Izates*, and am of opinion, that *Adiabene* is the Province of *Ava*, thro' which the River *Ahava*, or *Adiava* runs. See hereafter AHABA.

ADIDA, a City of *Judah*, at which place *Simon Maccabæus* encamped, in order to dispute the entrance into the Country

[l] Gronov. de pecunia veterum, l. 3. c. 7. [m] M. le Pelletier of Roan. [n] Herodot. l. 4. c. 166. [o] Joseph. Antiq. l. xii. c. 17. [p] Euseb. in Adasa. [q] Joseph. Antiq. l. xii. c. 17. & de bello, l. 1. c. 1. [r] Joseph. de Bello, l. 1. c. 1. p. 710. b. [s] Chald. Rabb. Rupert. Raban. alii recentiores. [t] Hieronym. Ep. 27. [u] Joseph. Antiq. l. 20. c. 2. [x] Orosius, l. 7. c. 6.

* *The* Adarconim *of the Scripture, and* Darkonoth *of the* Talmudists, *so called from the* Greek Δαρεικοί, Darics. *A* Daric *was a piece of Gold of the value of one of our* Jacobus's. *See* Prid. Con.

† *It was* Darius *the* Mede, *who coined a great number of pieces of pure Gold called* Darics, *or* Stateres Darici: *This* Darius *was the first King of the* Medes *and* Persians, *who coined Gold Money. They were stamped on one side with the effigies of an Archer, who was crowned with a spiked Crown, had a Bow in his left hand, and an Arrow in his right, and was clothed with a long Robe. I have seen one of them in Gold, and another in Silver. They were of the same weight and value with the* Attic Stater, *or piece of Gold Money weighing two* Attic *Drachms.* Darius *seems to have learnt the art and use of Money from the conquered Kingdom of the* Lydians, *and to have re-coined their Gold; for the* Medes, *before they conquered the* Lydians, *had no Money. The* Lydians *were the first who coined Gold and Silver; and* Crœsus *coined Gold Monies in plenty, called* Crœsei; *and it was not reasonable that the Monies of the Kings of* Lydia *should continue current after the Overthrow of their Kingdom, and therefore* Darius *re-coined it with his own effigies, but without altering the current weight and value. See* The Chronology of the ancient Kingdoms amended, *by Sir* Isaac Newton, p. 319, &c.

try with *Tryphon*, who had treacherously
1 Macc. xiii. 13. seized on his Brother *Jonathan* at *Ptolemais*. We think this to be the *Adida* mentioned in 1 *Macc.* xii. 38.

ADIEL, the Son of *Adiel*, of the Tribe of *Judah*, 1 *Chron.* iv. 36.

ADITHA, or *Adatha*, *Adia*, or *Adathaim*, a City belonging to the Tribe of *Judah*, *Josh.* xv. 36. *Eusebius* mentions two Cities of this name *Adatha*, one lying towards *Gaza*, the other towards *Lidda*, Eastward of this City.

ADLAI, principal Herdsman to King *David*, 1 *Chron.* xxvii. 29.

ADMATHA, one of the seven principal Officers belonging to the Court of
Esth. i. 14. *Ahasuerus*.

ADMIRE, *Admiration*, *Admirable*. Besides the common signification of these words, which all the world is acquainted with, the *Hebrews* often make use of them to signify the conduct of God, as well towards his Children as Sinners, in trying or rewarding the one, and chastising the other, in this or in the other world. The Lord
Ps. iv. 3. hath shewed his wonders to his Holy One, *Mirificavit Dominus sanctum suum*. Shew
xvii. 7. thy marvelous Loving-kindness, *Mirifica misericordias tuas, &c.* I will make the
Exod. viii. 22. ix. 4. Land of *Goshen* to be admired, *Faciam mirabilem terram Gessen*. That is to say, I will distinguish it in a wonderful manner from the rest of *Egypt*. The most learned Interpreters agree, that the *Hebrew*
פלא Pale. *Pale*, or *Pele*, which is generally translated *admirable*, signifies properly to *distinguish*, *separate**. See likewise *Exod.* ix. 4. *Faciet Dominus mirabile inter possessiones Israel, & possessiones Ægyptiorum.* In this sense every thing remote from the common course of Life or of Nature, every thing which is any way distinguishable, is admirable.

ADMIRABLE, is often placed for *difficult*, or even for *impossible*. *Sarah* laughing when the Angel promised to make her
Gen. xviii. 14. the Mother of a Son, he answered, *Will this be admirable to God?*

It is likewise taken for what is above our capacity or condition. Such knowledge is too wonderful for me, I cannot
Ps. cxxxix. 6. attain unto it, *Mirabilis facta est, scientia tua ex me*, or *pro me*. And in another
cxxxi. 1. place, I do not exercise my self in great matters, or in things too high for me, *Non ambulari in magnis neque in mirabilibus super me.* There is nothing admirable be-
Ecclus. xxxix. 20. fore God, says the Son of *Sirach*; nothing is hid from his eyes. And the Man born blind, upon his being healed by *Jesus Christ*, *It is admirable that ye should not know whence he is*; and yet he hath opened mine Eyes. It is said somewhere, that our Saviour admired, for example, when he admired the Centurion's and the Wo- Mat. viii. 10. Luke vii. 9.
man of *Canaan's* faith. That is to say, he expressed himself as if he admired it; Mat. xv. 28.
for admiration being the effect of ignorance, it is impossible that he should admire any thing. *Why askest thou thus after my name, seeing it is admirable?* It is Judg. xiii. 18.
above thy comprehension, and of no service to you to know it. My love to thee, O *Jonathan*, *is more admirable*†; greater, 2 Sam. i. 26.
more ardent, than that of a Lover for the person whom he is most passionately fond of. The Stone which the builders refused, is become the head Stone of the Corner; Ps. cxviii. 23.
this seems admirable to us. It is an effect of God's power.

ADNA, a *Levite*, who, when the *Jews* returned from the Captivity of *Babylon*, forsook his Wife, whom he had married contrary to the Law. Ezra x. 30.

I. ADNAH, a valiant Man of the Tribe of *Manasseh*, and one of those who left his party, to espouse that of *David*. 1 Chron. xii. 20.

II. ADNAH, General of the Troops belonging to *Jehoshaphat* King of *Judah*. 2 Chron. xvii. 15.

ADOM, or *Adam*, a Town upon the Banks of the River *Jordan*. Some[a] place it upon the Dead Sea, below the place where the *Israelites* passed the *Jordan*. Others place it much above, towards *Scythopolis* and *Zarthan*; and this is its true Josh. iii. 16.
situation.

ADONAI, is one of the names of God. This word signifies properly *My Lords*, in the plural number, as *Adoni* signifies *My Lord*, in the singular number. The *Jews*, who either out of respect or superstition do not pronounce the name of *Jehovah*, read *Adonai* in the room of it, as often as they meet with *Jehovah* in the *Hebrew* Text. But the ancient *Jews* were not so nice: There is no Law which forbids them to pronounce the name of God.

ADONIBEZEK, King of the City of *Bezek*, in the land of *Canaan*, seventeen miles from *Naplouse* eastward[c]. *Adonibezek* was a powerful and cruel Prince, who took seventy Kings, and having order'd the extremities of their hands and feet to be cut off, made them eat the remains of what was served up to him under Judg. i. 4. vi. 7.
his table. After the death of *Joshua*, the *Hebrews* finding themselves to be press'd within too narrow a compass by the *Canaanites*, who endeavour'd to keep their footing

[a] Celler. Geogr. antiq. l. 3. c. 13. [b] אדני Adonai, Dom. Gr. Κύριος, יהוה Jehovah. [c] Euseb. in loc. in Βεζεκ.

* *And this Interpretation is followed by our* English *Translators, who in the several places cited by our Author, read* set apart, sever. Buxtorf, *under* פלא *observes*, Sunt & quædam ex hujus verbi formâ, pro segregare, quæ pertinent ad פלה Niph. Segregari, separari. *Buxt. Lex.*

† *The Author, in this passage, varies from the Text, where* David *describes the affection of his Friend to himself, not his to* Jonathan. *I confess, Errors of this nature are very inconsiderable, and not worth remarking; but few of more importance have escaped this diligent and exact Writer.*

footing in the Country, consulted the Lord, that they might know who should lead them to the war against their Enemies. The Lord directed that they should put themselves under the conduct of the Tribe of *Judah*. This Tribe engaged that of *Simeon* to unite with it, in order to reduce the *Canaanites*, who possess'd several places within their allotment, with a promise mutually to assist those of the Tribe of *Simeon* in making a conquest of what the *Canaanites* still possess'd within their Division. The two Tribes marched therefore against *Adonibezek*, who was at the head of an Army of *Canaanites* and *Perizzites*. They beat him, killed ten thousand of his Men, and having taken him alive, they cut off his toes and fingers: Then *Adonibezek* acknowledged the justice of this Punishment, and owned that God treated him in the manner wherein he had treated the seventy Princes who had fallen into his Power. The *Hebrews* afterwards carried him to *Jerusalem*, which they were going to besiege, and there he died, in the year of the World 2585, before Jesus Christ 1415, before the vulgar Æra 1419.

ADONIJAH, the fourth Son of *David* and *Haggith*, was born at *Hebron*, at the time when his Father was acknowledged King by one part only of *Israel*, while the most considerable paid obedience still to *Ishbosheth*, the Son of *Saul*. *Adonijah* seeing his eldest Brothers *Amnon* and *Absalom* were dead, believed that the Crown of *Judah*, by right of birth, unquestionably belong'd to him; and as his Father *David*, towards the latter end of his Life, was fallen into so weak a condition that he could take no care of the affairs of Government, he thought he should endeavour before his death to have himself acknowledged King: he therefore set up a magnificent Equipage, commanded chariots to be made, took Horsemen into his service, and fifty Men to run before him, and these at all times attended him. *David* his Father was not displeased with his doing this, and never reproved him for it. *Adonijah* was then the eldest of the Royal Family, extremely handsome in his person, was beloved by the King his Father, and had a strong party in the Court.

2 Sam. iii. 4.

1 Kings i. 5, 6, &c.

He had a very close engagement, particularly with *Joab*, the General of *David*'s Armies, and with the High-priest *Abiathar*; and these were the two persons who had more interest in the King than any others of his Dominions; but neither the High priest *Zadok*, (for at that time there were two High-priests in the Kingdom) nor *Benaiah*, the Son of *Jehoiada*, Captain of the King's guards, nor *Nathan* the Prophet, nor the body of *David*'s Army, were of his party. One day therefore, *Adonijah* having made a great entertainment for his Adherents near the fountain of *Rogel*, eastward of the City, and below the walls of *Jerusalem*, he invited all the King's Sons to it except *Solomon*, and the principal Persons of *Judah*, except *Nathan*, *Zadok*, and *Benaiah*. His design was to procure himself at that meeting to be proclaimed King of the Country, and to get possession of the Government before the death of *David*. But matters fell out quite otherwise.

Nathan having understood what was transacting, went directly to *Bathsheba*, the Mother of *Solomon*, and said to her, *Do you know that* Adonijah *designs to get himself proclaim'd King? and do you observe the danger which you and your Son* Solomon *will be expos'd to if he succeeds in this attempt? Be advis'd therefore by me; go to the King, tell him what is doing, and put him in mind of the promise which he made you, that* Solomon *your Son should be his Successor, and while you are thus conversing with the King, I will come in as by surprise and second what you shall have said.* *Bathsheba* therefore went immediately to the King, and while she was talking with him, the King was told that the Prophet *Nathan* was there. *David* gave orders for his admission, and *Nathan* address'd himself to him in these terms: *My Lord O King! is it by your orders that* Adonijah *has directed himself to be declared King, and Successor to your Majesty? for he has this day made a great entertainment for the chief officers of the Army, and the great men of the Court; and after it was over they all saluted him with the cries of* Long live King *Adonijah*: *But neither the High-priest* Zadok, *nor* Benaiah, *nor* Solomon, *or myself, were invited by him.*

Then *David*, commanding *Bathsheba* to be again called in, swore to her that he would perform the Promise he had made in favour of *Solomon*; and sending immediately for *Zadok*, *Nathan*, and *Benaiah*, he said to them, *Take my guards with you, mount* Solomon *upon my mule, conduct him to the fountain of* Gihon, *which is westward of the City, and at this place let* Zadok *and* Nathan *crown him, and with trumpets sounding proclaim him King of* Israel, *with cries of* Long live King *Solomon*. *After this you shall bring him back hither, and seat him on my Throne; he shall reign in my place, and I will put the Government of* Judah *and* Israel *into his hands.* This was all immediately executed, and all the People being got in crowds together, the sound of Instruments was every where heard, and the acclamations of the People, saying, *God save King* Solomon. *Jonathan*, the Son of *Abiathar* the High-priest, gave notice instantly of this to *Adonijah*, *Joab*, and all those of his

his party who were still in the tent where they had been eating.

Upon this they rose from table in great fright, and retired every one to his own home: *Adonijah* went out with the rest, and fearing lest *Solomon* should put him to death, retired to the Tabernacle, and laid hold of the horn of the Altar of Burnt-offerings, which being reported to *Solomon*, he said, *If* Adonijah *would shew himself a worthy man, not a hair of his head should fall to the Earth; but if Wickedness should be found in him, he should surely die.* King *Solomon* therefore sent, and they brought him down from the Altar, and he came and bowed himself to King *Solomon*; and *Solomon* said unto him, *Go to thine House.* This happened in the year of the World 2989, before Jesus Christ 1011, before the vulgar Æra 1015.

[In the Year of the World 2990, before J. C 1010, before the vulgar Æra 1014. 1 Kings ii. 13.] Some time after *David* dying, *Adonijah* waited upon *Bathsheba*, the mother of *Solomon*, who said to him, *Comest thou peaceably?* He answer'd peaceably, and that he had a favour to ask of her. *Thou knowest*, added he, *that the Kingdom was mine, and that all* Israel *set their faces on me that I should reign, howbeit the Kingdom is turned about, and is become my Brother's, for it was his from the Lord. And now I ask one petition of thee: Speak, I pray thee, unto* Solomon *the King* (*for he will not say thee nay*) *that he give me* Abishag *the* Shunamite *to Wife.* *Bathsheba* promised him to speak unto the King about it, and in effect did so, telling him that *Adonijah* would be glad to have *Abishag* for his Wife, who had been given to *David* to warm him in his old Age. To this *Solomon* replied, *Why dost thou ask this of me? ask for him the Kingdom also,* (*for he is mine elder Brother*) *even for him, for he has the High-priest* Abiathar *already for him, and* Joab *the General of the Troops.* Then *Solomon* swore by the Lord, saying, *God do so to me and more also, if* Adonijah *has not spoken this word against his own life. I swear by the Lord* Adonijah *shall be put to death this day.* And *Benaiah*, the Son of *Jehoiada*, being sent to execute this order, fell upon *Adonijah* and slew him, in the year of the World 2990, before Jesus Christ 1010, before the vulgar Æra 1014.

ADONIKAM, returned from *Babylon* with six hundred Men of his Family. [Ezra ii. 13.]

ADONIRAM, the principal Receiver of *Solomon*'s tributes, and chief Director of the thirty thousand men whom this Prince sent to *Lebanon*, to cut timber for his buildings. [1 Kings v. 14.] I cannot tell whether he may not be the same Person with *Adoram*, who had the same Employment in the beginning of *Rehoboam*'s Reign. See ADORAM. [1 Kings xii. 18. & 2 Chr. x. 18. xi. 9.]

ADONIS. The text of the Vulgate in *Ezekiel* viii. 14. imports, that this Prophet saw Women sitting in the Temple, and weeping for *Adonis*; but according to the reading of the *Hebrew* text, they are said to weep for *Tammuz*, or *the hidden one.* [Ezek. viii. 14. מבכות את התמון.] Among the *Egyptians Adonis* was adored under the name of *Osiris*, the husband of *Isis* *: But he was sometimes called too by the name of *Ammuz* [b], or *Tammuz*, *the concealed*, to denote' probably his death or burial. The *Hebrews* in derision call him sometimes *the Dead*, because they wept for him, and represented him as one dead in his coffin; and at other times they call him the *Image of Jealousy*, because he was the object of the God *Mars*'s Jealousy. [Ps. cvi. 28. Levit. xix. 27. 28. Ezek. viii. 3, 5.] The *Syrians*, *Phœnicians*, and People of the isle of *Cyprus*, called him *Adonis*; and we are of opinion that the *Ammonites* and *Moabites* gave him the name of *Baal-peor* [c].

The manner wherein they celebrated the festivals of this false Deity was this: They represented him as lying dead in a coffin, they wept for him, bemoaned themselves, and sought for him with great eagerness and inquietude. After this they feigned that they had found him again, and he was living: At this good news they shewed marks of the most extraordinary joy, and were guilty of a thousand lewd practices to convince *Venus* how gladly they congratulated her upon the return and recovery of her Husband, as before they had condoled with her upon the loss of him, and his death. The *Hebrew* Women therefore, of whom *Ezekiel* is speaking, celebrated the Feasts of *Tammuz* or *Adonis* in *Jerusalem*, and God shewed the Prophet these Women weeping, even in his Temple, for this infamous God.

The Rabbins tell us, that *Tammuz* [d] was an idolatrous Prophet, who having been put to death by the King of *Babylon*, all the Idols of the Country flocked together about a statue of the Sun, which this Prophet, who was a magician, had suspended between Heaven and Earth: There they began all together to deplore the Prophet's death; for which reason a Festival was instituted every year, to renew the memory of this Ceremony, at the beginning of the month *Tammuz*, which answers pretty nearly to our *June*. In this Temple a statue was erected, representing

[a] Vide Plutarch de defectu oracul.

[c] See our Dissertation on *Baal-peor*, before the book of *Numbers*.

[b] Kimchi, Maimon. alii Hebr. Vide & Sant. Pagnin. in Thesauro.

* *The Greeks worshipp'd* Isis *and* Osiris *under other Names; as for example, under that of* Bacchus, *and the Arabians under that of* Adonis.

Ogygia † me Bacchum canit;
Osyrin Ægyptus vocat;
Arabica gens, Adoneum.

† Aug-…

presenting *Tammuz* to the life. The Statue was hollow, the Eyes were of lead. Below a gentle fire was kindled, which insensibly heated the Statue, melted the lead, and made room for the People to believe that the Idol wept. During all this time the *Babylonish* Women who were in the Temple fell a shrieking, and made strange lamentations. This is the Story they tell us. But I should be glad to see good Proofs of it.

As to *Adonis*; the account we have of him from fabulous History is this. *Adonis* was the Son of *Cyniras*, King of *Cyprus*, and *Myrrha* the Daughter of this Prince. So that he was at once both the Brother and the Son of *Myrrha*. He was so very beautiful that *Venus* run away with him, and lived with him in the midst of a wood, where *Adonis* exercised himself in hunting. A wild Boar having unhappily killed him, *Venus* lamented for him in an inconsolable manner. The Eastern People, in imitation of her mourning, generally established some solemn days for the bewailing of *Adonis*. The Poets relate, that *Venus* obtained the favour of *Proserpine* to have her Minion restored to life, and that he should pass six months on Earth, and six in Hell. Hereupon those publick Rejoicings were founded, which succeeded the Lamentations of his death. Some say he was of *Syria*, others again of *Cyprus*, others again of *Egypt*. See those Authors, who treat of Fables; and in particular, M. *Le Clerc's Biblioth. Universelle. T.* 3. *Septemb*, 1686. *An historical Explanation of the Fable of* Adonis.

What the fabulous Relations tell us concerning the Birth of *Adonis*, is much the same with what we learn from the sacred History concerning *Lot's* Incest with his Daughters. *Myrrha* the Daughter of *Cyniras* King of *Cyprus*, conceived an infamous Passion for her Father; she was got with child by him, without his knowing it, and was delivered of *Adonis*. *Chemosh* was the Deity of the *Moabites*. *Moab* sprung like *Adonis*, from an incestuous Conversation. There is some affinity between the words *Chemosh*, and *Ammuz* or *Tammuz*, whom we take to be the same with *Adonis*. *Adonis*, as *Macrobius* informs us, was the Sun; *Chemosh* likewise represented this Luminary, and under this Idea was adored by the *Moabites*.

The Scene of *Adonis's* History is said to have been at *Biblos* in *Phœnicia*[f], and this pretended Deity is supposed to have been killed by a wild Boar in the Mountains of *Libanus*, from which the River *Adonis* descends. This River once a year changed the colour of its Waters, and appeared as red as Blood. This was the signal for celebrating their *Adonia*, or Feasts of *Adonis*. It was not lawful to omit the observance of them; great Lamentations were made at this time thro' Town and Country, they cried dreadfully, whipt themselves, and imitated all the Ceremonies of the most serious Mourning for a dead Person. After the Mourning was ended, they performed the funeral Solemnities for him as one just deceased. The next day it was given out that he was alive, and had ascended into the Air.

The common People were persuaded to believe, that the *Egyptians*, at the feasts of *Adonis*, sent a Box by Sea made of rushes or *Egyptian* paper, and fashioned in the form of a Head[f], in which a letter was inclosed, informing the Inhabitants of *Biblos*, a City above seven days journey distant from the Coasts of *Egypt*, that their God *Adonis*, whom they apprehended to be lost, had been discovered. The vessel which carried this Letter arrived always safe at *Biblos* at the end of seven days. *Lucian* tells us he was a witness of this Event. *Procopius*, S. *Cyril* of *Alexandria*[g], and some other learned Men, are of opinion that *Isaiah* alludes to this superstitious Custom, when he says, *Wo to the Land shadowing with wings, which is beyond the River of Ethiopia: that sendeth Ambassadors by the Sea, even vessels of bul-rushes upon the Waters*. Some translate, *That sendeth Images or Idols by the Sea*[h]. But the *Hebrew* signifies properly *Ambassadors* deputed thither by Sea, to carry the news of *Adonis's* Resurrection. In our Comment on *Isaiah*, we have given another sense to this Passage, which has no relation to *Adonis*.

Is. xviii. 2. השלח בים צירים. 70. Ἀποστέλλων ἐν θαλάσσῃ ὅμηρα. Mittens in mari obsides.

The Heathens who were reproached with the impertinency of these Feasts of *Adonis*, and the childish and shameful subject which had given occasion for them, explained things by saying that *Adonis*, by his Death and Resurrection, represented the Sun, which every year is more remote from us during the Winter, and advances nearer to us in the spring; or Seeds sown in the Earth, which die there before they shoot up and appear above ground. But these Explanations come too late. It is a large concession, to allow that the Women of *Israel*, who worshiped *Adonis*, intended no more than paying their Adorations to the Sun: These, it is very credible, were limited to *Adonis* the Husband of *Venus*, or, if you please, to *Osiris* the Husband of *Isis*: For it is very probable, that in *Ezekiel's* time none had as yet any knowledge in *Judea* of the Deities or Theology of the *Greeks*.

ADONIZEDEK, King of *Zedek*, or *Jerusalem*; for this City is believed to have

[e] Lucian de Dea Syra. [f] Idem Ibidem βυβλίνην κεφαλήν. Vide & Bochart. Phaleg. l. 4 c. 2. [g] Procop. & Cyril. Alex. in Isai. xviii. [h] Bochart. loc. cit.

have had four names; *viz. Salem, Jerusalem, Jebus*, and *Zedeck*. A proof of this laſt name we have in *Melchiſedeck*; that is to ſay, the *King of Sedech*, or *Salem*. *Adonizedeck* therefore having underſtood that the Inhabitants of *Gibeon* had made their compoſition with the *Hebrews*, and that the Cities of *Jericho* and *Ai* had been deſtroyed by them, was ſtruck with terror, and conſidered how he might put a ſtop to the Conqueſts of the *Iſraelites*. He ſent to *Hoham* King of *Hebron*, to *Piram* King of *Jarmuth*, to *Japhia* King of *Lachiſh*, and unto *Debir* King of *Eglon*, inviting them to join with him, in order to go and take *Gibeon*, and chaſtiſe the Inhabitants who had ſubmitted to the *Iſraelites*. Theſe five Kings therefore marched againſt *Gibeon*, and beſieged it.

[Joſh. x. 1, 2, &c. In the Year of the World 2553, before J. C. 1447, before the vulg. Æra 1451.]

The *Gibeonites*, upon this, ſent in haſte to demand Succours of *Joſhua*, who was ſtill at *Gilgal*. *Joſhua*, without delay, choſe ſome of the moſt gallant Men of his Army, and marching all night, fell in with the Enemy at break of day. The Lord ſpread terror among their Troops, and *Joſhua* made a great ſlaughter of them. He purſued them towards *Bethoron*, cutting them in pieces till they reached *Azekah* and *Makkedah*. In this battle the Lord ſhowered down Hail-ſtones upon them, and ſtopped the Sun and Moon at *Joſhuah's* prayer.

The five Kings having ſaved themſelves by flight, went and hid themſelves in a Cave, near the Town of *Makkedah*; which being reported to *Joſhua*, he gave orders for ſtopping the mouth of the Cave with large ſtones, and left Men ſufficient to guard it. In the mean time, the *Iſraelites* continued the purſuit till Evening; and when they returned unto the Camp near *Makkedah*, *Joſhua* gave orders to have the mouth of the Cave opened; and producing the five Kings before the whole Army of *Iſrael*, he ſaid to the principal Officers, Come near, put your feet upon the necks of theſe Kings; fear not, nor be diſmayed; for thus ſhall the Lord do to all your Enemies, againſt whom ye fight. And afterwards *Joſhua* ſmote the five Kings, and ſlew them, and hanged them on five Trees, and they were hanging upon the Trees untill the Evening; and when the Sun was going down, *Joſhua* commanded that they ſhould take them down off the Trees, and caſt them into the Cave wherein they had been hid, and laid great ſtones in the Cave's mouth; all which was executed.

ADOPTION, is an action whereby a Man takes a Stranger into his family, in order to make him part of it, acknowledge him for his Son, and deſign him for the heir of his Eſtate. I do not find that Adoption, properly ſpeaking, was in uſe among the *Hebrews*. *Moſes* ſays nothing of it in his Laws, and *Jacob's* Adoption of his two Grandſons *Ephraim* and *Manaſſeh*, is not properly ſuch, but a kind of Subſtitution, whereby he intended that the two Sons of *Joſeph* ſhould have each their lot in *Iſrael*, as if they were his own Sons. *Thy two Sons*, ſays he, Ephraim *and* Manaſſeh, *are mine, as* Reuben *and* Simeon *they ſhall be mine*. But as he gives no inheritance to their Father *Joſeph*, all the favour he does him is, that inſtead of one part which he would have had to divide between *Ephraim* and *Manaſſeh*, he gives him two: The effect of this Adoption related only to the increaſe of fortune and inheritance between the Sons of *Joſeph*. [Gen. xlviii. 1.]

Another kind of Adoption in uſe among the *Iſraelites* conſiſted in the obligation one Brother was under to marry the Widow of another who died without Children; ſo that the Children born of this marriage were look'd upon as belonging to the deceas'd Brother, and went by his name, a practice which was cuſtomary before the Law, as we ſee in the Hiſtory of *Tamar*; but neither was this the manner of adopting ſo well known among the *Greeks* and *Romans*. [Deut. xxv. 5. Ruth iv. Mat. xxii. 24.] [Gen. xxviii. 8.]

Pharaoh's Daughter adopted young *Moſes*, and *Mordecai Eſther*. We are not acquainted with the Ceremonies obſerved on theſe occaſions, nor how far the Privileges of Adoption extended, but it is to be preſumed that they were the ſame with thoſe we meet with in the *Roman* Laws; that adopted Children ſhared in the eſtate with the natural Children; that they aſſumed the name of the Perſon who adopted them, and became ſubject to his paternal Power who received them into his Family. [Exod. ii. 10. Eſther ii. 7, 15.]

By the paſſion of our Saviour, and the communication of the Merits of his death, which are applied to us by Baptiſm, we become the adopted Children of God, and have a part in the inheritance of Heaven. This is what St. *Paul* teaches us in ſeveral places; *Ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry* Abba Father. And, *We wait for the Adoption of the Children of God*. And again, *God ſent forth his Son to redeem them that were under the Law, that we might receive the Adoption of Sons*. [Rom. viii. 15.] [Ver. 23.] [Gal. iv. 5.]

Among the *Mahometans*[1] the ceremony of Adoption is performed by obliging him who is adopted to paſs through the ſhirt of the Perſon who is adopting him. For this reaſon, to adopt among the *Turks* is expreſſed by ſaying to draw any one through one's ſhirt, and an adopted Son is called by

[1] D'Herbelot Bibl. Orient. p. 47.

by them *Akietogli*, the Son of another life, because he was not begotten in this. Something like this is observable among the *Hebrews*: *Elijah* adopts the Prophet
[* 1 Kings xix. 19.] *Elisha*, and communicates the gift of Prophecy to him by putting his mantle upon him, *Elias misit pellium suum super illum*; and when *Elijah* was carried away in a
[2 Kings ii. 15.] fiery Chariot, he let fall his mantle, which was taken up by *Elisha* his disciple, his spiritual Son, and Successor in the office of a Prophet.

Moses dress'd *Eleazar* in *Aaron's* sacred
[Num xx. 26.] vestments, when this High-priest was upon the point of being gather'd to his Fathers, to shew thereby that *Eleazar* succeeded him in the functions of the Priesthood, and in some sort adopted him for the exercise of this Dignity. The Lord told *Shebna*, the Captain of the Temple, that he would deprive him of this honourable station, and substitute *Eliakim*, the
[If. xxii. 21.] Son of *Hilkiah*, in his room. *I will cloath him with thy robe*, saith the Lord, *and strengthen him with thy girdle, and I will commit thy Government into his hand.* St.
[Rom. xiii. 14. Gal. iii. 27. Ephes. iv. 24. Col. iii. 10.] *Paul* in several places says, *that Christians put on the Lord Jesus, that they put on the new Man*, to denote the Adoption of the Sons of God, wherewith they are invested by Baptism.

ADOR, is probably the same as *Adora*. See 2 *Macc.* xiii. 20.

[2 Chr. ii. 9. 1 Macc. xiii. 20.] ADORA[l], or *Adoraim*, sometimes called *Ador* or *Dora*, was a City belonging to the Tribe of *Judah*, and could not be far from *Maresa*, or *Narisa*, near *Eleutheropolis*, in the Southern part of *Judah*, and upon the confines of *Idumæa*.

1. ADORAM, the Son of *Tou* King of *Hamath*, who came commission'd by his Father to congratulate *David* upon the victory which he hath obtain'd over *Hadadezer*, King of *Syria*, 1 *Chr.* xviiii. 10. In the second book of *Samuel*, Ch. viii. 10. *Adoram* is called *Joram*.

2. ADORAM, chief Treasurer to *Rehoboam*. This Prince having provoked the ten Tribes by his too haughty and imprudent answers, and given them occasion to make a Schism, and separate from the
[1 Kings xii. 14. 15. 18.] house of *David*, thought he should be able to appease them by sending to them
[אדרם] *Adoram*, who was chief Receiver of the
[אשר] Tribute-money, or principal Surveyor of
[על] the works. Whether he intended to re-
[המס.] duce the People by gentle or by harsh means, or whether he designed to make some concessions to the People who were so violently inraged, by putting *Adoram* into their hands, who had been the instrument of those vexations which they had suffer'd under the preceding Reign, (for many believe *Adoram* to be the same with *Adoniram*, who had executed the same office under *Solomon*;) however this may [1 Kings iv. 5. v. 14.] be, the People, who had been extremely irritated, fell upon *Adoram*, stoned him, and put him to death; whereupon *Rehoboam* got as soon as he could into his chariot, and returned to *Jerusalem*. This happened in the year of the World 3029, before Jesus Christ 971, before the vulgar Æra 975.

3. ADORAM, principal Receiver of the tributes under the Reign of *David*, may [2 Sam. xx. 24.] be the Father of *Adoram* who had the same employment under *Solomon* and *Rehoboam*. See above ADORAM and ADONIRAM.

ADORAIM, a Town fortified by *Re-* [2 Chr. xi. 9.] *hoboam*, perhaps the same as *Adar* or *Hazer-addar*, a City belonging to *Judah*. See above what has been said of this place under the name of ADORA, and *Reland's Palæstin.* T. 2. p. 547.

ADORE. This word, taken in the literal and etymological meaning of it, borrowed from the *Latin*, signifies properly to carry to one's mouth, to kiss one's hand, or to kiss something, but with a sense of Veneration and Worship. *If I* [Job xxxi. 26, 27.] *beheld the Sun when it shined, or the Moon walking in brightness, and my mouth hath kissed my hand, this also were Iniquity*, that is to say, if I have adored them by kissing my hand at the sight of them. And in the book of *Kings*, *Yet I have left me* [1 Kings xix. 18.] *seven thousand in* Israel, *all the knees which have not bowed unto* Baal, *and every mouth which hath not kissed him.* *Minutius Felix*[m] says, that as *Cæcilius* pass'd before the statue of *Serapis*, he kissed his hand, as is the custom of superstitious People. They who adore are used to kiss their hands, says St. *Jerom*[n], and to bow down their heads, and the *Hebrews*, according to the propriety of their Language, put Kissing for Adoration; for this reason it is said, *Kiss the Son, lest he be* [Ps. ii. 12.] *angry, and ye perish from the right way*, that is to say, Adore the Son, and submit to his empire. And *Pharaoh* speaking to *Joseph*, *And according unto thy word shall* [Gen. xli. 40.] *all my People kiss*, Receive your orders as the commands of God or the King. The word *Adore* in Scripture is taken not only for that Worship and Adoration which is due to God only, but likewise for those marks of outward respect which are paid to Kings, great Men, and superior Persons. In Adoration of both kinds Men bowed their bodies very low, and often threw themselves prostrate on the Earth to demonstrate their respect. *Abraham*, prostrate upon the ground, adored the three Angels who appear'd to him under a human form at *Mamre*. *Lot* adored them [Ch. xviii. 2.] in

[l] Joseph. Antiq. l. 13. c. 17.
[m] Minutius in Octavio.
[n] Hieronym. contra Rufin. l. 1.

in the same manner upon their arrival at
Gen. xix. 1. Sodom. It is very probable that neither of them at first sight took them for any other than Men. *Abraham* adored the
Ch. xxiii. 7. People of *Hebron*, *Adoravit populum terræ*; he fell prostrate before them, entreating them to sell him a Burying-place for *Sarah*. The *Israelites* understanding that *Moses* was sent by God to deliver them from their servitude in *Egypt*, bow-
Ex. iv. 31. ed their heads and worshipped the Lord. It is needless to multiply Examples of this way of speaking, they are to be met with in almost every page of Scripture.

ADRAA, in the *Batanæa*, five and twenty miles from *Bostri* [o]. It is the same as *Edrai*. See hereafter EDRAI.

1. ADRAMMELECH, the Son of
If. xxxvii. 38. 2 Kings xix. ult. *Sennacherib*, King of *Assyria*. This King returning to *Nineveh* after the unhappy Expedition which he had made into *Judæa* against King *Hezekiah*, was killed by his two Sons *Adrammelech* and *Sharezer*, while he was at his devotions in the Temple of his God *Nisroch*. It is not known what induced these two Princes to commit this parricide: Some conjecture that they were ingaged to it by a report that *Sennacherib* had vowed to sacrifice them to his Gods; but of this conjecture there is no Proof. What we know certainly is, that these two Princes, after they had murdered their Father, fled for safety to the mountains of *Armenia*, and that *Esar-haddon* their Brother succeeded to the Crown. The death of *Sennacherib* is placed in the year of the World 3295, before Jesus Christ 705, before the vulgar Æra 709. *Adrammelech* and *Sharezer*, the Sons of *Sennacherib*, are called in *Said* Son of *Botrik*, *Anzar-melach*, and *Scrassera*: The last of these names comes very near that of *Siassernera*, which the *Arabians* give King *Sennacherib*.

2. ADRAMMELECH, one of the Gods adored by the Inhabitants of *Sepharvaim*, who were settled in the Country of *Samaria*, in the room of those *Israelites* who were carried beyond the *Euphrates*. The People of *Sepharvaim* made their Children pass through the fire in honour of
Ch. xvii. 31. this false Deity, and another called *Anamelech*. The Rabbins say that *Adrammelech* was represented under the form of a Mule, which is not at all probable: There is much more reason to believe that *Adrammelech* was the Sun, and *Anamelech* the Moon; the first signifies the *magnificent King*, the second the *gentle King*. Many of the Eastern People adored the Moon under the name and form of a God, not of a Goddess.

ADRIA, a City of *Italy* upon the *Tartaro*, in the State of *Venice*. It gives its name to the *Adriatick* Sea, which is some-
Acts xxvii. 27. times called simply *Adria*: And altho' this name, rigorously speaking, belongs only to the Sea which is inclosed within the *Adriatick* Gulf, yet in the *Acts of the Apostles* the sacred Author, describing the Navigation of St. *Paul*, takes it for the *Sicilian* and *Ionian* Sea.

ADRIAN. We do not find the name of this Emperor in the Bible, but we are of opinion that he is described in that passage of the *Revelations* where it is said,
Rev. viii. 10, 11. that upon the third Angel's sounding the trumpet there fell a star from Heaven, which caused the death of an infinite number of Persons. The text runs thus: *And the third Angel sounded, and there fell a great star from Heaven, burning as it were a lamp, and it fell upon the third part of the Rivers, and upon the fountains of Waters. And the name of the star is called* Wormwood, *and the third part of the Waters became Wormwood; and many men died of the Waters because they were made bitter.* By this star was described *Barchochebas*, the famous *Jewish* Impostor, who prevailed with his Countrymen to rebel against the *Romans*. The Emperor *Adrian* sent *Tinnius Rufus* and *Julius Severus*, who carried on a bloody war with them. See below the Article BARCHOCHEBAS.

The Emperor *Adrian*, who did not love the *Jews*, because he had seen the disturbances produced by them under *Trajan*, resolved to mortify them, and keep them in subjection, by sending a Colony to *Jerusalem*, and building a Temple there to *Jupiter*. *Jerusalem* at that time was not very considerable, and since the ruin and destruction of it by *Titus*, could have recovered itself but very imperfectly. The *Jews* not being able to endure that this Colony of Strangers should come and inhabit their City, and introduce there a foreign Religion, began to mutiny, [p] about the Year 134. [q] *Barchochebas* who appeared about the same time, and undertook to procure himself to be owned for the *Messiah*, animated and encouraged them in their Rebellion. The presence of *Adrian*, who was then in *Syria* and *Egypt*, kept them within the bounds of Respect. But as they were enemies to the *Romans*, they forged bad Arms for them [r], with a purpose of disabling them from making any use of them, in the encounters which they themselves might have with them; they afterwards raised little Forts with Walls, in places which seemed most for their advantage; and made subterraneous Passages for the better holding a communication with one another, and concealing themselves from the pursuit of their Enemies; but these were so many vain efforts

[o] Euseb. in Artaroth. [p] Xiphilin. p. 262. Dio cass. p. 131. [r] Xiphilin. loco cit. [q] Basnage Hist. des Juifs, T. 2. l. 4. c. 8.

efforts, which the *Romans* at first despised.

But when they saw that the number of the mutineers encreased, that they fought like People in despair, that the thieves of all the neighbouring Provinces join'd them, with the hopes of Booty, and that their Rebellion had an influence upon the adjacent Countries, and even staggered the whole Universe, as a certain Historian expresses himself, they were obliged to alter their measures. *Tinnius Rufus*, who sometime before had been the Emperor's Lieutenant in *Syria*, was at that time with the same character in *Judea*; he attacked the *Jews*, and killed great numbers of them, but then the loss of Men was considerable on his side too. *Adrian* therefore sent a Reinforcement to him, notwithstanding which he was routed in several skirmishes. At last *Adrian* sent for *Julius Severus*, one of the greatest Generals of his Age, from *England*, in order to make head against them. *Severus* thought it too hazardous to engage the *Jews* in a set Battle, who were too numerous; he therefore attacked them in small Bodies, cut off their Provision, and at length marched and laid siege to *Bether*, or *Bethron*, which served as a place of retreat for them.

The City defended it self with much obstinacy. *Barcochebas*, who had shut himself up in it, encouraged the *Jews* with vain promises of Succour. The Town was taken[s], and the *Romans* made a dreadful Slaughter in it. The *Jews* say, that more People perished there than came out of *Egypt*; and they have inserted an Hymn[t] in their Liturgy for the 18th of the month *Ab* (which answers to *July* and *August*) wherein they call *Adrian* a second *Nebuchadnezzar*, and beg of God to remember this cruel Prince, who destroyed four hundred and eighty Synagogues: They reckon that the number of *Jews* killed in the several Battles and Rencounters, amounted to five hundred and fourscore thousand. The *Jews* say that the Skulls of three hundred Children were seen upon one stone at *Bether*; that the streams of Blood were so large as to carry away Stones of four pounds weight into the Sea, which was at the distance of four miles from the City; lastly, that the Lands thereabouts were so fattened with the dead Bodies, that they were not dunged for seven years afterwards[u].

The number of *Roman* Soldiers and auxiliary Troops that perished in the course of this War, which lasted, as S. *Jerom*[v] and the Rabbins say, three years and a half; or as others only two years[x], was very great; and *Dio* remarks that the Emperor, when he wrote to the Senate, relating the Success of this War, did not venture to use the common form in the beginning of his Letters, *If you and your Children are in good health I am glad of it; I and the Army are in good condition*; by reason of the great losses which he had sustained in this War. *Dio*, *l.* 69. *p.* 794.

This Affair being over, *Adrian* took care to have the building of *Jerusalem* finished, the name whereof he changed to that of *Ælia*, which was the name of his family; he drove the *Jews* out of it, forbad them, under a severe penalty, ever to enter it[y], commanded a great number of them whom he had made prisoners during the War, to be carried to the fair held near the Turpentine Tree, where *Abraham* was believed to have received the three Angels; there they were sold at the price of Horses; and what could not be put off here, was conveyed to another fair held at *Gaza*. The rest were sent to *Egypt*[z]. S. *Jerom*[a] applies the following words of *Zachariah*, to this calamity of the *Jews*, *I will feed the flock of Slaughter*. And the *Hebrew* Doctors explain these words of *Jeremiah* Jer. xxxi.
as relating to the same War, *A voice was* 15.
heard in Ramah, Lamentation and bitter Weeping, Rachel weeping for her children, &c. The *Jews* purchased with a sum of Money the liberty, not of entring *Jerusalem*, but only of looking at a distance on it, and going to lament the fall and desolation of it.

We are assured that *Tinnius Rufus*, or, as the Rabbins call him, *Turannus*, or *Turnus Rufus*, plowed up the spot of ground on which the Temple formerly stood. There are some Medals of *Adrian's* shewn to this day, which were struck on this occasion, on the reverse whereof *Judea* is represented like a Woman, holding two naked Children by her, and sacrificing upon an Altar[b]; to signify, probably, that the Emperor had subdued *Judea*, and constrained it to sacrifice to false Gods. In another Medal we see *Judea* on her knees, submitting to the Emperor, and three Children begging mercy of him[c].

From this time, as no more *Jews* were suffered in *Jerusalem*, we begin to find Bishops taken from the Gentile Converts to *Christianity*.

ADRIEL, the Son of *Barzillai*, married *Merab* the Daughter of *Saul*, who at first was promised to *David*. *Adriel* had 1 Sam.
five Sons by her, who were delivered up xviii. 19.
to the *Gibeonites*, to be put to death before In the Year of
the Lord, in revenge for the Cruelty the World
which *Saul* their Grandfather had exercised 2987. before J. C.
against the *Gibeonites*. The Text of the 1013. before the
second vulg. Æra 1017.

[s] The 10th of *August*, in the 18th year of *Adrian*, of J. C. 135.
[t] Hieronym. in Dan. ix.
[u] Hieron. Chron. an.
[c] Freher. de Num. Censûs, p. 3648.
[x] Basnage Hist. des Juifs. t. 2. p. 133.
[a] Hieron. in Zach. xi. 7.
[v] Basnage Hist. des Juifs. t. 2. p. 138.
[y] Euseb. Hist. Eccl. l. 4. c. 6.
[b] Tristan. Comm. Hist. Adrian, p. 363.

ſecond Book of *Samuel* imports, that theſe five were the Sons of *Michal* and *Adriel*; but there is all the probability in the world, that the name of *Michal* is put for that of *Merab*; or that *Michal* had adopted the Sons of her Siſter *Merab*.

ADRIS, or *Edris*, the ſame with *Enoch*. See ENOCH.

ADRUMETUM, a City of *Africk* in *Lybia*, Capital of the Province of *Byzatium*. We read in the *Acts of the Apoſtles*, [Acts xxvii. 1, 2. Navigantibus nobis in Adria.] that St. *Paul* in his firſt voyage to *Italy* embarked in a Veſſel that was going to *Adrametum*. But it is much more probable that we ſhould read *Adramyttium* in the Text; becauſe we know St. *Paul* was going into *Aſia*, as St. *Luke* teſtifies, and *Adramyttium* was a maritime Town of *Myſia*, in *Aſia Minor*, over-againſt the Iſland of *Lesbos*.

ADULLAM, a City belonging to the [Joſh. xv. 35.] Tribe of *Judah*, ſituated in the Southern part of this Tribe, towards the Dead Sea. *Euſebius*[d] ſays, that in his time it was a large Town, ten miles from *Eleutheropolis*, Eaſtward. *Rehoboam* rebuilt this place, and ſtrengthned it with good Fortifications. [2 Chr. xi. 7, 8.] *Judas Maccabæus* incamped in the Plain of *Adullam*, and there paſſed the Sabbath-day. [2 Macc. xii. 38.] *Joſhua* killed the King of *Adullam*. [Joſh. xii. 15.] *David*, during his flight, hid himſelf in the Cave of *Adullam*. [1 Sam. xxii. 1, 2. 2 Sam. xxiii. 14.]

ADULTERESS. The ſtory of the Woman taken in Adultery, and preſented to *Jeſus Chriſt*, which is related in the [Joh. viii. 3.] Goſpel of St. *John*, is not to be met with in many *Greek* Copies of this Evangeliſt. S. *Jerom* obſerves[e], that ſo long ago as his time there was nothing of it in many Books, as well *Greek* as *Latin*. The generality of the *Greek* Fathers never read it. Of three and twenty Commentators in the *Greek Catena* on St. *John*, not one has explained it; which induces us to think that it was not inſerted in their Books. *Maldonat* aſſures us, that of all the *Greek* Copies conſulted by him, he found it but in one; *viz.* in that which contains *Leontius*'s Comment on St. *John*; nor does *Leontius* ſay one word of it in his Comment; and in the *Greek* Text which is joined with it, this ſtory is marked with Obeliſks, to ſhew that it was added to the Text. Dr. *Mill* cites many other *Greek* Manuſcripts, wherein it is not to be ſeen. Neither *Origen*, S. *Chryſoſtom*, *Theophylact*, nor *Nonnus*, had any knowledge of it. Nor can *Euſebius*[f] be ſaid to have read it, ſince he takes notice that it was contained in the *Hebrew* Copy of St. *Matthew* which the *Nazarenes* made uſe of. It is true, ſome aſſert that *Euſebius* has acknowledged this ſtory in his Canons, or in his *Harmony of the Goſpel*; but others[g] maintain that he had a regard, not to the Hiſtory of the Adultereſs, but to the verſes which precede it.

To all this they add, that the *Armenians* have ſuppreſſed this paſſage in their Bible, that neither the *Syriac* printed in the Polyglots of *Paris* and *London*, nor the old *Gothic* Verſion by *Ulphilas* read it. The Manuſcripts wherein it is to be met with vary extremely; ſome have it inſerted only at the end of St. *John*'s Goſpel, others at the end of the XXI Chapter of St. *Luke*; others in the margin of the VIII Chapter of S. *John*; others again mark it with Obeliſks, to denote that it is dubious. *Euthymius*, who mentions it in his Comment, confeſſes that it is not in the beſt Manuſcripts. Thus you have the full force almoſt of what is ſaid againſt this Story.

What is produced in favour of it ſhall now follow. All the Copies made uſe of by *Robert Stephens*, to the number of 16, and thoſe conſulted by *Theodorus Beza*, which amounted to 17, one only Manuſcript excepted, which is cited by him, read this Story. Thoſe likewiſe which Dr. *Mill* had recourſe to, for the moſt part do acknowledge it. *Tatian*, who lived in the year 160, and *Ammonius*, who lived in 220, have owned it to be canonical, and placed it in their Harmonies of the Goſpel. The Author of the *Apoſtolical Conſtitutions*[h], and the *Synopſis* aſcribed to *Athanaſius*, have it; S. *Jerom*, S. *Auſtin*, *Ambroſe*, and the other *Latin* Fathers, have made no ſcruple of receiving it, tho' they were not unacquainted with the differences of the *Greek* Copies. S. *Auſtin*[i] conjectures, that ſome of the faithful of too little judgment, or even ſome who were Enemies to the true Faith, expunged this Story out of the Copies of S. *John*, leſt our Saviour ſhould be thought to authorize the diſorder, by forgiving it ſo eaſily. Many *Syriac* Manuſcripts of good antiquity read it; and we meet with it in all the printed Copies, both *Greek* and *Latin*; it ſhould be admitted therefore without any difficulty. You may conſult, if you pleaſe, the Commentators on the VIII Chapter of S. *John*, Dr. *Mill*'s Annotations on the New Teſtament, M. *Fabricius*'s *Cod. Apocr. N. Teſt. Tom.* 1. *p.* 355, *&c.* and the Authors by him cited.

ADULTERY. The Law of *Moſes* puniſhed Adultery with the death of both the Man and Woman who were guilty of this crime. When any Man, prompted [Levit. xx. 10.] by the ſpirit of Jealouſy, ſuſpected his Wife to have committed Adultery[k], he brought

[d] Euſeb. in locis in Adullam. S. Jerom, *places it at eleven miles diſtance from* Eleutheropolis. [e] Hieron. l. 2. contra Pelag. c. 6. [f] Euſeb. l. 3. Hiſt. Eccl. c. 39. [g] Simon *hiſt.* critique du N. T. p. 150. [h] Conſtit. Apoſt. l. 2. c. 24. [i] Aug. de conjug. adulter l. 2. c. 7. [k] See *Levit.* v. 11, 12. and the Commentators on this place; and *Philo de ſpecialib. legib.*

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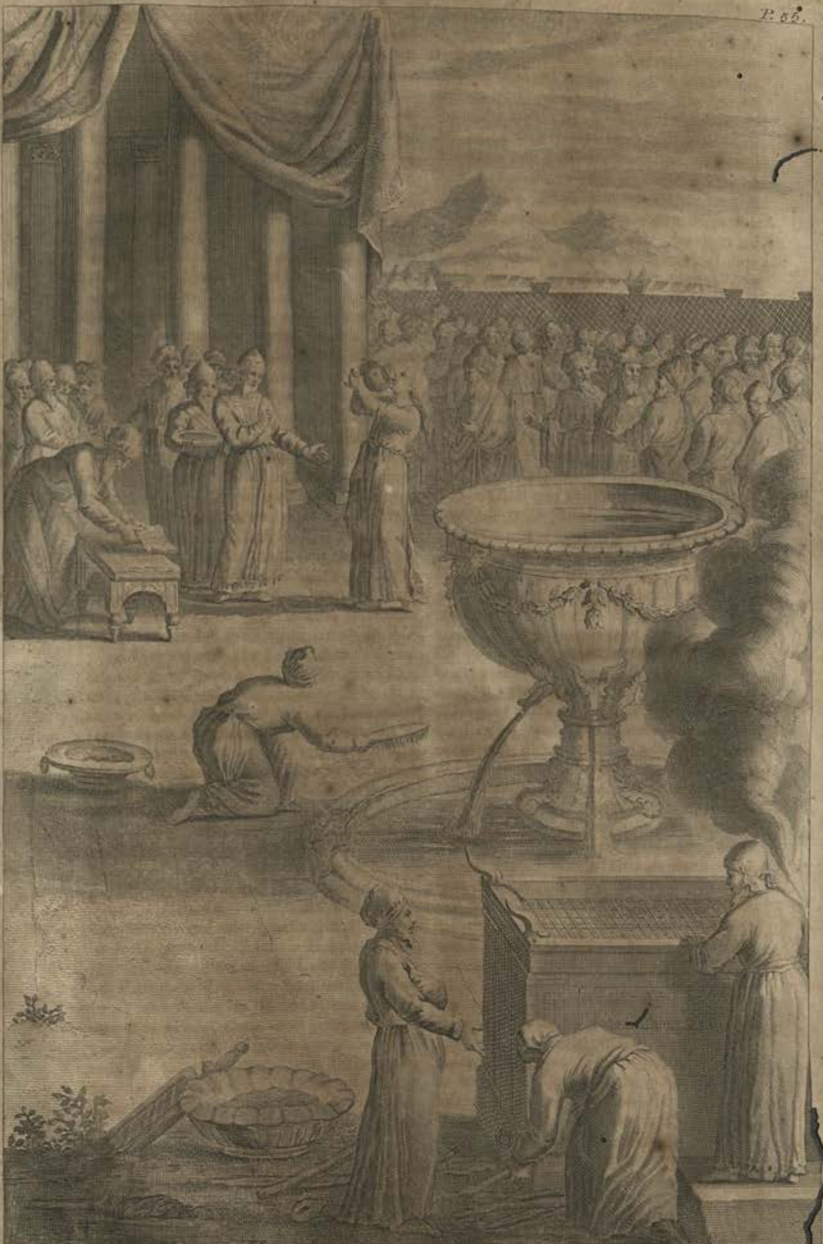
P. 56.



CEREMONIES ABOUT THE WATERS OF JEALOUSY.

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I shall not inlarge so far in this place as to reconcile, or even represent only, the different Systems of the antient and modern Chronologers concerning the years of the World. They who would be well informed of these matters, will without doubt go as far back as the first sources, and consult those Authors who have expresly treated on this subject. We for our parts have chosen to follow *Usher* in the Chronology of the Old Testament, with some little differences only, where we think we have reason to vary from him. Among the pieces annex'd to this Dictionary there is a chronological Table which is agreeable with this System, and we have endeavour'd to conform ourselves to it in all the dates which we have inserted in the course of this Work.

Every one knows that there is a great disproportion in the age of the Patriarchs, as it is expressed in the Septuagint, and in the *Hebrew* text. This difference, with regard to the time before the Deluge, amounts to about five hundred fourscore and six years. According to the Septuagint, the Deluge happened in the year of the World 2242, but according to the *Hebrew* and the Vulgate in 1656. And after the Deluge from the six hundred and first year of *Noah*, which is the next year after the Deluge, the Septuagint reckon eleven hundred seventy two years to the seventieth year of *Terah*, whereas the Vulgate reckons no more than two hundred ninety two years, which makes a difference of nine hundred and fourscore years; so that including the five hundred fourscore and six years before the Deluge, there will be, upon a computation, one thousand four hundred sixty six more in the Septuagint than in the Vulgate.

No one has hitherto been able to discover the true motive which could oblige the Septuagint thus to lengthen out the lives of the old Patriarchs: Some have conjectured, that their design herein was to secure the sacred Books from the censure of the Heathens, who not knowing how to credit the relation of the long lives of the Patriarchs, maintain'd that one of our years was equivalent to ten or five of theirs; so that one who had been said to live eight hundred years, in reality had lived no more than eighty, or at most but an hundred and sixty, and so in proportion of others. However this may be, there is scarce any question to be made but that the Septuagint multiplied the Patriarchs years; for there is no reason for placing the diminution of these years to the account of the *Hebrew* Writers.

As to the length of the year, according to the computation of *Moses* and the old *Hebrews*, there is no doubt but that from the time of *Noah* it consisted of twelve months of one and thirty days; the proof whereof appears in the particular account of the days of that year wherein the Deluge happened, which is very accurately given us by *Moses*. We shall speak of *Cainan*, whom the Septuagint, as some pretend, have added in the text, under the Article of *Cainan*. As to the differences between the *Hebrew* and the Septuagint, with relation to the years of the Patriarchs, the Reader may consult *Isaac Vossius*, *De Ætate mundi, & de LXX Interpretibus*, and *F. Pezron*, in his *Antiquite des tems retablie*.

You have here a particular account of the seven Ages of the World, according to the *Greek* text, together with the proofs abridg'd after M. *Boivin* the Elder's System, who has been labouring with great application for fifty years to clear this part of ancient Chronology.

		Years
I Age.	From the Creation to the Deluge, lasted	2262
II Age.	From the Deluge to the Confusion of Languages	738
III Age.	From the Confusion of Languages to the Call of *Abraham*	460
IV Age.	From thence to *Jacob's* going into *Egypt*	215
	From thence to the departure out of *Egypt*	430
V Age.	From thence to *Saul*	774
VI Age.	From *Saul* to *Cyrus*	583
VII Age.	From *Cyrus* to the vulgar Æra of the Christians	538
	Total	6000

I Age, 2262 Years.

From the Creation of *Adam* to the birth of *Seth*, Gr. Bible, *Gen.* v. 3. *Cedren.* p. 6.	230
From thence to the birth of *Enos*, (*Gen. Gr.* v. 6.)	205
From thence to the birth of *Canaan* I. (*Gen. Gr.* v. 9.)	190
From thence to the birth of *Mahalaleel* (*Gen. Gr.* v. 12.)	170
From thence to the birth of *Jared*, (*Gen. Gr.* v. 15.)	165
From thence to the birth of *Enoch*, (*Gen. Gr.* v. 18.)	162
From thence to the birth of *Methuselah*, (*Gen. Gr.* v. 21.)	165
From thence to the birth of *Lamech*, (*Gen. vulg.* v. 25.)	187
From thence to the birth of *Noah*, (*Gen. Gr.* v. 28.)	188
From thence to the Deluge, inclusively, (*Gen.* vii. 6, 11.)	600
Total, according to the best Reading of the LXX.	2262

These

These 2262 years are attested by *Julius Africanus*, in *Syncellus*, p. 20, 53, 83, by *Epiphanius* in his *Heresies*, p. 5; by S. *Austin*, in his *City of God*, l. 15, c. 13, & 20. and upon *Genes.* ix. 2. This is according to five copies, *viz.* three *Greek*, one *Latin*, and one *Syriac*. By the Paschalion or *Alexandrian* Chronicle, by *Godfrey* of *Viterbo*, by *Honorius* of *Autun*, by all the Collections of various Readings upon the LXX.

Note, the 167 years from *Methuselah* to the birth of *Lamech*, instead of 187, are the Transcriber's fault in most of our *Greek* Bibles. This mistake is not in the *Greek* editions of *Basil* and *Strasburg*; besides, it is corrected by the *Hebrew*, the Vulgate, and *Josephus*. According to this erroneous reading, the Deluge would have happen'd in the year of the World 2242. *Methuselah* therefore, who, according to all our Bibles and *Josephus*, lived 969 years, must have died fourteen years after the Deluge; whereas, according to the proper and right reading, he died six years before the Deluge, St. *Austin's City of God*, 15, 13. at the end.

II Age 738 years.	Years
From the Deluge, exclusively, to the birth of *Arphaxad* *Josephus* i. 7. not 2 years. *Arphaxad* is the third Son of *Shem*.	12
From thence to the birth of *Canaan* II. (*Gen. Gr.* ii. 12.)	135
From thence to the birth of *Salah*, (*Gen. Gr.* ii. 13.)	130
From thence to the birth of *Eber*, (*Gen. Gr.* ii. 14.)	130
From thence to the birth of *Peleg*, (*Gen. Gr.* ii. 19.)	134
From thence to the birth of *Reu*, (*Gen. Gr.* ii. 18.)	130
From thence to the confusion of Languages in the year of the World 3000, according to all the Ancients	67
Total	738

III Age 460 years.	
From thence to the birth of *Serug*, (*Gen. Gr.* ii. 20.) in the 132^d year of *Reu*	65
From thence to the birth of *Nahor*, (*Gen. Gr.* ii. 22.)	130
From thence to the birth of *Terah*, (*Joseph.* i. 7.) The Bibles say 28, 29, 79, 179. but these numbers do not make *Abraham* and *Amraphel* square together, *Gen.* xiv. 1.	120
From thence to the birth of *Abraham*, (*Gen.* ii. 26. *Joseph.* i. 7.)	70
From thence to the call of *Abraham*, (*Gen.* xii. 4.)	75
Total	460

Note, *Abraham* was called in the year when *Terah* died; *Terah* therefore did not live above 145 years, as the *Samaritan* text imports, which is the *Mosaick Hebrew*: The 205 years therefore of the other text are the Copier's fault, who makes the Bible contradict itself; for *Abraham* being born in the seventieth year of *Terah*, must have been 135 years old at the death of his Father, and not 75, as all the Texts say.

IV Age 215 years.	Years
From the call of *Abraham* to the birth of *Isaac*, (*Gen.* xxi. 5, 17.)	25
From thence to the birth of *Jacob*, (*Gen.* xxv. 24, 26.)	60
From thence to *Jacob's* journey into *Mesopotamia*, (*Gen.* xxxi. 38, 41.)	71
From thence to his return into *Canaan*, (*Gen.* xxx. 25. and xxxi. 38, 41.)	20
From thence to his going into *Egypt* at the Age of 130, (*Gen.* xlv. 6, 11. and xlvii. 7, 9.)	39
Total	215

The sojourning of the *Israelites* in *Egypt*, (*Exod.* xii. 40. *Judith* v. 9.)	430
Shepherds in *Goshen*.	
Jacob Israel, at *Goshen* in *Egypt*, (*Gen.* xxvii. 28.)	17
Joseph Psontomphanech, aged 56 years, reigns at *Goshen*	54
Total	71

The Descendants of *Joseph*.
Hicsos or Kings, Shepherds according to *Manetho* in *Josephus*, Apology 1. 5.

	Yrs.	M.
Ephraim or *Salatis*	19	0
Beria or *Beon*	44	0
Rapha or *Apachnas*	36	7
Reseph or *Apophis*	61	0
Thale or *Janias*	50	1
Thaan or *Assis*	49	2
Total	259	10

Hacsos or captive Shepherds.

Laadan	40	0
Ammiud	40	0
Elisama to the 80th year of *Moses*, at which time he departed out of *Egypt*,	19	2
Total	99	2

	Yrs.	M.
See *Gen.* xv. 13.	215	0
	71	0
	259	10
	99	2
Total	645	0 for the four parts of the fourth Age.

V Age

V Age 774 years	Years
From the 80th year of *Moses* to his death, or to *Joshua*,	40
Joshua	27
Aristocracy of the Elders, then Anarchy, I. Idolatry,	18
I. Servitude (*Judg.* iii. 8, 10.)	8
Othniel (*Judg.* iii. 11.)	40
II. Idolatry and Anarchy	30
II. Servitude (*Judg.* iii. 14.) under *Eglon* the *Moabite*	18
Ehud (*Judg.* iii. 30.)	80
III. Servitude (*Judg.* iv. 3.) under *Jabin the Canaanite*	20
Deborah and *Barak* (*Judg.* v. 32.)	40
In the year of the World 4418. Before J. C. 1582. *Attick Æra* by the *Parian Marble.*	
IV. Servitude (*Judg.* vi. 1.) under the *Midianites, Amalekites, Ishmaelites*	7
Gideon Jerubbaal (*Judg.* vi. 8, 11, 21, 25, 32. and viii. 28.)	40
Abimelech the Tyrant (*Judg.* ix. 22.)	3
Tolah (*Judg.* x. 2.)	23
Bedan (*Sam.* xii. 11. & *Clem. Alex.* p. 238.)	14
Boleas (*Clem. Alex.* p. 238.)	23
Jair (*Judg.* x. 3.)	22
V. Servitude (*Judg.* x. 8.) under the *Ammonites*	18
Jepthah (*Judg.* xii. 7.)	6
Ibzan (*Judg.* xii. 9.)	7
Ebrom (*Clem. Alex.* p. 324.)	40
Elon (*Judg.* xii. 11.)	10
Abdon (*Judg.* xii. 14.)	8
VI. Servitude (*Judg.* xiii. 1.) under the *Philistines*	40
Samson (*Judg.* xv. 20. and xvi. 31.)	20
Anarchy under the High-priests (S. *Theoph.* of *Antioch*, l. 3. p. 134.)	40
Africanus in *Syncellus*, p. 174 & 176.	
Hebrew Tradition in *Cedrenus*, p. 96, or 84. in the year of the World 4725, before Jesus Christ 1275. The Argonauts, *Samera, Semei, Semergar, Simmichar, Semané* (*S. Theoph. Antioch.* l. 3. p. 13.)	1
Anarchy under *Joseph* the High-priest, of the race of *Eleazar*, (*Joseph.* 8. 1.) *Julius Africanus* in *Syncellus*, p. 174. *Julius Hilario Cedren.*)	30
Eli I. High-priest, descended from *Ithamar*, a Judge (1 *Sam.* iv. 18. *Cedr.* p. 49.)	40
In the year of the World 4791, before J. C. 1209, *Troy* sacked.	
VII. Servitude under the *Philistines*, *Ahitob* being then High-priest	21
Samuel Judge and Prophet	40
Total	774

VI Age under the Kings, 583 years.	
Under *Saul* (*Acts* xiii. 21.)	40
David (2 *Sam.* iii. 4.)	40
From the beginning of *Solomon's* reign to the foundation of the Temple	3
From thence to the destruction of the Temple, according to the series of the several Reigns in *Judah*	430
The Captivity in *Babylonia* (*Jerem.* xxv. 12. and xxix. 10. and *Dan.* ix. 2.)	70
Total	583

VII Age 538 years, according to the mathematical Canon.	
From *Cyrus* at *Babylon* to *Alexander the Great* at *Babylon*	206
From that time to *Ptolemy* the Son of *Lagus*	27
From thence to *Augustus*	275
From thence to our Æra in the year of *Rome* 754	30
Total	538

AGEE, the Father of *Shammah*, one of the gallant men in *David's* army, 2 *Sam.* xxiii. 11.

1. AGRIPPA. *Marcus Agrippa*, the favourite of the Emperor *Augustus*. His name is not to be met with in the canonical books of the Old or New Testament; but as he is mentioned in *Josephus* and *Philo*, and has some part in the History of the *Jews*, we shall say something of him in this place. *Augustus* gave him his daughter *Julia* to Wife, and the Government of all *Asia*. *Herod the Great*, who had all the obligations in the World to him, went and paid his respects to him at *Mitylene*; from thence he conducted him to *Jerusalem* [d], where he was received with extraordinary honours. *Agrippa* never spoke of his reception without great satisfaction; he beheld with respect the beautiful order which was observed in the Temple, offered an hecatomb in it, entertain'd the inhabitants of *Jerusalem* at a great feast, and granted every thing to *Herod* and his People that they desired of him. In this journey he visited *Sebasta* and *Cæsarea*, which *Herod* had built in honour of *Augustus*, and was charmed with the magnificence of the *Jewish* Monarch, and the splendor of these two Cities. This journey of *Agrippa* to *Jerusalem* was made in the year of the World 3990, before Jesus Christ 10 years. The name of *Agrippa* is said to come from the *Latin*, *æger partus* [e], because they who come into the World with their feet foremost come into it with most difficulty, are generally more unhappy than others, and are very subject to have sore feet.

2. AGRIPPA

[d] Vide Joseph. Antiq. l. xvi. c. 2. [e] Aul. Gell. Noct. Attic. l. 15. c. 16. & Plin. l. 7. c. 8.

2. Agrippa, firnamed *Herod*, the Son of *Ariſtobulus* and *Mariamne*, and Grandſon to *Herod the Great*, was born in the year of the World 3997, three years before the birth of our Saviour, and ſeven years before the vulgar Æra. After the death of *Ariſtobulus* his Father, *Herod* his Grandfather took care of his education, and ſent him to *Rome* to make his court to *Tiberius* [f]. The Emperor conceived a great affection for *Agrippa*, and placed him near his Son *Druſus*. *Agrippa* very ſoon won the good graces of *Druſus* and the Empreſs *Antonia*. But *Druſus* having been carried off by a ſudden death, all thoſe who had been much about him were commanded by *Tiberius* to withdraw from *Rome*, leſt the ſight and preſence of them ſhould renew his affliction. *Agrippa*, who had indulged his inclination to Liberality, was obliged to leave *Rome*, overwhelm'd with debts, and in a very poor condition. He did not dare to go to *Jeruſalem*, becauſe he was not able to make a figure there ſuitable to his birth; he retired therefore to the Caſtle of *Maſſada*, where he lived rather like a private Perſon than a Prince. *Herod the Tetrarch* his Uncle, who had married *Herodias* his Siſter, aſſiſted him for ſome time with a great deal of Generoſity: He made him the principal Magiſtrate of *Tiberias*, and preſented him with a large ſum of Money; but all this was not ſufficient to anſwer the exceſſive expences and profuſeneſs of *Agrippa*; ſo that *Herod* growing weary of aſſiſting him, and one day reproaching him gently with his bad œconomy, *Agrippa* was ſo affected with it, that he took a reſolution to quit *Judæa* and return to *Rome*.

In the Year of J. C. 23.

In the Year of J. C. 35.

But as he wanted Money, *Marſyas* a ſlave, whom he had made free, addreſſed himſelf to one *Protus*, a Perſon of the ſame condition about *Berenice*, who conſented to lend him twenty thouſand *Drachma's* [g] upon *Marſyas*'s ſecurity, provided *Agrippa*, who was already in his debt, would give him a bond for twenty thouſand upon the receipt of no more than ſeventeen thouſand five hundred. Beſides this Sum, he borrowed two hundred thouſand *Drachma's* of *Alexander Alabarch*, or Chief of the *Jews* at *Alexandria*, upon condition that *Cypros*, *Agrippa*'s Wife, ſhould be anſwerable for them; beſides, *Alexander* would pay him part only of this ſum at *Alexandria*, for the reſt he remitted to him into *Italy* as ſoon as he arrived there.

The Emperor *Tiberius* then kept his Court at *Capreæ*, and *Agrippa*, before he proceeded farther on his journey to him, gave him intelligence of his arrival, and deſired his leave to wait on him with his reſpects. *Tiberius*, whom time had cured of his affliction for the death of *Druſus*, ſent him word that he was glad to hear of his return, and deſired to ſee him at *Capreæ*. Thither he went, and the Emperor, as a mark of Diſtinction, gave him an apartment in his Palace, and received him with abundance of careſſes.

In the Year of J. C. 36.

The next day Letters were brought to the Emperor from *Herennius*, who had the care of his affairs in *Judæa*; wherein he informed his Maſter, that *Agrippa* having borrowed three hundred thouſand pieces of Silver out of his Majeſty's Exchequer, had fled out of *Judæa* without paying them. This news very much diſturbed *Tiberius*, and ſo far exaſperated him againſt *Agrippa*, that he commanded him to leave the Palace, and pay what he owed. *Agrippa* was not dejected at this unlucky accident, but addreſſed himſelf to the Empreſs *Antonia*, and deſired her to lend him this ſum of money. *Antonia*, who loved *Agrippa* for his Mother *Berenice*'s ſake, could not refuſe him this favour; and by this means *Agrippa* cleared himſelf of this troubleſome Affair. *Tiberius* hereupon received him again into his good graces, and commanded him to attend *Tiberius Nero*, the Son of *Druſus*. *Agrippa* having more inclination for *Caius Caligula*, the Son of *Germanicus*, and Grandſon of *Antonia*, choſe rather to attach himſelf to him; as if he had ſome prophetick views of the future elevation of *Caius*, who at that time was beloved by all the world. The great aſſiduity and agreeable behaviour of *Agrippa*, ſo engaged this Prince, that he was not able to live without him.

One day as they were together in a litter [h], *Agrippa* ſaid to *Caius*, I wiſh I could ſee the day when this old Man (ſpeaking of the Emperor) would be going into the other world, and leave you maſter of this, without meeting with any obſtacles from his Grandſon *Tiberius Nero*! how happy would the World then be, and how over-joyed ſhould I be to ſee this lucky moment! This diſcourſe was over-heard by *Eutyches*, a ſlave whom *Agrippa* had made free; but for the preſent he took no notice of it. However, ſometime after, believing he had reaſon to be diſſatisfied with *Agrippa*, he deſired an opportunity of ſpeaking to the Emperor, and ſaid he had things of the utmoſt conſequence to impart to him, relating to *Agrippa*.

Tiberius

[f] Vide Joſeph. Antiq. l. 18. c. 7, 8, & ſeq. Et de Bello, l. 2. c. 15.
[g] The *Attick Drachma* may be valued at eight Pence and one Denier, and conſequently twenty thouſand *Drachma's* make 8082 Livres *French*, or about 700 Pounds.
[h] In the year of J. C. 36. Joſeph. Antiq. l. 18. c. 8. & de bello, l. 2. c. 15.

Tiberius was very flow in every thing he did, and was contented, for that time, with only giving orders that *Eutyches* fhould be confined. Neverthelefs, *Agrippa*, who knew nothing that his fervant had to tell, and believed himfelf to be intirely innocent, preffed *Tiberius* very much to hear what *Eutyches* had to fay, and put an end to this affair. The Emperor, who loved *Agrippa*, made no hafte to enquire far into this accufation. *Agrippa* therefore at laft made ufe of the Emprefs, and as it were forced *Tiberius* to have *Eutyches* produced, and hear what he had to fay againft his Mafter.

Agrippa hereupon was loaded with fetters, and committed to the guard of an Officer, who obferved him narrowly, but not without fhewing fome regard to him, in confideration of *Antonia*, whofe commands he had for fo doing. *Tiberius* dying fome time after, and *Caius Caligula* fucceeding him, the new Emperor heaped many favours and much wealth upon him, changed his iron fetters into a chain of gold, fet a royal Diadem upon his head, and gave him the Tetrarchy which *Philip* the Son of *Herod* the Great had been poffeffed of, that is to fay, the *Batanæa* and *Trachonitis*: To this he added that of *Lyfanias*; and *Agrippa* returned very foon into *Judæa*, to take poffeffion of his new Kingdom.

In the year of J. C. 39.

The fight of his good fortune having raifed the envy of *Herodias* his Sifter, Wife to the Tetrarch *Herod*, fhe engaged the King her Husband to undertake a journey to *Rome*, with hopes that he too might obtain the title of King from *Caius*. But he was fcarce got to *Italy*, before *Fortunatus*, one to whom *Agrippa* had given his liberty, arrived alfo, with letters from his Mafter, wherein he accufed his Uncle *Herod* with having carried on a fecret correfpondence with *Sejanus*, and with having private intelligence at that time with *Artabanus*, King of *Parthia*; and for a proof of this, he affured the Emperor that there were Arms lodged in his Arfenals fufficient for feventy thoufand Men. While *Herod* was receiving audience of *Caius*, *Fortunatus* came, and prefented *Agrippa's* letters to him. He immediately opened them, and having read them, he asked *Herod* whether it were true, that he had fuch a quantity of Arms. *Herod*, not being able to deny it, was banifhed into *Gaul*, and his Tetrarchy was given to *Agrippa*, in the year of J. C. 40.

In the year of J. C. 40.

The Emperor *Caius* having undertaken to make himfelf adored, and defiring to be reverenced as a God, had a mind to have his Statue fet up in the Temple of *Jerufalem*. But the *Jews* oppofed this defign with fo much refolution, that *Petronius* had not courage to purfue it any farther, but took the liberty to reprefent in a letter to the Emperor, what refiftance he met with from the *Jews*. *Agrippa*, who was then at *Rome*, coming to the Emperor at the very time while he was reading this letter, *Caius* told him, that the *Jews* were the only People of all Mankind who refufed to own him for a God, and that they had taken arms to oppofe his refolution. At thefe words, *Agrippa* fell down, as it were in a fwoon, was carried home, and there continued without fenfe or knowledge of any thing till the next Evening. As foon as he was a little recovered, he wrote a long letter to *Caius*, wherein he endeavoured to foften him, and his arguments made fuch an impreffion upon the Emperor's mind, that he defifted for a time at leaft, and in appearance, from the defign which he had formed, of fetting up his Statue in the Temple.

Caius being killed in the beginning of the year following, *Agrippa*, who was then at *Rome*, contributed a great deal, by his advice, to maintain *Claudius* in the Empire, to which he had been advanced by the foldiers. But in this affair *Agrippa* acted a part wherein he fhewed more cunning and addrefs, than fincerity and honefty: for while he made a fhew of being in the interefts of the Senate, he fecretly advifed *Claudius* to be refolute, and not to abandon his good fortune. The Emperor, as an acknowledgment for his good Offices, gave him all *Judæa*, and the kingdom of *Chalcis*, which had been poffeffed by *Herod* his Brother. So that *Agrippa* became on a fudden one of the moft powerful Princes of the Eaft, and was poffefs'd of as much or more than had been held by *Herod* the Great his Grandfather. He returned into *Judæa*, and governed it to the great fatisfaction of the *Jews*. [i] But the defire of pleafing them, and a miftaken zeal for their Religion, induced him to do an unjuft action, the memory whereof is preferved in Scripture.

In the year of J. C. 41. *Jan.* 25.

Near the Feaft of the Paffover, in the year of J. C. 44. S. *James major*, the Son of *Zebedee*, and Brother to S. *John* the Evangelift, was feized by his order, and put to death. He proceeded alfo to lay hands on S. *Peter*, and imprifoned him, waiting till the Feftival was over, that he might then have him executed. But God having miraculoufly delivered S. *Peter* from the place of his confinement, the ill will of *Agrippa*, in this particular, had not its effect. After the Paffover, *Agrippa* went from *Jerufalem* to *Cæfarea*, and there had Games reprefented in honour of *Claudius* [k]. The inhabitants of *Tyre* and

In the year of J. C. 44. Acts xii. 1, 2, 3, &c.

[i] Jofeph. Antiq. l. 19. c. 4. [k] Antiq. l. 19. c. 7. & Acts xii. 19, &c.

and *Sidon* waited on him in this place, fuing for peace. This Prince being come early in the morning to the Theatre, with a defign to give them audience, feated himfelf on his throne, dreffed in a robe of filver tiffue, worked in a moft admirable manner. The rifing fun darting upon it with its rays, gave it fuch a luftre as the eyes of the fpectators could fcarce endure. When therefore the King fpoke to the *Tyrians* and *Sidonians*, the people and the flatterers about him began to cry that it was the voice of a God, and not of a man.

Inftead of rejecting thefe impious flatteries, *Agrippa* received them with an air of complacency, and at the fame time faw an Owl above him on a cord. He had feen the fame bird before, when he was in bonds, under the reign of *Tiberius*, and it was then told him, that he fhould be foon fet at liberty; but that whenever he faw the fame thing a fecond time, he fhould not live above five days beyond it. He was therefore extremely terrified, and at the fame time the Angel of the Lord fmote him, becaufe he did not give God the glory. They were forced to carry him back to his palace, where he died, at the end of five days, racked with tormenting pains in his bowels, and devoured with worms. Such was the death of *Herod Agrippa*, after feven years reign, in the year of J. C. 44. He left a Son of feventeen years of age, of the fame name, *Agrippa*, and three Daughters, *viz. Berenice*, who was married to her Uncle *Herod*, her Father's Brother; *Mariamne*, betroth'd to *Julius Archelaüs*, the Son of *Chelcias*; and *Drufilla*, promifed to *Epiphanius* the Son of *Archelaüs*, King of *Comagena*.

3. Agrippa, the younger, Son to him we have been fpeaking of, was at *Rome* with the Emperor *Claudius*, when his Father died[1]. The Emperor was inclin'd to give him all the dominions that were poffefs'd by his Father; but they who were about him diffuaded him from it. He kept *Agrippa* four years longer at his Court, and fent *Cufpius Fadus* into *Judæa*, till this young Prince, who was then but feventeen years of age, was in a condition to reign. The year following, the 45th of J. C. the Governour of *Syria* coming to *Jerufalem*, intended that the High Prieft's ornaments fhould be put into the hands of *Fadus*, and was for compelling the *Jews* to deliver them, in order to be kept within the tower of *Antonia*, where they had been lodged before, till *Vitellius* committed them to the cuftody of the *Jews*. But they giving good fecurity for them, were permitted to fend Deputies to *Rome* on this affair, who by the credit and good offices of young *Agrippa*, fo managed matters, that they were maintained in the poffeffion of their privilege, and the pontifical ornaments were continued in their cuftody.

In the year of J. C. 48. *Herod* King of *Chalcis*, and Uncle to young *Agrippa*, dying, the Emperor gave his dominions to this Prince, who notwithftanding did not go into *Judæa* till four years after, that is to fay, in the year of J. C. 53. when *Claudius* taking from him the kingdom of *Chalcis*, gave him the provinces of *Gaulanitis*, *Trachonitis*, *Batanæa*, *Paneas*, and *Abyl ne*, which formerly had been in the poffeffion of *Lyfanias*.

After the death of *Claudius*, his fucceffor *Nero*, who had a great affection for *Agrippa*, to his other dominions added *Julius* in *Peræa*, and that part of *Galilee* to which *Tarichæa* and *Tiberias* belonged. *Feftus*, Governour of *Judæa*, coming to his Government, in the year of J. C. 60. King *Agrippa* and *Berenice* his Sifter went as far as *Cæfarea* to falute him; and as they continued there for fome time, *Feftus* talked with the King concerning the affair of S. *Paul*, who had been feized on in the Temple about two years before, and within few days before his vifit had appealed unto the Emperor.

Agrippa faid to *Feftus*, *I have long de-* Acts xxv.
fired to hear this Man fpeak. To-morrow, 13, 14,
anfwer'd *Feftus*, *you fhall hear him.* On & *feq.*
the morrow therefore, when *Agrippa* was come and *Berenice* with great pomp, and were enter'd into the place of Audience, *Paul* was brought forth, and *Feftus* faid, *King* Agrippa, *and all Men which are here prefent with us, ye fee this Man about whom all the multitude of the* Jews *have dealt with me, both here and at* Jerufalem, *reprefenting to me with great inftances and cries that he ought not to live any longer; but when I found upon examination that he had committed nothing worthy of death, and that he himfelf had appealed unto* Auguftus, *I determined to fend him, of whom I have no certain thing to write, unto my Lord; wherefore I have brought him both before you, and efpecially before thee, O King* Agrippa, *that, after examination had, I might have fomewhat to write; for it feemeth to me unreafonable to fend a Prifoner, and not withal to fignify the crimes laid againft him.*

Then *Agrippa* faid unto *Paul*, *Thou art* Acts xxvi.
permitted to fpeak for thyfelf: Hereupon 1, 2, &c.
Paul ftretched forth his hand, and anfwer'd for himfelf, *I think myfelf happy, King* Agrippa, *becaufe I fhall anfwer for myfelf this day before thee, touching all the things whereof I am accufed of the* Jews; *efpecially becaufe I know thee to be expert in all cuftoms and queftions which are among the* Jews, *wherefore I befeech thee to hear me*

[1] Jofeph. Antiq. l. 19. c. 7. & l. 20. c. 1. & feq. & l. 2. de bell. c. 21, 22, 23. In the Year of J. C. 44.

me patiently. After this he declared he was in bonds only for maintaining the Hope of *Israel*, that is to say, the Resurrection of the Dead. Then addressing himself to *Agrippa*, *Does it seem to thee a thing incredible*, says he, *that God should raise the Dead?*

After this he related the several persecutions which he had promoted against Christians, and the miraculous manner wherein God had converted him while he was going to *Damascus*, with a design of searching after and imprisoning them. While he was speaking of the Resurrection, and the Apparition he had seen in his way to *Damascus*, *Festus* said with a loud voice, Paul *thou art beside thyself, much learning hath made thee mad.* To this *Paul* answer'd, *I am not mad, most noble* Festus; *but speak forth the word of Truth and Soberness: For the King knoweth of these things; for this thing was not done in a corner. King* Agrippa, *believest thou the Prophets? I know that thou believest.* Then *Agrippa* said unto *Paul*, *Almost thou persuadest me to be a Christian.* And *Paul* said, *I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.* Then the King, and all that sat with him rising up, *Agrippa* said to *Festus*, this Man might have been set at liberty, if he had not appealed unto *Cæsar*.

Agrippa deprived *Joseph Cabeï* of the High priesthood, and gave it to *Ananus* [m], in the year of Jesus Christ 62. This was that *Ananus* who put to death *James Minor* in *Jerusalem*, near the time of the Passover [n]. But this action gave such general disgust to all, that *Agrippa* took from him the High-priesthood, which he had enjoyed but three months, and gave it to *Jesus*, the Son of *Damnæus*. Some time after he allowed the *Levites*, who were appointed to sing in the Temple, to wear the linen robe, which had hitherto been reserved for the use only of the Priests. And as part only of the *Levites* were employed in singing, and the rest were taken up with other offices in the Temple: He permitted these too to learn to sing, that so they might have their share in that Privilege which he had granted to the others.

While every thing was disposed for a Rebellion in *Judæa*, *Agrippa* did all he could to quiet the minds of the People, and incline them to peace. But his endeavours were too unsuccessful; he for some time indeed suspended, but could not intirely suppress the passion of the *Jews*, who were exasperated, and drove to the last extremities by the cruelties and insolence of their Governors. They declared openly against the *Romans*, in the year of Jesus Christ 66, and *Agrippa* was forced to join his troops with those of *Rome*, to reduce his Countrymen, and assist in taking of *Jerusalem*. After the destruction of this City, he retired to *Rome* with his Sister *Berenice*, with whom he had always lived in an indiscreet manner, which had given occasion for much talk very little to the advantage of either of them. He died at about seventy years of Age, towards the year 90 [o].

AGRIPPIAS. *Herod the Great*, to do honour to his friend *Agrippa*, the favourite of *Augustus*, gave this name to the Town of *Anthedon* [p], lying upon the *Mediterranean*, between *Raphia* and *Gaza*. See ANTHEDON.

AGUR. We read a Chapter in the book of *Proverbs* with this title, *The words of* Agur *the Son of* Jakeh, which, according to the signification of the original terms, may be translated thus, *Verba congregantis, filii vomentis*; or according to *Lewis de Dieu*, *The words of him who has recollected himself, the Son of obedience.* The generality of the Fathers and Commentators will have it, that *Solomon* describes himself under the name of *Agur the Son of Jakeh* [q]. Others conjecture that *Agur* as well as *Lemuel*, in Chap. xxxi. 1. were wise Men who lived in the time of *Solomon*, and were his Interlocutors in the book of *Proverbs*, an Opinion without the least shew of probability. This book is nothing like a Dialogue. It is likely enough that *Agur* was an inspired Author, different from *Solomon*, whose sentences it was thought convenient to join with those of this Prince, because of the conformity of their matter. What could ever have obliged *Solomon* to disguise his name in this place? for what reason could he have chang'd his style and manner of writing in this Chapter only? for it is certain that the thirtieth Chapter of *Proverbs* is penn'd in a way very different from the rest of the book: Besides, could it become *Solomon* to say as this Author does in the second verse, *Surely I am more brutish than any man, and have not the Understanding of a man.* And to speak after this manner to God, *Give me neither Poverty nor Riches*: Certainly these words are not consistent with the dignity of a King like *Solomon*. But who then was *Agur*? when and where did he live? This is what no one has yet been ever able to tell us.

(Prov. xxx. 1.)

1. AHAB, King of *Israel*, the Son and Successor of *Omri*. He reigned two and twenty years, from the year of the World 3086 to 3107. He did evil in the sight of (1 Kings xvi. 29. Ch. xvii.)

[m] Antiq. l. 20. c. 8. [n] In the year of J. C. 62. See Euseb. l. 2. c. 23. Hist. Eccl. Joseph Antiq. l. 20. c. 8. [o] M. *de Tillemont*'s Destruction of the *Jews*, Art. 83. p. 589. & Not. 41. [p] Joseph. Antiq. l. 13. c. 21. [q] Ita Patres, Beda, Lyra, Hugo, Dionys. Carthus. Arboreus, Rab. Solom. Cornel. Tir. alii.

of the Lord, and exceeded all who went before him in impiety. He married *Jezebel*, the Daughter of *Ethbaal*, King of the *Zidonians*, who introduced the Idols *Baal* and *Aſtarte* among the *Iſraelites*, and engaged *Ahab* in the worſhip of theſe falſe Gods. God being provok'd by his ſins, ſent the Prophet *Elijah* to him, who declared to him that there would be a Famine of three years continuance; after which he retired, left King *Ahab*, or *Jezebel* his Queen, ſhould procure his death. The Dearth having laſted for three years, *Ahab* ſent *Obadiah*, who was Governor of his houſe, to look for ſome good paſture in the Country, that he might pre-
1 Kings xviii. ſerve ſome at leaſt of his Cattle. In his journey he met *Elijah*, who commanded him to go and tell *Ahab* that *Elijah* was there. *Ahab* came immediately, and ſaid to the Prophet, *Art thou he that troubleth* Iſrael? And he anſwer'd, *I have not troubled* Iſrael, *but thou and thy Father's houſe, in that thou haſt forſaken the Commandments of the Lord, and haſt followed* Baalim.

He afterwards deſired him to gather all the People unto Mount *Carmel*, and with them the Prophets of *Baal*; and when they were thus aſſembled, *Elijah* cauſed fire to deſcend from Heaven upon his ſacrifice, as we ſhall ſee in the Article of Elijah. After this he obtained of God that it ſhould rain, and the Earth recover its former fertility. This happen'd in the year of the World 3096, before J. C. 904, before the vulgar Æra 908.

Six years after, that is to ſay, in the year of the World 3103, *Ben-hadad*, King
Ch. xx. of *Syria*, laid ſiege unto *Samaria*, and ſent Ambaſſadors to *Ahab* in the City with this meſſage, *Thy Silver and thy Gold are mine, thy Wives alſo and thy Children, even the goodlieſt, are mine.* To this the King of *Iſrael* anſwer'd, *My Lord, O King, according to thy ſaying, I am thine and all that I have.* And the Meſſengers came again from *Ben-hadad*, ſaying in their Maſter's name, *Thou ſhalt deliver me thy Silver and thy Gold, and thy Wives and thy Children; and I will ſend my Servants to-morrow unto thee about this time, and they ſhall ſearch thine houſe, and the houſes of thy Servants, and it ſhall be that whatſoever is pleaſant in thine eyes, they ſhall put it in thine hand and take it away.* Then *Ahab* called all the Elders of the land, and ſaid, *Mark, I pray you, and ſee how this Man ſeeketh miſchief. I have yielded to all that he at firſt demanded, and he is not content with what is mine, but will have likewiſe what belongs unto my Subjects.* And all the Elders and all the People ſaid unto him, *Hearken not to him nor conſent.* The Ambaſſadors of *Ben-hadad* returning to him, reported the reſolution of the *Samaritans*. Whereupon he ſent to *Ahab*, and ſaid, *The Gods do ſo to me, and more alſo, if the duſt of* Samaria *ſhall ſuffice for handfuls for all the People that follow me.* To which *Ahab* replied, *Let not him that girdeth on his harneſs, boaſt himſelf as he that putteth it off.* *Ben-hadad* was drinking in the ſhade with other Kings that accompanied him when he receiv'd this anſwer, and ſaid immediately to his People, *Set yourſelves in array*, and they ſet themſelves in array againſt the City. At the ſame time there came a Prophet unto *Ahab*, ſaying, *Haſt thou ſeen this great multitude? behold I will deliver it into thine hand this day, and thou ſhalt know that I am the Lord.* And *Ahab* ſaid, *by whom? Even by the young men of the Princes of the Provinces.* *Ahab* added, *Who ſhall order the battle?* And the Prophet anſwer'd *Thou.* Then *Ahab* reviewed the Princes of the Provinces, and found their number to be two hundred thirty two. After this he reviewed the People likewiſe that were in *Samaria*, and found that they amounted to ſeven thouſand. They made a ſally at noon day, while *Ben-hadad* was drinking, and overcharg'd with wine, and the two and thirty Kings that followed him were with him in the ſame condition. The young men of the Princes of the Provinces marched at the head of *Ahab's* little army. *Ben-hadad* had notice that *Ahab's* People were come out of the City, and he ſaid, *Whether they come to talk of Peace or to engage, take them all alive.* The young men notwithſtanding, followed by the inconſiderable army of *Iſrael*, advanced, and killed all that oppoſed them. Hereupon a panick terror ſeized on the *Syrian* army, and they all began to fly. *Ben-hadad* himſelf mounted his horſe, and fled with his cavalry. *Ahab* ſeeing this, purſued the Run-aways, killed great numbers of them, and took a very conſiderable booty.

Then the Prophet of the Lord came to *Ahab*, to infuſe new courage into him, Ch. xx. 22, & *ſeq.*
and caution him to be upon his guard, becauſe *Ben-hadad* would return againſt him the year following. Accordingly at the year's end he return'd, and incamped at *Aphek* with a deſign of giving battle to the *Iſraelites*. The King of *Iſrael* marched againſt him with an Army much inferior in force and number; but a Prophet from God came and aſſured him of the victory. (In the Year of the World 3104, before J. C. 896, before the vulgar Æra 900.) Both Armies were ranged in order of Battle for ſeven days ſucceſſively. At laſt upon the ſeventh day the Combat began; the *Iſraelites* killed an hundred thouſand of the *Syrians*, and the reſt fled to *Aphek*. But as they were preſſing to get into the City, the walls of *Aphek* fell upon them, and killed ſeven and twenty thouſand more. *Ben-hadad* throwing himſelf

upon the clemency of *Ahab*, this Prince received him into his own chariot, made an alliance with him, and permitted him to go, upon condition that *Ahab* should be allowed to make Streets and Market-places in *Damascus*, as *Ben-hadad*'s Father had done before in *Samaria*.

This Clemency shewn so unseasonably, provoked the Lord. A certain Prophet said unto one of his companions, *Smite me*; and upon his refusal to do so, he said unto him, *Because thou wouldst not smite me, as soon as thou art departed from me, a Lion shall slay thee*. And as soon as he was departed from him a Lion found him and slew him. He said then to another Man *Smite me*, and the Man smote him and wounded him. The Prophet disguised himself with ashes upon his face to prevent his being known; and going to the King, said, *Thy Servant went out into the midst of the Battle, and a Prisoner was deliver'd to my care with this Charge, Thou shalt answer for this Man with thy life, or shalt pay a talent of Silver: In the midst of the distraction and perplexity which I was then in, turning to one side and the other, the Man on a sudden disappeared.* *Ahab* answer'd, *You have pronounced your own sentence.* Whereupon the Prophet wiping the dust from off his face, said to the King, *Because thou hast let go out of thine hand a Man whom I had destined to utter destruction, therefore thy life shall go for his life, and thy People for his People.* *Ahab* returned to *Samaria* in great indignation, without concerning himself much about the Prophet's Prediction. This happened in the year of the World 3104, before J. C. 896, before the vulgar Æra 900.

The year following 3105, *Ahab* desiring to make a Kitchen-garden near his Palace, requested of one *Naboth*, a Citizen of *Jezreel*, that he would sell him his Vineyard, because it lay convenient for him, and withal told him, that he would either give him a better, or would pay the value of it. *The Lord forbid*, said *Naboth*, *that I should give the inheritance of my Fathers unto thee.* *Ahab* therefore returned in great passion to his house, threw himself upon his bed, turned towards the wall, and would eat nothing. *Jezebel* his Wife coming in, asked the reason of his great concern, and being informed, she said, *For one who is King of* Israel, *your Authority indeed is very great: Rise, eat, and take your rest, for I will undertake to put* Naboth *the* Jezreelite's *Vineyard into your possession.* She immediately therefore wrote Letters in the name of *Ahab*, sealed them with the King's signet, and sent them to the Elders of *Jezreel*. The Letters were drawn up in these terms, *Proclaim a fast, and set* Naboth *on high among the People. And set two Men, Sons of* Belial, *before him, to bear witness against him, saying, Thou didst blaspheme God and the King, and then carry him out and stone him, that he may die.* These orders were but too punctually executed, and *Ahab* being informed of *Naboth*'s death, immediately took possession of his Vineyard.

As he returned from *Jezreel* to *Samaria*, the Prophet *Elijah*, by God's direction, met him, and said, *Hast thou killed, and also taken possession? Now thus saith the Lord, in the place where Dogs licked the blood of* Naboth, *shall Dogs lick thy blood, even thine.* And *Ahab* said to him, *Hast thou found me, O my Enemy!* And he answer'd, *I have found thee: Because thou hast sold thy self to work evil in the sight of the Lord, behold I will bring evil upon thee, and upon all thy Family. If* Ahab *dies in the City the Dogs shall eat him, if in the Fields the Fowls of the air shall eat him. And for* Jezebel, *of her the Lord spake, saying, The Dogs shall eat* Jezebel *by the way of* Jezreel. *Ahab* hearing these words, rent his clothes, and put sackcloth upon his Flesh, and fasted, and lay in sackcloth, and went softly. Then the Lord said to the Prophet *Elijah*, *Seest thou how* Ahab *humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days, but in his Son's days will I bring the evil upon his house.* But as *Ahab*'s Repentance was neither sincere nor persevering, God nothwithstanding inflicted some part of this punishment upon his Person, but did not extirpate his Family till the reign of his Son *Ahaziah*, as we shall see in another place.

Two years after *Jehoshaphat*, King of *Judah*, making *Ahab* a visit in *Samaria*, at a time when he was preparing to attack *Ramoth-gilead*, which *Ben-hadad*, King of *Syria*, unjustly detained from him, the King of *Israel* invited him to accompany him in this Expedition, which *Jehoshaphat* consented to, but wished that some Prophet of the Lord might be first consulted. *Ahab* therefore assembled all the Prophets of *Baal*, in number about four hundred, who all concurr'd in saying, *Go up, for the Lord shall deliver* Ramoth-gilead *into the hand of the King.* And *Jehoshaphat* said, *Is there not here a Prophet of the Lord besides, that we might enquire of him?* *Ahab* said, *there is one,* Micaiah *the Son of* Imlah, *but he doth not prophesy good concerning me, but evil.* And *Jehoshaphat* said, *Let not the King say so.* *Micaiah* therefore was called. In the mean time the two Kings were in an open place near the gate of *Samaria*, seated each upon his throne, dressed with a Magnificence truly royal, and all the Prophets of *Baal* were about them, counterfeiting inspired Persons; and one among the rest, *Zedekiah*, the Son of *Chenaanah*, making himself

In the Year of the World 3107, before J. C. 893, before the vulgar Æra 897. 1 Kings xxii.

self

ſelf horns of iron, ſaid, *Thus ſaith the Lord, With theſe ſhalt thou puſh the* Syrians, *until thou haſt conſumed them.* The reſt alſo propheſied the ſame, each after his particular manner, and exhorted the Kings to march reſolutely againſt *Ramoth-gilead.*

Ahab's officer, who went in ſearch for *Micaiah*, told him, that the Prophets all foretold nothing but proſperity to the two Kings; *Let thy word therefore*, ſaid he, *be like the word of one of them, and ſpeak that which is good.* And *Micaiah* ſaid, *As the Lord liveth, that which the Lord ſaith unto me, that will I ſpeak.* He went therefore to *Ahab*, who asked him whether he ſhould march againſt *Ramoth-gilead. Go*, ſaid *Micaiah*, *and proſper, for the Lord ſhall deliver it into thine hand.* The King added, *I adjure thee, that thou tell me nothing but that which is true, in the name of the Lord.* Then *Micaiah*, putting on a more ſerious air, ſaid, *I ſaw all* Iſrael *ſcattered upon the hills, as Sheep that have no Shepherd; and the Lord ſaid, Theſe have no maſter, let them return every man to his houſe in peace.* Then *Ahab* ſaid to *Jehoſhaphat*, *Did I not tell thee, that he would propheſy no good concerning me, but evil? Micaiah* added, *Hear thou therefore the word of the Lord, I ſaw the Lord ſitting upon his throne, and all the hoſt of Heaven ſtanding by him, on his right hand and on his left; and the Lord ſaid, Who ſhall perſuade* Ahab, *that he may go up and fall at* Ramoth gilead? *And one ſaid on this manner, and another ſaid on that manner. And then came forth a Spirit, and ſtood before the Lord and ſaid, I will perſuade him. And the Lord ſaid unto him, wherewith? And he ſaid, I will go forth, and I will be a lying Spirit in the mouth of all his Prophets. And he ſaid, Thou ſhalt perſuade him and prevail alſo; go forth and do ſo. It is this evil Spirit, which hath animated all thy Prophets, who endeavour only to engage thee in that which will be thy ruin.*

At the ſame time *Zedekiah* the Son of *Chenaanah* ſmote *Micaiah* on the cheek, and ſaid, *Which way went the Spirit of the Lord to ſpeak unto thee?* And *Micaiah* anſwered, *Behold thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thy ſelf.* Then *Ahab* gave orders to his people to ſecure *Micaiah*, and carry him to *Amon* the Governour of the City, and to *Joaſh* the King's Son, and ſay, in his name, *Put this fellow in priſon, and feed him with the bread of affliction, and with the water of affliction, until I come in peace.* And *Micaiah* ſaid, *If thou return at all in peace, the Lord hath not ſpoken by me.* And he ſaid, *Hearken, O people, every one of you. Ahab* therefore, and *Jehoſhaphat* marched againſt *Ramoth-gilead*, and the King of *Iſrael* ſaid to *Jehoſhaphat*, *I will diſguiſe my ſelf, and enter into the battle; but put thou on thy robes.* For he knew that the King of *Syria* had commanded two and thirty Captains that had rule over his chariots, ſaying, *Fight neither with ſmall nor great, ſave only with the King of* Iſrael. Theſe officers therefore having obſerved King *Jehoſhaphat* to be dreſſed in royal robes, took him for the King of *Iſrael*, and fell all upon him with great impetuoſity; ſo that this Prince ſeeing himſelf preſſed ſo cloſely, cried out; this diſcovered him, and when he was known, he was purſued no longer by the Captains of the King of *Syria.*

But God, in order to fulfil his word, permitted one of the *Syrian* army to ſhoot a random arrow, which pierced the heart of *Ahab*: He ſaid therefore to his charioteer, *Turn thine hand, and carry me out of the hoſt, for I am wounded.* The battle laſted the whole day, and *Ahab* continued in his chariot with his face turned againſt the *Syrians*. In the mean while his blood was ſtill iſſuing from his wound, and falling on his chariot; and in the evening he died. Then proclamation was made by ſound of trumpet throughout the army, that every man ſhould return to his own city and country. The King of *Iſrael* therefore being dead, was carried to *Samaria*, and there buried. His chariot, and the reins of his horſes were waſhed in the fiſh-pool of *Samaria*, and the dogs licked his blood, according to the Lord's prediction. Such was the end of *Ahab*, in the year of the world 3107. before J. C. 893. before the vulgar Æra 897. *Ahaziah* his Son ſucceeded him.

II. Ahab, the Son of *Kolaiah*, is one of the two falſe Prophets who ſeduced the *Iſraelites* at *Babylon*. The Lord Jer. xxix.
threatned them by *Jeremiah*, with deli- 21, 22.
vering them up to *Nebuchadnezzar* King of *Babylon*, who ſhould put them to death in the preſence of thoſe who had been deceived by them; and that all the people ſhould make uſe of their name, when they would curſe any one, ſaying, *The Lord make thee like* Ahab *and* Zedekiah, *whom the King of* Babylon *roaſted in the fire.*

The Rabbins, who in this particular are followed by ſeveral expoſitors, believe theſe two to be thoſe Elders of *Judah*, who endeavoured to corrupt the chaſte *Suſanna*, and upon their unjuſt accuſation procured her condemnation. But *Daniel*, Dan. xiii.
by inſpiration from God, diſcovered their 1, 2, 3.
wickedneſs to the people, and they were ſtoned. This laſt circumſtance, which is

ſet

Dan. xiii. 61. set down in expreſs terms in [r] *Daniel*, deſtroys the opinion of the Rabbins, who confound theſe two Elders with *Ahab* and *Zedekiah*; theſe laſt were roaſted in the fire, the others were ſtoned.

AHARAH, the third Son of *Benjamin*, 1 *Chron.* viii. 1.

AHARHEL, the Son of *Harum*, 1 *Chr.* iv. 8.

I. AHASUERUS, *Dan.* ix. 1. otherwiſe called *Aſtyages*, (*Dan.* xiii. 65.) and *Artaxerxes*, (*Dan.* vi. 1. in the *Greek*.) See hereafter the article of ASTYAGES.

II. AHASUERUS. This Prince was born about the year of the *Julian* Period 4165. of the world 3455. before J. C. 545. before the vulgar Æra 549. After the death of *Cambyſes* King of *Perſia*, in the year of the world 3482. Seven *Magi* of the country uſurped the ſovereign authority [s], pretending that *Smerdis*, the Son of *Cyrus*, and Brother of *Cambyſes*, was living, and that it was he who reigned. But *Oſtanes*, one of the great men of *Perſia*, having enquired of his daughter, who was one of the King's concubines, whether he who reigned, that is, the firſt of the *Magi*, had ears or not, (for *Cyrus*, or, according to others, *Cambyſes*, had cut them off) ſhe anſwered he had none. Then he knew that the *Magi*, and not *Smerdis*, were in poſſeſſion of the kingdom [t].

Oſtanes communicated this to the principal Lords of the Court, who having engaged themſelves by oath to kill the King, immediately departed, and went to the palace. They forthwith diſpatched all thoſe whom they met with, and being come to the apartment of the *Magi*, they attacked them: Theſe defended themſelves and wounded two of the Conſpirators; but the Conſpirators being the ſtrongeſt, one of them, called *Gobryas*, laid hold of the principal of the *Magi*, and as his companions were apprehenſive of wounding him inſtead of the *Magus*, becauſe this buſineſs was acted in an obſcure place, *Gobryas* cried out to them, and bid them pierce the enemy thro' his own body, leſt they ſhould miſs him. But Providence ſo ordered it that the *Magus* was killed, and *Gobryas* not ſo much as wounded. Thus theſe ſeven conſpirators delivered their Country from the oppreſſion of theſe uſurpers. (In the Year of the World 3483. before J. C. 517. before the vulg. Æra 521.)

Six days after the ſeven conſpirators met to deliberate upon the form of government which they ſhould eſtabliſh in *Perſia*; *Oſtanes* was for a Democracy, or popular Government; *Megabyſus* for an Oligarchy, that is for a Government to be lodged in the hands of ſome few choſen perſons; and *Darius* the Son of *Hyſtaſpes*, whom we call *Ahaſuerus*, for Monarchy, or a regal Government. The laſt opinion carried it; and they agreed that the next day, before the riſing of the Sun, they ſhould all meet on horſeback at the ſame place, and that he whoſe horſe ſhould firſt ſalute the Sun by neighing, ſhould be acknowledged King of *Perſia*, and ſucceſſor to *Cambyſes*. *Darius*'s Groom hearing this, in the evening carried his Maſter's horſe with a mare to the place where they were to meet; ſo that the next day as ſoon as *Darius's* horſe came thither, the ſmell and ſenſe of what had paſſed there the evening before, ſet him a neighing, which was worth a kingdom to his Maſter; for immediately the other ſix conſpirators diſmounted, and ſaluted him by the title of King of *Perſia* [v].

Darius being thus ſeated in the throne of *Cambyſes*, married *Atharſa*, Daughter to *Cyrus* the founder of this Monarchy, and who had been firſt of all Wife to *Cambyſes*, then to the *Magus* who had uſurped the Crown [w]. In the ſecond year of his reign, the *Jews* who had returned to *Paleſtine*, encouraged by the exhortations of the Prophets *Haggai* and *Zachary*, began to ſet about rebuilding of the Temple, which work had been interrupted nine years before, under the reign of *Cambyſes*. (In the Year of the World 3485. Hag. i. 1–15. & ii. 2–9, 10. Zech. i. 1–6. Ezra iv. 6.) Hereupon the Governours of the Province ſent thither by the *Perſians*, came and demanded by what authority they undertook to rebuild this Edifice? The *Jews* anſwer'd, in purſuance of an Edict publiſhed by *Cyrus* in their favour, who permitted them to undertake this work. (Ezra v. 3, 4, 5, 6, 13.) In the mean while, theſe Governours wrote to *Darius* concerning this affair, and told him that *Cyrus's* Edict ſhould be at *Babylon*, deſiring to receive his orders. *Darius* gave directions to enquire after the Edict, and having found it at *Ecbatane*, he confirmed it, and commanded his Officers to aſſiſt the *Jews* in the execution of this deſign; and to furniſh them with things neceſſary for their Sacrifices, and for the fabrick of the Temple. Theſe orders were obeyed, and in a little time the work of the Temple was advanced very conſiderably.

The next year *Ahaſuerus* made a feaſt for the principal perſons of his Empire, in the palace of *Shuſhan*, wherein he ſhewed the utmoſt magnificence. The feaſt was continued for an hundred and fourſcore days, (Eſth. i. 1, 2, 3, &c.)

[r] The Text does not ſay literally that they were ſtoned; but only that they were treated as they would have uſed their neighbour; and that they were put to death according to the law of *Moſes*. Now the law condemns Adulterers to be ſtoned; and as this was the puniſhment which they would have had *Suſannah* ſuffer, they were made to undergo the ſame in the way of retaliation. [s] Val. Max. l. 9. c. 2. Ammian. Marcell. l. 23. [t] Vide Juſtin. l. 9. Herodot. l. 3. Cteſiam, &c. [v] Herod. l. 3. c. 85—88. Juſtin. l. 3. [w] Juſtin. l. 1. Herodot. l. 3. c. 88.

days, or six months intire. After this term the King invited all the People, great and small, that were present in *Shushan* the Palace, and commanded that preparations should be made to entertain them for seven days. Nothing could equal the splendor and magnificence of this Banquet. The Entertainment itself, and the manner wherein it was set out, was suitable to the grandeur of the most powerful Monarch in the World. *Vashti* the Queen treated likewise the Women in the King's Palace. Upon the seventh day *Ahasuerus* being more gay than usual, and well warmed with wine, ordered his principal Eunuchs to bring the Queen, and produce her before the People, that they might have an opportunity to observe her beauty; for she was perfectly handsome: But *Vashti* refused to come, which so provok'd the King that he call'd his Council to consult what their opinion was of *Vashti*'s behaviour: They declared that she had not only offended the King, but that her disobedience to his Orders might engage other Women to use their Husbands in the same manner, and that their advice was for the King's divorcing her, and taking another Wife.

This counsel was followed, and *Esther*, the Niece of *Mordecai*, a *Jew* by Nation, was made choice of to be wedded to *Ahasuerus*, as we shall see in another place. *Mordecai* did not declare who he was, but was contented to stay at the Palace-gate, to enquire after his Niece *Esther*'s health. Nevertheless, when *Haman* had obtain'd an Edict from the King, condemning all the *Jews* to death and confiscation of their Estates, he engaged *Esther* to wait on the King, and petition for a revocation of this Edict. Now *Ahasuerus* had forbidden all Persons whatever, upon pain of death, to come before him, unless sent for, or unless he held out his scepter towards them when they came near his Throne. *Esther* run Esth. v. 1, 2, 3, & seq.
the hazard of appearing without being called: The King extended his scepter towards her, and desired her to let him know what it was that she requested of him. *Esther* humbly entreated him to come that very day to an Entertainment which she had provided for him, and to bring *Haman* with him. *Ahasuerus* came, and the repast being ended, he commanded *Esther* to ask what she pleased of him, and it should be granted. *Esther* said, that the only favour she had to beg of him was, that he would come again with *Haman* the next day to an Entertainment which she would prepare for him; to which *Ahasuerus* consented; and *Haman*, who thought himself at the height of all his good fortune, had no other uneasiness than that of observing that *Mordecai* did not prostrate himself before him as he pass'd by.

In the mean time something happened which extremely humbled him. The King Ch. vi. 1, 2, 3, &c.
the night following could not sleep, and ordered the several Journals and Annals of the years preceding to be read to him. They fell upon that particular part wherein it was related how two Eunuchs having conspired to take away the King's life, one *Mordecai* discover'd the Conspiracy, and preserved him. *Ahasuerus* interrupted the Reader, and asked if *Mordecai* had been rewarded. He was answer'd no, that *Mordecai* had received no recompence at all. The next morning early *Haman* came to the King's Levée, to desire that *Mordecai* might be hanged upon a gibbet which he had provided for this purpose: *Ahasuerus* gave orders for his admission, and before he spoke, said to him, *What shall be done unto the Man whom the King delighteth to honour?* *Haman*, who believed that all this favour was intended for himself, replied, *Let this Man be dressed in the royal robes, let him be mounted on the same horse which the King himself generally rides, and let a royal Diadem be placed upon his Head; let the principal Person of all the great Men belonging to the Court hold the reins of his horse, and walk before him to the most publick part of the City, proclaiming all the way, Thus shall it be done to the Man whom the King delighteth to honour.* The King answer'd, *Make haste and serve* Mordecai *the* Jew *in the manner you have mentioned.* *Haman* did not dare to disobey the King, and *Mordecai* received an unexpected honour, which was not at all agreeable to him, by reason of the danger to which he saw all his Brethren expos'd.

In the mean while, Dinner-time being come, enquiry was made for *Haman*, who was to bear the King company at the Entertainment which *Esther* had prepar'd for them. *Ahasuerus* in the heat of his Wine, said again as he had done before to *Esther*, *What is it that you would ask or* Ch. vii. 1, 2, 3, &c.
desire of me? She replied, *If I have found favour in thy sight, O King, let my life and my People's be given me at my petition, for we have all been given up to be destroyed, and utterly extirpated.* The King answer'd, *And who is it that dare undertake what you mention?* *Esther* said, *This* Haman *whom you see is our mortal Enemy.* *Haman* hearing this, was quite confounded, and the King at the same time rose up in passion, left the place where they were entertain'd, and went into the Garden, which was near. Then *Haman* threw himself at the Queen's feet, who was lying upon the bed, on which, after the manner of the *Persians*, she had

been eating. *Ahasuerus* at that instant returning, and seeing *Haman* on the Queen's bed, *What*, faid he, *will he force the Queen alfo before me in my own houfe?* As the word went out of the King's mouth, they cover'd *Haman's* face, looking on him as one condemned to die. Then one of the King's Eunuchs faid before the King, *Behold alfo the Gallows fifty cubits high, which* Haman *had made for* Mordecai. Then the King faid, *Hang him thereon.*

Efth. viii. 1, 2, &c. After this he gave *Haman's* Employments to *Mordecai*, and his forfeited eftate to *Efther*. He cancell'd the Edict which appointed a general maffacre of the *Jews* to be upon the thirteenth day of the month *Adar*, gave Letters to the contrary, and permitted them to take vengeance on their Enemies on the very day which had been appointed for their deftruction. All this was tranfacted in the years of the World 3494, 3495, 3496. As the reft of *Darius's* life has no relation to any part of facred Hiftory, we fhall not enlarge upon his Wars and Conquefts. This Prince died in the year of the World 3519, before J.C. 481, before the vulgar Æra 485, after a Reign of fix and thirty years. He was fucceeded by *Xerxes*, whom he had by *Atharfa* or *Vafhti*, of whom there has been mention made in the beginning of this Article.

We have adhered to that opinion which explains what the Scripture tells us of *Ahafuerus*, *Efther's* Husband, as relating to *Darius*, the Son of *Hyftafpes*: Notwithftanding, as the matter is not without difficulty, we fhall here propofe what Dr. *Prideaux* has written againft this opinion, and in favour of his own, which is, that *Artaxerxes Longimanus* was he whom the Scripture calls *Ahafuerus*, *Efther's* Spoufe. Herein he differs, as he himfelf acknowledges, from two great Men, *Ufher* and *Jofeph Scaliger*. *Ufher* believes that *Ahafuerus* was *Darius*, the Son of *Hyftafpes*; and *Scaliger* that he was *Xerxes*. I fhall here fet down what he fays againft *Ufher's* opinion, and confequently againft our fyftem, fince we have adopted that of *Ufher*, tho' not in every thing, as may be feen by our Comment.

Ufher believes that *Darius*, the Son of *Hyftafpes*, married *Atoffa*, who is the fame as *Vafhti*, afterwards divorced by him, and that he took to Wife likewife *Ariftone*, the Daughter of *Cyrus*, and Widow of *Cambyfes*, who is the fame as *Efther*. But this opinion is contradicted by *Herodotus*[x], who informs us that *Ariftone* was the Daughter of *Cyrus*, and confequently could not be *Efther*, who was young. He fays farther[y], that *Atoffa* had four Sons by *Darius*, without reckoning Daughters, and that fhe had all along fo great an afcendant over him, as to prevail with him to declare her Son *Xerxes* his Succeffor, to the exclufion of his own Sons.

We forefaw this objection in our Comment upon *Efther*[z]; and without venturing to fay who *Vafhti* was that was divorced by *Ahafuerus*, we have fhewn that neither *Atoffa*, whom we take to be the Daughter of *Cyrus*, nor *Ariftone*, who was a virgin when he married her, and might well be *Efther*, that neither of them were difmifs'd by *Ahafuerus*. *Herodotus* fays expresfly in his third book that the Daughter of *Cyrus*, and Wife of *Darius*, was *Atoffa*[a].

Dr. *Prideaux* adds[b], that the principal reafon which engaged *Ufher* in the opinion by him maintain'd, is the Saying in the book of *Efther*, *that* Darius, *the Son of* Hyftafpes, *laid a tribute upon the Land, and upon the isles of the Sea*, which we read Ch. x. 1. likewife in *Herodotus*[c]. But *Strabo*[d] attributes this to *Darius Longimanus*, which our Author would have us explain of *Artaxerxes Longimanus*.

As for *Scaliger*[e], he thinks *Xerxes* is the *Ahafuerus* of the Scripture, and his Wife *Ameftris* Queen *Efther*. He grounds his belief only upon the refemblance of Names: But the feveral marks wherewith Hiftory defcribes *Ameftris*, prove invincibly that fhe is by no means the *Efther* of the Scripture. *Ameftris*, the Wife of *Xerxes*, had a Son by this Prince, who was of age to marry in the feventh year of his Father's Reign[f]. She could not therefore be *Efther*, who was not married till the feventh year of his Reign. There is nothing more neceffary to deftroy *Scaliger's* opinion.

Let us now enquire into the reafons brought by Dr. *Prideaux* for *Artaxerxes Longimanus*. In the firft place he fhews that *Jofephus*[g] in exprefs terms affures us that *Artaxerxes Longimanus* was *Efther's* Husband. The verfion of the Septuagint, and the *Greek* additions to the book of *Efther*, call *Ahafuerus Artaxerxes*. There are feveral circumftances in thefe additions which cannot be applied to *Artaxerxes Mnemon*: The extraordinary favour wherewith *Artaxerxes Longimanus* honour'd the *Jews*, proves farther, that in all probability he had married a *Jewefs*. This opinion is maintained by *Sulpitius Severus*, and many both of the Antients and Moderns. This is what is urged in behalf of this opinion. See likewife our Preface to *Efther*.

[x] Herodot. l. 3 & 7. [y] Herodot. l. 7. fub initium. [z] Comment. fur Efther I. 9. [a] Herodot. l. 3. c. 68 & 88. [b] Prideaux's Hiftory of the Jews, Part 1. Book 4. [c] Herodot. l. 3. c. 89. [d] Strabo, l. 15. [e] Scalig. de emendat. temp. l. 9. [f] Herodot. l. 9. [g] Joseph. Antiq. l. 11. c. 6.

Ezra vii. 15. AHAVA, a river of *Babylonia*, or rather of *Assyria*, where *Ezra* gathered those Captives into a body, whom he brought with him into *Judæa*. We are of opinion, that the river *Ahava* is that which ran along the *Adiabene*, where the river *Diava*, or *Adiava*, is known to be, upon which *Ptolemy* places the City of *Abane* or *Aavane*. This is probably the Country 2 Kings xvii. 24. xviii. 34. xix. 13. called in the books of *Kings*, *Ava*, from whence the Kings of *Assyria* translated the people called *Avites* into *Palestine*; where likewise in their room they settled some of Ch. xvii. 31. the captive *Israelites*. *Ezra* intending to pick up as many *Israelites* as he could, to carry back with him to *Judæa*, made a halt in the country of *Ava*, or *Ahava*, from whence he sent emissaries into the *Caspian* mountains, to invite such *Jews* as were there to be found, to come and join Ezra viii. 17. him. The history of *Izates* King of the *Adiabenians*, and his mother *Helena*, who became converts to *Judaism* some years after the death of *Jesus Christ*, is an argument to persuade us, that there were still at that time many *Jews* in that country.

AHAZ, King of *Judah*, the Son of *Jotham*, is celebrated for his impieties and vices. There are some difficulties about the age he was of when he began to reign. In the Year of the World 3262, before J. C. 738, before the vulgar Æra 742. [h] The Text expresses that he was twenty years of age: But how is this to be reconciled with what is said in the same place, that he reigned but sixteen years? from whence it must be necessarily concluded, that he lived but thirty six years. We know however that his Son *Hezekiah* was five and twenty years of age when he began to reign; it must be said therefore, that his Father *Ahaz* begat him when as yet he was eleven years old only; and accordingly, many good Commentators [i] do maintain this. They who cannot be of this opinion, study different ways whereby to disengage themselves out of this perplexity; as may be seen in the several comments upon the second Book of *Kings*.

Ahaz walked in the ways of the Kings of *Israel* and *Samaria*; that is to say, he gave himself up to idolatry and all manner of disorders. One of his Sons he consecrated, by making him pass through, and perish by the fire, in honour of the false God *Moloch*, according to the Idolatry of those nations, which God destroyed, when the Children of *Israel* entred into 2 Kings xxi. 1, 2, 3, &c. the land of *Canaan*. He offered sacrifices and incense upon the high places, upon hills and in groves. About the end of *Jotham*, King of *Judah*'s reign, the Lord began to send against *Judah*, *Rezin* King Ch. xv. ult. of *Syria*, and *Pekah* King of *Israel*. But these two Kings made inroads into the country principally under *Ahaz*, and having made great havock there, they first defeated the troops of *Ahaz*, and then laid siege to *Jerusalem*. When they found 2 Kings xvi. 1, 5. 2 Chron. xxviii. 5, & seq. Isai. vii. 1. they could not make themselves masters of it, they divided their Army, and began to plunder every where, and make prisoners. *Rezin* and his part of the Army, marched with all their spoil to *Damascus*; but that of *Pekah* having in one Battel only killed an hundred and twenty thousand men of *Ahaz*'s army, took besides two hundred thousand persons in the country, without distinction of Men, Women or Children. As they were carrying all these Captives to *Samaria*, the Prophet *Oded*, with the principal inhabitants of the City, came out to meet them, and prevailed with them, by their remonstrances, to set their prisoners at liberty. They not only did this, but gave them likewise something to eat, restored the booty which they had taken, and those who were not able to perform the journey on foot, were conveyed in carriages to *Jericho*.

In the Year of the World 3263, before J. C. 737, before the vulg. Æra 741. 2 Chron. xxviii. 17, 18. About the same time the *Philistines* and *Edomites* spread themselves like an inundation over the territories of *Ahaz*, committed a thousand disorders, killed abundance of people, and carried off much booty. In these sad circumstances, and before the siege of *Jerusalem*, the Prophet Isai. vii. 1, 2, & seq. *Isaiah* went to *Ahaz*, foretold the deliverance of his country, and the destruction of his enemies. To prove the truth of his prediction, he gave him the liberty of choosing what prodigy he pleased. But *Ahaz* refused, and said he would not tempt the Lord. "Hear then, said *Isaiah*, O "House of *David*, is it a small thing "for you to weary men, but must ye "weary my God also? Behold the sign "which the Lord shall give you, a Virgin shall conceive and bear a Son, and "shall call his name *Immanuel*. Butter "and Honey shall he eat, that he may "know to refuse the Evil, and choose "the Good." At the same time *Isaiah*, as a demonstration of the approaching ruin of *Rezin* and *Pekah*, gave him his Son *Hash-baz*, and assured him, that before this Child should be able to call his Father or his Mother by their names, the two Kings who were confederated against *Judah*, should be slain.

But as *Ahaz* did not change his life, God permitted his Enemies to return again the year following, 3265, and lay waste all the Kingdom of *Judah*. Then *Ahaz* seeing no other remedy for his affairs, sent Ambassadors to *Tiglath-pileser* King of the *Assyrians*, with commission to say from 2 Kings xvi. 7. him, *I am thy Servant, and thy Son, come* up

[h] See our Comment upon 2 *Kings* xvi. 2.

[i] Vide Hieronym. Epist. ad Vitalem, & Samuel, Bochart. Dissert. in Reg. xvi. p. 920. Edit. Leid. 1682.

up and ſave me out of the hands of the King of Syria, *and the King of* Iſrael, *which riſe up againſt me.* And having amaſſed together all the Gold and Silver which was in the Temple and the Palace, he ſent it to the King of *Aſſyria.* Immediately therefore *Tiglath-pileſer* marched to the aſſiſtance of *Ahaz,* attacked *Rezin,* killed him, took his Capital *Damaſcus,* deſtroyed it, removed the inhabitants of it to *Cyrene,* or rather, into that part of *Iberia* thro' which the river *Cyrus* runs. *Ahaz* went as far as *Damaſcus* to meet the King of *Aſſyria*; and having ſeen there a profane Altar, he ſent a model of it to the High-Prieſt *Urijah,* that he might have one made like it, and placed in the Temple of *Jeruſalem.* Accordingly, when *Ahaz* returned thither, he had the Altar removed which was in the Temple, and this fixed there in the room of it. Upon this new Altar he offered Sacrifices, and commanded the High-Prieſt *Urijah* never for the future to offer upon any other. He ordered alſo the baſes to be taken away, which were adorned with fine engravings, and the levers of braſs which reſted on them: He removed likewiſe the brazen Sea, which was ſupported by Oxen of the ſame metal, and commanded them to be placed below, upon the pavement of the Temple. The misfortunes which he ſaw himſelf expoſed to made him not at all
2 Chron. xxviii. 22, 23, &c. better. In the time of his greateſt affliction, he ſhewed the higheſt contempt of God. He ſacrificed to the *Syrian* Gods, whom he looked upon as the authors of his calamities, and undertook to make them propitious to him, by honouring them in this manner. He broke in pieces the veſſels of the Houſe of God, ſhut up the gates of the Temple, and erected Altars in all parts of *Jeruſalem.* He ſet up Altars likewiſe in all the cities of *Judah,* with a deſign to offer incenſe on them. At laſt he ſlept with his Fathers, and was buried in *Jeruſalem*; but not in the Sepulchers of the Kings of *Judah* his Predeceſſors; this honour he was deprived of, becauſe of his iniquities *. *Hezekiah* his Son reigned in his ſtead, in the year of the World 3278. before J. C. 722. before the vulgar Æra 726.

2. Ahaz, the Father of *Jehoadah,* 1 *Chron.* viii. 36.

1 Kings xxii. 40. I. AHAZIAH, the Son and Succeſſor of *Ahab,* King of *Iſrael.* He reigned two years, part alone, and part with his Father *Ahab,* who made him, as it is ſaid, his Aſſociate in the Kingdom, the year before his death [k]. *Ahaziah* imitated his Father's impiety, and paid his adorations to *Baal* and *Aſtarte,* the worſhip of whom had been introduced in *Iſrael* by *Jezebel* his Mother. The Scripture ſays that King *Jehoſhaphat* having equipp'd a Fleet at *Ezion-geber, Ahaziah* deſired leave for his ſervants to go with *Jehoſhaphat's* to *Ophir. Jehoſhaphat,* in all probability, at firſt might ſcruple it, ſince the firſt Book of *Kings* relates, that he would not conſent Ver. 50.
to it. But the *Chronicles* ſhew ſufficiently 2 Chron.
that theſe two Princes having together 20. 36, 37.
equipp'd a Fleet for *Tarſhiſh,* God, provoked at the Alliance which *Jehoſhaphat* had made with this impious King, permitted this Fleet to be ſo ſhattered by tempeſtuous winds, as to be diſabled and unfit to perform the intended voyage.

The *Moabites,* who had always been obedient to the Kings of the ten Tribes, ever ſince their ſeparation from the kingdom of *Judah,* revolted, after the death 2 Kings i. 1, 2. In the year of the World 3108. before J. C. 892. before the vulgar Æra 896.
of *Ahab,* and refuſed to pay the ordinary tribute. *Ahaziah* had not leiſure or power to reduce them; for about the ſame time having fallen from the terraſs of his houſe, he hurt himſelf conſiderably, and ſent his people to *Ekron* to conſult *Beelzebub* concerning his indiſpoſition. At the ſame time the Prophet, by God's appointment, met theſe meſſengers, and ſaid to them, *Is it becauſe there is no God in* Iſrael, *that ye go thus and conſult* Beelzebub *the God of* Ekron? *Therefore thus ſaith the Lord, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.* Having ſaid this he went away. *Ahaziah's* people returning to this Prince's palace, told what had happened to them. *Ahaziah* asked them what the figure and dreſs was of the Man who told them theſe things? They anſwered, *He is an hairy Man, girt with a girdle of leather about his loins; and he ſaid, It is* Elijah *the* Tiſhbite.

Immediately he ſent a Captain, with fifty ſoldiers under his command, to ſeize *Elijah,* and bring him to him: But the Captain having ſpoken in too imperious a manner to the man of God, *Elijah* called for fire from Heaven, which deſtroyed him and his fifty ſoldiers. *Ahaziah* being informed of this, ſent another, who was in like manner conſumed by fire from Heaven, together with his fifty ſoldiers. A third coming to him, fell upon his knees before him, and entreated him to preſerve his life, and wait upon the King. Hereupon the Angel of the Lord ſuggeſted inwardly to the Prophet that he might go, and ſhould fear nothing. *Elijah* therefore roſe and went to *Ahaziah,* to whom he repeated what before he had told his People, that he ſhould not recover of his diſeaſe. Accordingly he died, as

[k] He reigned from 3106. to 3108. *Ahab* died in 3107. before J. C. 893. before the vulgar Æra 897.

* *Other Princes his Predeceſſors, as* Jehoram *and* Joaſh, *as well as* Manaſſeh *and* Ammon, *two of his Succeſſors, for the ſame reaſon were treated with the ſame ignominy; and denied the privilege of being interr'd among the Kings their Predeceſſors.*

as the word of the Lord had declared. *Jehoram* his Brother reigned in his stead, in the year of the World 3108, before J. C. 892, before the vulgar Æra 896.

2. Ahaziah, King of *Judah*, Son of *Jehoram* and *Athaliah*, succeeded his Father in the Kingdom of *Judah*, in the year of the World 3119, before J. C. 881, before the vulgar Æra 885. He was two and twenty years old when he began to reign, and he reigned one year only at *Jerusalem*. He walked in the ways of *Ahab's* house, to which he was allied, his Mother being of this Family, and did evil in the sight of the Lord. This Prince was likewise called *Jehoahaz* and *Azariah*. The text of the *Chronicles* imports, that he was two and forty years of age when he began to reign, wherein it differs from the text of the second book of *Kings*, which makes him to be two and twenty only; but this passage in the *Chronicles* is thought to be corrupted. *Joram*, King of *Israel*, going to attack *Ramoth* of *Gilead*, which the Kings of *Syria* had taken from the Kings his Predecessors, was there dangerously wounded, and carried by his own appointment to *Jezreel*, in order to be dressed. *Ahaziah*, *Joram's* friend and relation, accompanied him in this war, and came afterwards to visit him at *Jezreel*. In the mean time *Jehu*, the Son of *Nimshi*, whom *Joram* had left besieging the fortress of *Ramoth*, rebell'd against his Master, and set out with a design of extirpating the house of *Ahab*, according to the Lord's command. *Joram* and *Ahaziah*, who knew nothing of his intentions, went to meet him: *Jehu* shot *Joram* dead upon the spot; *Ahaziah* fled, but *Jehu's* People overtook him at the going up to *Gur*, which is near *Ibleam*, and mortally wounded him: Notwithstanding, he had strength enough to reach *Megiddo*, where he died. His Servants, having laid him in his chariot, carried him to *Jerusalem*, where he was buried with his Fathers in the City of *David*. After this manner is this Accident related in the second book of *Kings*, Chap. ix. 21, 22, *&c.*

[2 Kings viii. 24. 2 Chr. xxii. 2.] [2 Ch. xxi. 17. Vide & vi. in Hebr.] [2 Kings viii. 28. ix. 21, 22. & 2 Chr. xxii. 2, 3, 4, 5. In the Year of the World 3120. before J. C. 880. before the Vulg. Æra 884.] [In the Year of the World 3120. before J. C. 880. before the vulg. Æra 884.]

But in the *Chronicles* this story is told with some little difference. And it came to pass that when *Jehu* was executing judgment upon the house of *Ahab*, and found the Princes of *Judah* and the Sons of the Brethren of *Ahaziah*, that minister'd to *Ahaziah*, he slew them: And he sought *Ahaziah*, and they caught him, for he was hid in *Samaria*, and brought him to *Jehu*; and when they had slain him, they buried him, because, said they, he is the Son of *Jehoshaphat*. The better to reconcile the relation in the books of *Kings* with that in the *Chronicles*, it may be said that in the passage here produced by us, *Samaria* is put down not for the City, but the Kingdom of this name. *Jehu* being informed that *Ahaziah* was still in the Territories of *Israel*, and continued dangerously ill at *Megiddo*, not being able to reach the land of *Judah*, he gave orders for him to be brought into his presence and put to death. See the Commentators on the second book of *Kings*, Chap. ix. 22, 23, *&c.*

AHER, of the Tribe of *Benjamin*, was the Father of *Hushim*, 1 *Chr.* viii. 12.

AHI, the Son of *Shomer*, of the Tribe of *Benjamin*, 1 *Chr.* vii. 34.

1. AHIAH, Son of *Shisha*, and *Solomon's* Secretary, 1 *Kings* iv. 2.

2. Ahiah, Son to the High-priest *Ahitub*, and successor in the sovereign Pontificate. When he died, he left this dignity to his Son *Abimelech*, who was put to death by *Saul's* order. [1 Sam. 3.]

3. Ahiah, the Son of *Naaman*, of the Tribe of *Benjamin*. [1 Chr. viii. 7.]

AHIAM, one of those brave Officers who had a command in *David's* Army, 2 *Sam.* xxiii. 33.

AHIAN, the Son of *Shemida*, 1 *Chr.* vii. 19.

AHIEZER, the Son of *Ammishaddai*, Chief of the Tribe of *Dan*, who came out of *Egypt* at the head of seventy two thousand seven hundred men of his Tribe. He offer'd a silver bason at the Tabernacle, which weighed an hundred and thirty shekels, and a silver bowl of seventy shekels in weight, both full of fine flower, mingled with oil, for a Meal-offering; a golden spoon of ten shekels full of Incense, a young bullock, a ram and a lamb of the first year, for a Burnt-offering; a kid for a Sin-offering; two oxen, five rams, five he-goats, and five lambs of the first year, for a Peace-offering. [Num. vii. 66, 67. In the Year of the World 2514. before J. C. 1486. before the vulgar Æra 1490.]

AHIHUD, the Son of *Naaman*, and Brother of *Ahoah*, of the Tribe of *Benjamin*, 1 *Chr.* viii. 7.

AHIJAH, the Prophet of the Lord, who dwelt at *Shilo*. He is thought to be the person who spoke twice to *Solomon* from God; once while he was building the Temple, at which time he promised him his protection. And another time, after his falling into all his irregularities, when God expressed his indignation with great threatnings and reproaches. *Ahijah* was one of those who wrote the history or journal of this Prince's life. We read in [1] *Epiphanius* of his prediction to *Solomon*, that he would one day be perverted by Women, and God would raise up Enemies against him. And the same Prophet declared to *Jeroboam*, that he would by stratagem usurp the Kingdom, and that two [1 Kings vi. 11.] [Ch. xi. 6.] [2 Chr. ix. 29.]

[1] Epiphan. in lib. de vita & monte Prophet. in Ahia.

two heifers should alienate him from the Lord; meaning the two golden Calves erected by *Jeroboam*, one at *Dan*, the other at *Bethel*. We read in the first book of *Kings* that *Jeroboam* going one day out of *Jerusalem*, was met by the Prophet *Ahijah* of *Shilo*. As they two were alone together in the fields, the Prophet took a new Cloak which *Jeroboam* wore from off his shoulders, and cutting it in twelve pieces, said, *Take ten pieces for thyself; for thus saith the Lord God of* Israel, *I will rend the kingdom out of the hand of* Solomon, *and will give ten Tribes to thee: He shall have one Tribe for my Servant* David's *sake, and for* Jerusalem's *sake the City which I have chosen out of all the Tribes of* Israel, *because that they have forsaken me, and have worshipped* Ashtoreth *the Goddess of the* Zidonians, Chemosh *the God of the* Moabites, *and* Milcom *the God of the Children of* Ammon, *and have not walked in my ways, to do that which is right in mine eyes, as did* David *his Father*.

1 Kings 11. 29.

Howbeit, I will not take the whole kingdom out of his hands, I will suffer him to govern for the remainder of his life; but I will take the kingdom out of his Son's hands, and will give it unto thee, even ten Tribes: And unto his Son will I give one Tribe, that David *my Servant may have a light always before me in* Jerusalem: *And I will take thee, and thou shalt reign according to all that thy Soul desireth, and shalt be King over* Israel: *And it shall be, if thou wilt hearken to all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my Statutes and Commandments, as* David *my Servant did, that I will be with thee, and build thee a sure house, as I built for* David, *and will give* Israel *unto thee: And I will for this afflict the seed of* David, *but not for ever*. This happened in the year of the World 3020, before J. C. 980, before the vulgar Æra 984.

This Prophecy could not be so secret but *Solomon* got intelligence of it; and perhaps *Jeroboam* was so imprudent as to boast of it, and declare too openly against the King. But however this may be, *Jeroboam* was obliged to fly for security into *Egypt*, where he continued with King *Shishak* till the death of *Solomon*, in the year 3025. Then *Jeroboam* was advanced to the Throne of *Israel*, or the ten Tribes, as we shall relate in the Article belonging to him. He soon forgot what *Ahijah* had recommended to him, to be faithful to the Lord. He forbad his Subjects to go and worship God at *Jerusalem*, and set up two golden Calves for the object of their Worship; one at *Dan*, the other at *Bethel*. At *Bethel* he erected a profane Altar, and himself sacrificed upon it: But a Man of God sent from *Judah* foretold the overthrow of his Altar, and the birth of King *Josiah*, who upon this Altar should sacrifice the Priests of the high places. Some take this Prophet from *Judah* to be *Ahijah*, whom we are speaking of; but *Ahijah* dwelt at *Shilo*, in the Tribe of *Ephraim*; and besides, survived the erection of this Altar at *Bethel*; whereas the Prophet here in question was killed by a lion the very day he had been speaking to *Jeroboam*.

Ch. xii. 28, 29, & seq. Ch. xiii. 1, 2, &c.

About the end of *Jeroboam*'s Reign, that is to say, towards the year 3046, *Abijah*, the Son of *Jeroboam*, fell sick; *Jeroboam* therefore said to his Wife, *Change your dress, and disguise yourself, so that no one may know you, and go to* Shiloh, *where the Prophet* Ahijah *lives, who first promised that I should reign over this People: Take with you ten loaves, and craknels, and a cruise of honey, and consult him concerning the indisposition of my Son*. The Queen therefore went to *Ahijah*'s house in *Shiloh*. Now the Prophet could not see, for his eyes were darken'd with old age; but the Lord said to him, *Behold the Wife of* Jeroboam *is come hither to consult you concerning the distemper of her Son; thus and thus shall you say unto her:*

Ch. xiv. 1, 2, &c.

As *Jeroboam*'s Wife came in disguised, and concealing who she was, *Abijah* heard the sound of her Feet, and said, "Come "in thou Wife of *Jeroboam*; why feignest thou thyself to be another? for I "am sent to thee with heavy tidings. "Go tell *Jeroboam*, thus saith the Lord "God of *Israel*; for as much as I exalted thee from among the People, and "made thee Prince over my People *Israel*, and rent the Kingdom away from "the house of *David*, and gave it to "thee, and yet thou hast not been as "my servant *David*, who kept my Commandments, and who followed me with "all his heart, to do that only which was "right in mine eyes; but hast done evil "above all that were before thee, for "thou hast made thee other Gods, and "molten Images, to provoke me to anger, and hast cast me behind thy back: "Therefore behold, I will bring evil upon the house of *Jeroboam*, I will cut "off all the Males of his Family, and will "utterly extirpate them out of *Israel*; I "will take away the remnant of the "house of *Jeroboam*, as a Man taketh "away dung, till it be all gone. Him "that dieth of *Jeroboam* in the City shall "the Dogs eat, and him that dieth in the "field shall the Fowls of the air eat, for "the Lord hath spoken it.

"Arise thou therefore, get thee to thine "own house, and when thy feet enter into the City the Child shall die. And "all *Israel* shall mourn for him, and "bury him; for he only of *Jeroboam*'s

" House shall come to the grave, because " in him there is found some good thing " toward the Lord God of *Israel*, in the " House of *Jeroboam*. Moreover, the " Lord shall raise him up a King over " *Israel*, who shall cut off the House of " *Jeroboam* that day: but when? Even " now. This Prince is already appointed, " and the sentence of God against *Jeroboam* shall be soon executed. The Lord " shall smite *Israel*, as a reed is shaken in " the water, and he shall root up *Israel* " out of this good land, which he gave " to their Fathers, and shall scatter them " beyond the river, because they have " made their groves, provoking the Lord " to anger. And he shall give *Israel* up, " because of the sins of *Jeroboam*, who " did sin, and who made *Israel* to sin.

Jeroboam's wife returned therefore, and came to *Tirzah*, and when she set her foot upon the threshold of the door her child died. He was honourably interr'd, and lamented by all *Israel*, as the Lord had foretold by his servant *Abijah*. *Abijah*, in all probability, did not long survive these predictions; but the time and manner of his death we are not acquainted with.

1 Kings xv. 27.

II. Ahijah, the Son of *Baasha* King of *Israel*. *Baasha* killed *Nadab* the Son of *Jeroboam*, of whom we have been speaking, and usurped his kingdom, so executing the threats of the Prophet *Abijah* the *Shilonite*.

III. Ahijah, the Son of *Pelon*, one of those brave officers who had commands in *David's* army.

IV. Ahijah, keeper of the Temple-Treasury, under *David*, 1 *Chron.* xxvi. 20.

V. Ahijah, the Son of *Esrom*, of the Tribe of *Judah*, 1 *Chron.* ii. 25.

2 Kings xxii. 12.

AHIKAM, the Son of *Shaphan*, and Father of *Gedaliah*. He was sent by *Josiah* King of *Judah* to *Huldah* the Prophetess, to consult her concerning the book of the Law, which had been found in the Temple, in the year of the world 3380. before J. C. 620. before the vulgar Æra 624.

AHILUD, the Father of *Joshaphat*, who was *David's* Secretary, 2 *Sam.* viii. 16.

2 Sam. xv. 17. & seq. xvii. 17. In the Year of the World 2981. before J. C. 1019. before the vulgar Æra 1023.

AHIMAAZ, the Son of *Zadok* the High Priest. He succeeded his Father about the year 3000, under the reign of *Solomon*. He did *David* a very important piece of service during the war with *Absalom*: For while his Father *Zadok* was in *Jerusalem* with *Hushai* the friend of *David*, *Ahimaaz* and *Jonathan* continued without the city, near the fountain *Rogel*; hither a maid-servant came, to tell them the resolution which had been taken in *Absalom's* council; whereupon they immediately departed to give the King intelligence of it. But being discovered by a young lad who gave information of them to *Absalom*, he sent orders to pursue them. *Ahimaaz* and *Jonathan* fearing to be taken, retired to a Man's house of *Baharim*, in whose Court-yard there was a well, in which they concealed themselves. Upon the mouth of this well the woman of the house spread a covering, and on the covering ground corn. When *Absalom's* people came, they asked the woman where *Ahimaaz* was, and *Jonathan*? She answer'd, *They took a little water, and went away in great haste.* They therefore who were in pursuit of them not finding them, returned to *Jerusalem*. Then *Ahimaaz* and *Jonathan* getting out of the well, continued their journey, and came to *David*, telling him that no time was to be lost, and he was to pass over *Jordan* with all possible expedition.

After the battle which *Joab* and *Abishai*, *David's* Generals, fought with *Absalom*, wherein this Prince was overcome and slain, *Ahimaaz* desired *Joab's* leave to carry news hereof to *David*. And *Joab* said unto him, *Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings because the King's Son is dead.* Then said *Joab* to *Cushi*, *Go tell the King what thou hast seen.* And Cushi bowed and ran. Soon after this, *Ahimaaz* said again to *Joab*, *Howsoever, let me, I pray thee, also run after* Cushi. And *Joab* said, *Wherefore wilt thou run, my Son, seeing thou hast no tidings ready? But howsoever*, said he, *let me run.* And he said unto him, *Run.* And *Ahimaaz* ran by the way of the plain, and out-ran *Cushi*.

2 Sam. xviii. 18, 19, 20. In the Year of the World 2981. before J. C. 1019. before the vulgar Æra 1023.

The Centinel who kept watch upon the roof over the gate, seeing one man alone coming, gave immediate notice of it to the King; who said, *If he is alone, he brings some good news.* And indeed, had his army been defeated, the people would have returned in crowds.

As therefore he was coming on with great haste, the Centinel saw a second running also, whereof giving notice from his station, the King said, *He too is the bearer of good news.* The Centinel added, *The running of the foremost is like the running of* Ahimaaz *the Son of* Zadock. And the King said, *He is a good man, and cometh with good tidings.* *Ahimaaz* coming near, called and said unto the King, *All is well.* And he fell down to the earth upon his face before the King, and said, *Blessed be the Lord thy God, which hath delivered up the men that lift up their hand against my Lord the King.* And the King said, *Is the young Man* Absalom *safe?* *Ahimaaz* out of prudence was unwilling to declare his death to him, and said only, *When* Joab *thy servant sent me thy servant to thee, I saw a great tumult, but I knew not what it was.* And the King said, *Turn aside, and stand here.* This is what we

we learn from History concerning *Ahimaaz*. He was succeeded in the High-
1 Chron. vi. 9. Priesthood by *Azariah*. The war between *Absalom* and *David*, whereof we have been speaking, began in the year of the world 2981. before J. C. 1019. before the vulgar Æra 1023.

AHIMAN, a Giant of the race of *Anak*. He dwelt at *Hebron*, when they who were sent for this purpose from the
Numb. xiii. 23. Camp of *Israel*, visited the land of *Canaan*. He was driven from *Hebron* with his brethren *Sheshai* and *Talmai*, when *Caleb*
Josh. xv. 14. took this City, in the year of the world 2559. before J. C. 1441. before the vulgar Æra 1445.

AHIMELECH, the Son of *Ahitub*, and Brother of *Ahiah*, whom he succeeded in the High-Priesthood. He is called *Abia-*
Mark ii. 26. *thar* in S. *Mark*. The Tabernacle was then at *Nob*, where *Ahimelech*, with other Priests, had his habitation. *David* being informed by his friend *Jonathan*, that *Saul* was determined to destroy him, thought it convenient to retire. He went
1 Sam. xxi. 1. to *Nob* therefore, to the High-Priest *Ahimelech*, who was very much surprized to see him, and said to him, *Why art thou alone, and no Man with thee?* *David* answered, *The King has given me orders which are very pressing, and has forbidden me to discover them to any Man; and my people are appointed to rendezvous in such a place. If therefore you have any thing to eat, tho' it be but five loaves, give them to me.* The High-Priest answered, *I have no common bread, but there is hallowed bread, if the young Men have kept themselves at least from Women. Of a truth,* said *David*, *Women have been kept from us about these three days; and if they are any way polluted, I will take care they shall be purified before they eat of this bread.*

David added, *Is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the King's business required haste.* *Ahimelech* answered, *The sword of* Goliath *the* Philistine, *whom thou slewest in the valley of* Elah, *behold it is here wrapt in a cloth behind the* Ephod; *if thou wilt take that, take it; for there is no other save that here.* And *David* said, *There is none like that, give it me.* And *David* arose, and went to *Achish* King of *Gath*. Now *Doeg* the *Edomite* was at *Gath*, when *David* came thither. One day therefore, as *Saul* was complaining to his officers that no one was affected with his misfortunes, or gave him any intelli-
1 Sam. xxii. 6, 7. &c. gence of what was doing against him, *Doeg* related to him what had happened when *David* came to *Ahimelech* the High-Priest. *Saul* immediately sent orders for him and the other Priests to come to him, and said to *Ahimelech*, *Why have you conspired with the Son of* Jesse *against me? Why have you given him a sword and bread, and have consulted God for him?* *Ahimelech* answered the King, *Who is so faithful among all thy servants as* David, *which is the King's Son-in-law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to enquire of God for him?*

Saul, without having any regard to *Ahimelech*'s reasons, said, *Thou shalt surely die*, Ahimelech, *thou and all thy father's house*. And he commanded his guards that were about him to turn their arms against the Priests of the Lord, *for*, says he, *their hand also is with* David. But the King's officers would not put forth their hand to fall upon the Priests of the Lord. Then *Saul* commanded *Doeg* to kill them; who obeyed: and on that day there died fourscore and five persons that wore the linen Ephod. He went afterwards to *Nob*, and put Men, Women and Children, and even all the cattle that he found, to the edge of the sword. But one of *Ahimelech*'s Sons, by name *Abiathar*, escaped the slaughter, and retired to *David*. This happened in the year of the world 2944. before J. C. 1056. before the vulgar Æra 1060.

AHIMOTH, the Son of *Elkanah*, 1 *Chr.* vi. 25.

AHINADAB, the Son of *Iddo*, was Governor of the Canton of *Mahanaim*, beyond *Jordan*, under the reign of *Solomon*, 1 *Kings* iv. 14.

1. AHINOAM, the Daughter of *Ahimaaz*, and Wife to *Saul*, 1 *Sam.* xiv. 50.

2. AHINOAM, *David*'s second Wife, and Mother of *Amnon*. She was a native of *Jezreel*: She was taken by the *Amalekites* when they plunder'd *Ziklag*, but was recovered out of their hands by *David*, with the rest of the spoil.

AHIO, with his Brother *Uzzah*, were charged with the conduct of the Ark when *David* remov'd it from the house of *Abinadab*, in order to place it in the Tabernacle which he had prepared for it at *Jerusalem*. On this occasion it was that *Uzzah* was smitten by the Lord for presuming to touch the Ark when it was tottering upon the Cart that brought it. See UZZAH.

AHION, the Son of *Abi-gibeon* and *Maachah*, 1 *Chr.* viii. 31.

AHIRA, the Son of *Enan*, Chief of the Tribe of *Naphtali*. He went out of Numb. ii. 29.
Egypt at the head of his Tribe, composed of fifty three thousand and four hundred Men, all above twenty years of age, and capable of bearing arms, without reckoning old Men, Women, and Children. He

was

was the twelfth Perſon that made his offering when the Tabernacle was erected in the Deſart; and he offer'd a ſilver baſon, [Num. vii. 78.] weighing an hundred and thirty ſhekels, and a ſilver bowl of ſeventy ſhekels, both of them full of fine flower, mingled with oil, for a Meat-offering; a golden Spoon of ten ſhekels, full of Incenſe; a young bullock, a ram, and a lamb of the firſt year, for a Burnt-offering; a kid for a Sin-offering; two oxen, five rams, five he goats, and five lambs of the firſt year, for a Peace-offering. [In the Year of the World 2514, before J.C. 1486, before the vulgar Æra 1490.]

AHISAMACH, the Father of *Aboliab*, the famous artificer imployed by *Moſes* in building the Tabernacle in the Wilderneſs, in the year of the World 2514, before J. C. 1486, before the vulgar Æra 1490. [Ex. xxxi. 6.]

AHISHAHAR, the Son of *Bilham*, of the Tribe of *Benjamin*, 1 *Chr*. vii. 10.

AHISHAR, High-ſteward of *Solomon's* Houſhold, 1 *Kings* iv. 6.

AHITOPHEL, was a native of *Gillo*. The *Jews* [m] make him to be Grandfather to *Bathſheba*, the Wife of *Uriah*, and afterwards of *David*, by his Son *Ammiel*, the Father of *Bathſheba*. [1 Chr. iii. 5 collatum cum 2 Sam. xi. 4.] If this be ſo, *Ahitophel* muſt have been very old at the time of *Abſalom*'s Rebellion, ſince his Grand-daughter *Bathſheba* had already for ſome time been married to *Uriah* before ſhe became Wife to *David*. There are ſome [n] who conjecture that the reaſon of *Ahitophel*'s embracing *Abſalom*'s Intereſt with ſo much warmth, was a deſire of revenging the diſhonour which *David* had brought upon his Grand-daughter. However this may be, as ſoon as *Abſalom* was acknowledged to be King by the greateſt part of the *Iſraelites*, he ſent for *Ahitophel* from *Gillo*, to aſſiſt him with his advice in the preſent juncture of his affairs; for at that time *Ahitophel*'s Councils were received as the Oracles of God himſelf. [2 Sam. xv. 12. Ch. xvi. 23.] Nothing gave *David* more uneaſineſs than the hearing that this great Stateſman was of *Abſalom*'s party; and when *Huſhai* his friend came to wait on him, and attend him in his flight, he intreated him to return rather to *Jeruſalem*, make a ſhew of offering his ſervices to *Abſalom*, and endeavour to diſappoint the good advice which ſhould be given by *Ahitophel*.

When *Abſalom* was come to *Jeruſalem*, he deſired *Ahitophel* to deliberate with his other Counſellors upon the meaſures which [illegible] proper for him to take. *Ahitophel* [illegible]s'd him in the firſt place to abuſe his [illegible]ther's Concubines, that ſo when all *Iſrael* ſhould underſtand that he had diſhonour'd his Father in this manner, they might eſpouſe his Intereſts more reſolutely: A tent therefore was prepared for this purpoſe upon the terraſs of the King's Palace, and *Abſalom*, in the ſight of all *Iſrael*, enter'd the place where *David's* Concubines were. At another time *Ahitophel* ſaid to *Abſalom*, *If you pleaſe I will take twelve thouſand choſen Men, and purſue David this very night, and ſo falling upon him while he is weary, and not upon his guard, I ſhall eaſily defeat him, diſperſe thoſe who are about him, and when he is thus abandoned by his People, kill him; after which I will bring the army back to you, and all things will be peaceably ſettled.* [Ch. xvii. 1, 2.] This advice was very agreeable to *Abſalom*, and all the Elders of *Iſrael*. *However*, ſays *Abſalom*, *call* Huſhai, *that we may know his opinion.*

Huſhai being come, and hearing what advice *Ahitophel* had given, ſaid, *The Counſel that* Ahitophel *hath given is not good at this time; what for the preſent, in my opinion, may do better, is this; Let all* Iſrael *be gather'd unto thee, from* Dan *even to* Beerſheba, *as the ſand is by the Sea for multitude, and put thyſelf in the midſt of them, and wherever* David *is we ſhall fall upon him, and overwhelm him with our numbers, as the dew falleth upon the ground.* This advice was agreeable to *Abſalom*, and all the Elders of *Iſrael*, and the Lord permitted that of *Ahitophel*, which was the beſt, to be rejected, that ſo *Abſalom's* ruin might be haſten'd. Now *Ahitophel* ſeeing his counſel neglected, ſaddled his aſs, went to his houſe at *Gillo*, hanged himſelf, and was buried in the ſepulchre of his Fathers. He foreſaw without doubt all that would happen to *Abſalom*, and was determin'd to prevent the death which he had deſerved, and which *David* had not failed to have inflicted on him as ſoon as he had been reſettled on his Throne. All this fell out in the year of the World 2981, before J.C. 1019, before the vulgar Æra 1023.

1. AHITUB, the Son of *Phinehas*, and Grandſon to the High prieſt *Eli*. His Father *Phinehas* having been ſlain in that unhappy engagement wherein the Ark was taken by the *Philiſtines*, he ſucceeded his Grandfather *Eli*, in the year of the World 2888. [1 Sam. iv. 11.] His Succeſſor was his Son *Ahiah*, about the year of the World 2911, before J. C. 1089, before the vulgar Æra 1093.

2. Ahitub, the Son of *Amariah*, and Father of the High-prieſt *Zadok*. It is not very certain whether this *Ahitub* ever exerciſed the office of High-prieſt, but we know he was Father to the High-prieſt *Zadok*, who enjoyed this dignity under *David* and *Solomon*. [1 Chr. vi. 8.]

AHIUD, the Son of *Shelomi*, of the Tribe of *Aſher*. He was appointed by *Moſes*

[m] Author libri Tradit. Hebr. in libb. Reg. & Paralip. & ita Interpp. plerique. [n] Cornel. a Lapide Tirin. &c.

Moses to be one of the Commissioners for making a partition of the land of *Canaan*.

AHLAB, a City in the Tribe of *Asher* the situation whereof is not known, *Judg.* i. 31.

1. AHLAI, the Son of *Shesban*, 1 *Chr.* xi. 31.

2. AHLAI, one of those gallant Men who commanded in *David*'s Army, 1 *Chr.* xi. 41.

AHOBAN, or *Ahban*, the Son of *Abishur* and *Abihail*, 1 *Chr*. xi. 29.

AHOHE, or *Ahoah*, the third Son of *Bela*, and Grandson of *Benjamin*, 1 *Chr*. viii. 4. His descendants are called *Ahohites*.

2 Sam. xxiii. 9. 18. 1 Chr. xi. 11, 29. xxvii. 4.

AHOLIAB, the Son of *Ahisamach*, of the Tribe of *Dan*, was appointed, together with *Bezaleel*, to undertake the building of the Tabernacle, *Exod.* xxxv. 34.

Ezek. xxiii. 4.

AHOLIBAH, and *Aholah*, are two feigned names made use of by *Ezekiel* in his Prophecy to denote the two Kingdoms of *Judah* and *Samaria*. *Aholah* and *Aholibah* are represented as two Sisters of *Egyptian* extraction. *Aholah* stands for *Samaria*, and *Aholibah* for *Jerusalem*. The first signifies a *Tent*, and the second *my Tent is in her*. They both prostituted themselves to the *Egyptians* and *Assyrians*, in imitating their Abominations and Idolatries; for which reason the Lord abandoned them to those very People, for whom they had shewn so passionate and so impure an affection. They were carried into Captivity, and reduced to the severest servitude.

AHUMAI, the Son of *Jahath*, of the Tribe of *Judah*, 1 *Chr*. iv. 2.

AHUZAM, the Son of *Naarah*, of the Tribe of *Judah*, 1 *Chr*. iv. 5.

Genes. xxiv. 26. In the Year of the World 2200. before J. C. 1800. before the vulg. Æra 1804.

AHUZZATH, the Friend of *Abimelech*, King of *Gerar*, who came with this Prince and *Phichol* the General of his Army, in order to make an alliance with *Isaac*. Several Interpreters, following the *Chaldee* and St. *Jerom* *, take *Ahuzzath* in an appellative sense, for a company of Friends which attended *Abimelech*. The Septuagint call him *Ahuzzath* the *Brideman*.

Josh. vii. 2. Gen. xii. 8. Josh. vii. 1, 4, &c. In the Year of the World 2553. before J. C. 1447. before the vulgar Æra 1451. Josh. viii. 1.

AI, a City situated near *Bethel*, to the westward of it. The Septuagint call it *Agai*, and *Josephus Aina*; others *Aiath*. *Joshua* having sent a detachment of three thousand Men against *Ai*, God permitted them to be repulsed, for the sake of *Achan*'s sin, who had violated the Anathema pronounced against the City of *Jericho*, by taking to himself something of the spoil: But after the expiation of this offence, the Lord commanded *Joshua* to march with the whole Army of the *Israelites* against *Ai*, and treat this City and the King thereof as he had treated *Jericho*, with this difference, that he gave the plunder of the Town to the People.

According to God's order, *Joshua* sent by night thirty thousand Men to lie in ambush behind *Ai*, having first well instructed those who had the command of them in what they were to do, and the next day, early in the morning, he marched against the City with all the remainder of his army. The King of *Ai* perceiving them, sallied hastily out of the Town with all his troops and all his People, and fell upon the Forces of the *Israelites*, who, upon the first onset, fled as if they had been under some great terror; but this was only a feint to draw the Enemy into the open plain.

As soon as *Joshua* saw them all out of the gates, he rais'd his shield upon the top of a pike, which was the signal given to the Ambuscade; whereupon they immediately enter'd the place which they found without defence, and set fire to it. The People of *Ai* perceiving the smoke ascending, were willing to return, but discover'd those who had set fire to the City in their rear, while *Joshua* and they who were with him turning about, fell upon them, and cut them in pieces, without suffering so much as one single Person to escape him. The King was taken alive, and brought to *Joshua*. The *Israelites* enter'd the place, carried fire and sword every where with them, and killed in this day's action twelve thousand of their Enemies, Men, Women, and Children. The King of *Ai* was put to death, and hung upon a gibbet, where he continued till Sun-set; after which he was taken down, thrown in the entrance of the City, and a great heap of Stones raised over him. The *Israelites* divided afterwards among themselves the whole spoil of the place, as the Lord had permitted them.

Observations on Joshua's feigned retreat, and the surprizing Ai. Josh. viii.

☞ *Joshua*'s enterprize on *Ai*, excepting in some particulars of military art, is very like that of *Gibeah*, which is scarce any thing more than the copy of it. We see many instances of this sort in ancient and modern History: *Polybius* † relates one much resembling it; but the original may be said to be in *Joshua*, for we cannot have recourse to any Historians of more antiquity, to see if no Stratagem like it is to be met with in them. The sacred Writers are not the most ancient; there were Historians without doubt before *Moses*, and perhaps all the arts of War had been exhausted before this Legislator of the *Jewish* People: I am persuaded they were, and I believe War to be almost as ancient as the World, that is to say, from the time of its beginning to be inhabited, and Ambition's engaging Men in disputes about *Meum* and *Tuum*. If any one asks when these passions had their first rise, I answer ever since *Abel*'s being killed by his

* Hieronym. qu. Hebr. in Gen.

† Polyb. Hist. l. 4.

his elder Brother *Cain*, becauſe he was accepted by God; this is the firſt original and Epoch of them. But let us return to the ſuprize of *Ai*.

It ſeems by the Scripture account as if *Joſhua* was not the author of the Stratagem made uſe of by him; but we very well know that the Lord is the God of Hoſts, and every thing ought to be referr'd to him. When he directs himſelf to *Joſhua*, and ſays, *Go up againſt* Ai, *lay in ambuſcade behind the Town; I have deliver'd the King and People of it into thine hands*. He might notwithſtanding this leave the whole glory of the Invention and Execution to him as to a great General; otherwiſe I don't know how we can reckon *Joſhua* in the number of extraordinary Men, if God had always wrought Miracles in favour of his People, and had left nothing for him to perform; but he is not obliged to be continually doing Prodigies, in order to puniſh the injuſtice and wickedneſs of Men; and it is certain that he frequently makes uſe of them in the execution of his Decrees.

I ſhall not ſtay to diſcourſe on theſe words, *Lay thee an ambuſh for the City behind it*; Dom *Calmet* has made ſo fine a remark on this place, that I ſhall content myſelf with laying it here before you, "Some think it ſtrange, ſays he, "that God, who could ſo eaſily oppreſs "*Ai* and its inhabitants, ſhould chuſe to "employ artifice and ſtratagem, in order "to give the victory to the *Hebrews*; "means which appear to be below the "greatneſs of the Almighty, and which "particular People, and ſome Generals "have rejected, as unworthy of brave "Men, and ſuch as might rather tarniſh "their glory than augment the luſtre of "it. It was an expreſſion of *Alexander the Great*, that he could not ſteal a victory[q]. The ancient *Greeks* and *Tibarenians* gave notice to their Enemies when "and where they would engage them: "The old *Romans* knew not what cunning meant and ſubtle wiles in carrying "on their Wars: *Non fraude neque occulte, ſed palam & armatum Populum Romanum, hoſtes ſuos ulciſci*. They "fought victory with only open force and "honeſt fighting; they deſir'd their Enemies might be convinced of their valour, "and ſubmit to them without regret, as "to the ſtrongeſt of the two.

Here is a great deal of learning; and Commentator might have farther add- the old *Gauls*, the *Switzers*, and other ople, who are frank and open in this point. It would notwithſtanding very much perplex any one to prove that the old *Romans* made no uſe of artifice and cunning, ſince War is nothing elſe but the art of doubling with very great and well concerted method. If the *Romans* fell often into the ſnares which were laid for them, it was becauſe they had unskilful Generals, who made war without Genius and Art, and to excuſe their ignorance alledged, that they made war like honeſt Men, without deceit or artifice; we ſee however in Hiſtory that the *Romans* did generally practiſe them. If *Alexander* and ſo many other great Captains would not uſe all their *malice*[r], it was becauſe they knew that they ſhould eaſily get the better of their Enemies without it. *Alexander* underſtood perfectly well whom he had to do with. If he had been to attack any other People beſides the effeminate *Perſians*, he would have taken *Parmenio's* advice, to fall on the Enemy under cover of the night: For this reaſon he replied, [s]that he would begin the battle in broad day-light, and that he had rather complain of Fortune than bluſh at a victory.

They who are ſurprized that God, who could ſo eaſily oppreſs *Ai* and its inhabitants, by one ſingle act of his Will, did not chuſe to do ſo, rather than make uſe of artifice and cunning, may conſider whether he could not as well have overthrown the walls of *Jericho* in an inſtant, in the twinkling of an eye, and ſo have excuſed his People from marching round the Town ſeven times, in order to ſee the fall of it on the ſeventh day. Could he not likewiſe heve extirpated ſo many Enemies as his People had to fight with, and put them at once, without ſtriking one blow, in poſſeſſion of the promiſed Land! But why ſhould we deſire to ſearch into the ſecrets of God! If he had perform'd all this, he had not diſplayed his power ſo eminently by that great number of Miracles which he wrought in the ſight of the whole Univerſe, nor would there have been any merit on his People's ſide.

Joſhua *aroſe*, ſays the ſacred Author, *and all the People of War, to go up againſt* Ai; *and* Joſhua *choſe out thirty thouſand mighty Men of valour, and ſent them away by night*. There is a manifeſt contradiction between this verſe and the twelfth, wherein it is ſaid that *Joſhua* choſe five thouſand Men out, whom he ſent to lie in ambuſh between *Bethel* and *Ai*. How is this to be reconciled? Dom *Calmet* ſays, "That *Maſius*[t] allows but five "thouſand Men for the Ambuſcade, and "five and twenty for the attack of the "City, being perſuaded that an army of "ſix hundred thouſand Men could only "create confuſion upon this occaſion, with- "out any neceſſity for, or advantage in "ſuch

[q] Vide Grot. l. 3. de jure belli & pacis, c. 1. art 20. & Serar in Joſhue, c 8. qu. 2. [r] Obſerve by the way that this word *Malice* differs but in one letter from *Milice*, and that the latter ſcarce ever goes without the former. [s] Quint. Curt. .4. [t] Maſius in Joſhue viii.

"such numbers." *Masius* seems to argue right, and to think like a Soldier. "But "the generality of Interpreters, continues "Dom *Calmet*, acknowledge two bodies "to be placed in ambuscade, both between "*Bethel* and *Ai*, one of five and twenty, "the other of five thousand Men.

Joshua therefore sent at first thirty thousand Men, who marched in the night-time, and to prevent discovery, passed without doubt behind the eminences of *Bethel*, and posted themselves towards the West between those two Cities, at the place appointed for the ambuscade. He who was at the head of them then detach'd five thousand Men, who lay close in cover'd places directly opposite, and as near as possible to the Town, in order to throw themselves into it immediately upon the first opportunity.

Dom *Calmet* says* that there are Interpreters who will not allow the *Hebrew* word *Akeb* to signify an Ambuscade, and that literally it denotes the *Heel*; if so, then by a metaphor, I say, it must signify *Ambuscade*, since the property of an Ambuscade is to fall upon the Enemy behind. It is an expression in daily use with us, that the Enemy is at our heels, that he is continually close up with us, at our backs, and it is generally behind that an ambuscade discovers itself.

Joshua spent the night in his camp at *Gilgal*, and the next day rising before it was light, he reviewed his troops, put himself at the head of them, with the Elders, and order'd the main body of the Army to march towards *Ai*. When they were come in fight of the Town, *Joshua* put his Army in order of battle upon the hill, and afterwards descended into the valley; *which the King of* Ai *observing, he marched his whole Army with the utmost expedition out of the Town, by break of day, and led his troops in order of battle on the side of the Wilderness* ᵃ, where *Joshua*, as if he had been under some great terror, made a shew of flying, in order to decoy his Enemy, and draw him to a greater distance from the Town.

The Men of *Ai* thought they were to improve such an happy opportunity, and had hopes of turning it so much the more to their advantage, in that the *Hebrews* were engaged in a narrow pass, where there being no possibility of drawing up in a large front, great numbers are of no consideration, and the lesser cannot be flank'd, nor consequently hemm'd in: But they had no distrust of People's lying in ambuscade behind them, or that the others would turn about and face them; while these, at the first signal, should rise, and make themselves masters of the City, which was forsaken and left destitute of Soldiers for its defence.

The *Hebrew* General seeing his design succeeded, and that the Men of *Ai* were at a sufficient distance from their City, commanded his Army to face about, and gave the signal agreed upon to inform those who lay in the Ambuscade that it was time to suprize the Town. The learned Commentator makes a remark on this place which shews his great Reading; herein he reports the different opinions of the Interpreters concerning the nature of this signal; but he does not make the matter absolutely clear to us. Some pretend, he says, that the *Hebrew* word *Cidon* signifies a Shield; the Septuagint and *Aquila* suppose it to mean a Javelin all of iron, which is called *Gæsos*; but a Javelin is too small to serve for a signal, and be seen at such a distance, nor is a Shield more easily to be distinguish'd.

For my part, I embrace very readily the opinion of the Rabbins, who, tho' they are a parcel of old Dreamers, have yet sometimes good intervals; they believe it was the staff belonging to some of their Colours, which *Joshua* set up to give his People the signal: From hence I conclude the whole colours were used on this occasion, and that in the *Asiatick* style, which is very near the *Poetical*, the part is to be here taken for the whole. It was therefore one of the Colours that *Joshua* lifted up, and was perceiv'd by those in ambuscade, *who thereupon immediately rose, marched towards the City, and took and burnt it*; not all at once, but in some places only, to answer the signal, and give notice to *Joshua* that they were masters of the Town; for it was not destroyed and reduced to ashes till after it was pillaged. *The Men of* Ai *who pursued* Joshua, *looking behind them, and seeing the smoke of the City ascending up to Heaven, had not power to fly one way or other, particularly after that the* Israelites, *who had made a shew of flying, and marched on the side of the Wilderness, turned back upon them, and briskly attacked those who had before pursued them*: For they in the Ambuscade, who composed a small army, did not remain in the Town, but sallied out of it, and fell upon the Men of *Ai* in their rear, while the *Hebrews* were beginning to do execution upon them; so that they found themselves between two Armies attacked on every side, and *pressed before and behind, that not one* [of] *all this great number were saved*; that is to say, that none of them could fly, and that they who were not killed in the battle were taken alive, together with their King, and put to death after the action.

I. AHIAH

* Comment upon Joshua viii. 13. ᵃ Ibid. ver. 14.

1. AIAH, the Mother of *Rizpah*. This *Rizpah* was *Saul*'s Concubine. *David* deliver'd her Children to the *Gibeonites*, to be hanged before the Lord. 2 Sam. xxi. 8.

2. AIAH, is a *Hebrew* term, which St. *Jerom* translates *Vulture*, *Bochart* believes it to signify the *Merlin*; the *Syriac* renders it *Raven*, and the *Arabic Owl*. Levit. xi. 14. איה Aiah.

AJAH, the Daughter † of *Zibeon*, of the race of *Esau*, *Genes.* xxxvi. 24.

AJALON, a City of the Tribe of *Dan*. Josh. xix. 24. It was assigned over to the *Levites* of *Kohath*'s Family. Ch. xxi. 24. We find it sometimes under the name of *Elom* or *Ailom*. *Eusebius* says, that in his time there was shewn a place called *Ajalon*, three miles Eastward from *Bethel*: but this cannot be the famous *Ajalon* mentioned in *Joshua*, where he speaks to the moon to stand still in the *Valley of Ajalon*; Ch. x. 12. for this did not belong to the Tribe of *Dan*; and *Bethel* was too remote from this Tribe. There must be still another *Ajalon*, which St. *Jerom* takes notice of[a]; this was two miles from *Shechem*, in the way to *Jerusalem*. He says elsewhere[b], that S. *Paula* going from *Shechem* to *Bethoron*, saw on her left hand *Ajalon* and *Gibeon*. In the *Chronicles Ajalon* is placed between *Bethshemesh* and *Timnah*. 2 Chr. xxviii. 18. Lastly, there was a City called *Ajalon* in the Tribe of *Zebulun*, *Judges* xii. 12.

Thus there were four Cities of this name. The first in the Tribe of *Dan*, between *Timnah* and *Bethshemesh*, which is that probably spoken of by *Joshua*, when he said to the Moon, *Thou Moon stand still in the valley of Ajalon*. See 2 Chr. xxviii. 18. &c.

The second *Ajalon*, was in the Tribe of *Benjamin*, three miles Eastward from *Bethel*. See 2 *Chron.* xi. 10.

The third *Ajalon*, was in the Tribe of *Ephraim*, two miles from *Shechem*, as you go to *Jerusalem*, and to the East of *Bethoron*.

The fourth was in the Tribe of *Zebulun*, the situation whereof is not exactly known.

AICHMALOTARCHA, a *Greek* term signifying the Prince of the Captivity *, or Chief of the Captives. (* αἰχμαλωτάρχης [illegible]) Thus they are called who, as the *Jews* pretend, had the command or government of the people, during the captivity of *Babylon* †. They believe these Princes or Governours to have been taken constantly out of the Tribe of *Judah*, and family of *David*. But they would be very much puzzled to prove the real existence of their supposed *Aichmalotarchs*.

AIR. The Air is often meant by the word *Heaven*; *the birds of the Heaven*, for *the birds of the Air*. God rained fire and brimstone upon *Sodom* from Heaven; Gen. xix. 24. that is to say, from the Air. *Let fire come down from Heaven*; 1 Kings i. 10. that is, from the Air. *Moses* menaces the *Israelites* with the effects of God's wrath to destroy them with a pestilential Air. *Percutiat te Dominus aere corrupto*; Deut. xxviii. 22. the Hebrew שדפון LXX ἀνεμοφθορία. or perhaps with a scorching wind, which produces mortal diseases, or with a drought which blasts the crops of corn.

To beat the Air, to speak in the Air, Vide 1 Kings viii. 37. are ways of expressing things which are in use even in our own tongue, and signify to speak without judgment or understanding, 1 Cor. ix. 26. Ch. xiv. 9. to fatigue ourselves in vain. *The Powers of the Air*, Eph. ii. 2. are the Devils, who exercise their power principally in the Air, by exciting winds, storms and tempests.

AKIBA, a famous Rabbin, who lived about the year of J. C. 150. and was as it were the Prophet and Fore-runner of the celebrated Impostor *Barchochebas*. The *Jews*, who very much extol his merit, [c]inform us, that *Akiba* was descended from *Sisera* the General of *Jabin* the King of *Canaan*'s army. Judg. iv. 7. He spent forty years in the country, employed in keeping the flocks belonging to one *Calba Cuva*, a rich citizen of *Jerusalem*. His Master's Daughter made an offer of marrying him, if he would quit the business of a Shepherd, and apply himself to study. *Akiba* promised he would, whereupon they were clandestinely married, and he went to the University, where he spent twelve years with so much reputation that he came from thence with twelve thousand Scholars. His Wife advised him to return thither; he continued therefore twelve years longer there; and his reputation still perpetually increasing, he brought from thence four and twenty thousand Disciples. It may be easily perceived that this prodigious number of Scholars is a Rabbinical Hyperbole.

[a] Hieronym. in locis. [b] In Epitaphiæ Paulo. [c] Basnage Hist. des Juifs, t. 2. l. 4. c. 8. p. 126, 127.

† *The Author is here mistaken, or his Printer; for* Ajah *and* Anah *were both the Sons of* Zibeon. *The* [illegible]l Hebrew *says* בני צבעון, *and the Septuagint* [illegible] 'Αιὰ καὶ 'Ανά.

* *This Magistrate in* Babylonia *was called in the* Jewish *Language* Rosh-Golah, *i. e. the head of the Capti*[illegible] *The* Jews *of* Alexandria *had their* Alabarchs, *and the* Jews *of* Antioch *their* Ethnarchs; *and after this* [illegible] *had in most places of their dispersions their* Patriarchs *for the same purpose; and there are in the Imperial* [illegible] *Edicts concerning them*, Prid. Connect. &c. Part. 2. B. 4.

† *The Eastern* Jews *had their Princes of the Captivity as the Western* Jews *their* Patriarchs. *By the Eastern* Jews *are meant those who are settled at* Babylon, *in* Chaldæa, Assyria, *and* Persia; *and they who dwell in* Judæa, Italy, Egypt, *and other parts of the* Roman *Empire, were called Western* Jews. *There was no Prince of the Captivity before the end of the second Century.* Huna *was the first invested with this Character about the time above mentioned. The Office continued till the eleventh Century. The Princes of the Captivity had their residence at* Babylon; *there they were installed with Ceremony, held Courts of Justice*, &c. See more of them in Basnage Histoire des Juifs, l. 3. c. 4.

Hyperbole. They go farther, and tell us that all these Scholars died between *Easter* and *Whitsuntide*, for not behaving themselves with a suitable respect to one another. They were all buried at the foot of a hill near *Tiberias*.

מכילתה Mechilta. ספר יצירה. Sepher Jezira.

Akiba continued teaching, and composed two works, one called *Mechilta*, or *Mechiltin*, the other *Jetzira*, very different from another work with the same title attributed to the Patriarch *Abraham*, and printed by *Rittangelius*. The *Jews* say *Akiba* was a Man of so much learning that he could give a reason for the minutest letter of the law; and that what God had concealed from *Moses*, he revealed to him. There are a thousand opinions in the *Mishna* whereof he is thought to be the Author, and which are esteemed as so many maxims and decisions.

He was in the height of his reputation, and Prince of the *Sanhedrin*, when *Barcochebas*, or the Son of *Cochebas*, appeared. They say [a] the name of this Impostor was *Cozeb*, or *Bar-Cozebas*, the Lyar, or the Son of a Lyar; and that *Akiba* having observed it, said with a sort of exclamation, *Behold the Star which is to come out of* Jacob! alluding to these words in the book of *Numbers*, *A Star shall come out* of Jacob, *and a Scepter shall rise out of* Israel, *and shall smite the corners of* Moab, &c. (Numb. xxiv. 17.) It is certain *Akiba* was attached to *Barcochebas*, and served him as an Usher or Fore-runner, in the same quality almost as S. *John* Baptist served our Saviour. But these two Men were governed by quite a different Spirit from that which animated our Saviour and S. *John*. They kindled a war in *Judea*, inspired the *Jews* with the spirit of rebellion, committed infinite disorders in *Judea* and *Syria*, killed thousands of *Christians* and *Romans*, and caused the entire destruction of their Country. See the articles ADRIAN and BARCOCHEBAS.

After the taking of *Bether*, a fortress wherein *Barcochebas* shut himself up, together with his best troops, *Akiba* was made a prisoner, and continued some time in fetters, expressing so great a fondness for the ceremonies of his forefathers, that he chose rather to go without drinking, and make use of the water which was given him, in washing himself, than omit this practice. The Emperor *Adrian* severely punished his imposture, and ordered his skin to be tore off with an iron comb. And with him, say the Rabbins [b], vanished the honour of the Law. They add that *Judas* the Holy, another celebrated Doctor, was born the day that *Akiba* died, that is to say, in the year 135. for *Bether* was taken on the 10th of *August* this year.

ALABARCHA. This term is not to be met with in the Text of Scripture; but *Josephus* makes use of it in several places [c] to signify the Chief of the *Jews* in *Alexandria*. *Philo* [d] calls this Magistrate *Genarkes*; and *Josephus* [e] in some places *Ethnarches*. These two last terms signify the Prince or Chief of a Nation. But concerning the signification of *Alabarcha*, there are some disputes. There are some [f] who believe, that this name was given in raillery to the principal Magistrate, or Head of the *Jews* at *Alexandria*, by the Gentiles of the same City, who hated and despised the *Jews*. Others [g] derive *Alabarcha* from *Alaba*, which signifies ink to write with; accordingly, *Alabarcha* would signify properly the Chief Secretary, or Collector of the customs and duties upon Cattle carried out of the Country.

Fuller [h] derives it from the *Hebrew* or *Syriac Halaph* and *Arcin* [i], as if we should say, the Intendant, or the Sovereign's Delegate: for in places where the *Jews* were numerous, they had one of the principal of their own Nation over them, or some other to whom they addressed themselves, particularly in all affairs relating to themselves, without any dependence on the President or Governour sent by the Sovereign to rule his other subjects. But this last etymology pleases me no better than the others which I have mentioned. It is certain that the dignity of *Alabarch* was common in *Egypt*, as we see in *Juvenal* [k]; and that the Emperors *Valens*, *Gratian* and *Theodosius*, speak of the Customs or Imposts called *Alabarchia* [l] in *Egypt*. It is probable, that originally the word *Alabarcha* signified the person who had the custom of Salt, and that afterwards it was given in the way of contempt to the Head or Governour of the *Jews* at *Alexandria*. In this sense the etymology of the word *Alabarcha* will come from the *Greek Hals*, *Halos*, Salt, and *Archon* the Chief.

ALABASTER. It is said in the Gospel, that *Jesus Christ* being at table in *Bethany*, in the House of *Simon* the Leper, *Mary* the Sister of *Lazarus*, and *Martha*, came thither, and poured an alabaster box full of precious ointment on his head. (Matt. xxvi. 6, 7.) This alabaster box was made of a sort of white marble, wherein precious liquors were generally preserved. *Pliny* says [m], that this kind of stone or marble was found in the neighbourhood of

[a] Rabb. apud Scalig. [b] Misna in Sota 515. [c] Joseph. Antiq. l. 8. c. 8. & 10. & l. 20. c. 3. Ἀλαβάρχης. [d] Philo in Flacc. p. 975. d. Γενάρχης. [e] Joseph. Antiq. l. 19. c. 4. p. 674. A. B. [f] Valef. not. in Euseb. l. 2. c. 5. Ita & Turneb. l. 27. c. 25. [g] Cujac. l. 8. Obser. c. 37. [h] Fuller, l. 4. Miscell. Theologic. c. 16. Vide Martinii Lexicon. [i] חלק loco, via. ארכין or ארכא. Archon. [k] Juvenal Sat. 1. v. 129. Inter quos ausus habere Nescio quos titulos Ægyptius aut alabarches. [l] L. 9. c. de Vectig. & Commiss. Usurpationem totius licentiæ summovemus circa vectigal Alabarchiæ per Ægyptum. [m] Plin. l. 28. c. 8.

of *Thebes* in *Egypt*, and about *Damascus* in *Syria*. It was brought into any form or figure with great ease, this stone being neither hard nor brittle. All vessels to put liquors in had likewise in general the name of *alabaster*, of whatever matter they were composed. There are some Authors [a] who are of opinion that the box here mentioned was of glass; and this opinion they confirm by what S. *Mark* says, that the Women who poured out the perfume upon our Saviour, broke the box of Alabaster. A vessel of glass was given to *Constantine* the Great [o], said to be that wherein the liquor was contained which was poured upon the head of *Jesus Christ*. But *Theodosius* ordered it to be removed from the *Forum* of *Constantinople*, and put into a safer and more proper place. Some will have it that the name of *Alabaster* denotes the form rather than the matter of this box. *Alabastrum* may signify a vessel without an handle. It is certain that this term stands in general for a box to put perfumes in.

Mark xiv. 3.

ALAMETH, the ninth Son of *Becher*, the Son of *Benjamin*, 1 *Chron*. vii. 8.

ALCIMUS, or *Jacimus*, or *Joachim*, High Priest of the *Jews*, was established in this office in 3842. and died in 3844. before J. C. 156. before the vulgar Æra 160. He was of the race of the Priests, but not of a family of the first rank, nor of any, the ancestors whereof had enjoyed the High-Priesthood [p]. Besides, he had been polluted with acts of Idolatry, during the persecution of *Antiochus Epiphanes*, 2 *Macc*. xiv. 3. and obtained this supreme dignity by very irregular methods. He was confirmed in this office by King *Antiochus Eupator*, after the death of *Menelaus*. *Alcimus* did not perform the functions of it till after the death of *Judas Maccabæus*. He therefore seeing that it was not in his power to enter upon the exercise of his dignity as High-Priest, no sooner had intelligence that *Demetrius* the Son of *Antiochus Epiphanes*, had stolen privately from *Rome*, and was arrived in *Syria*, but he went to wait on him, and putting himself at the head of the apostate *Jews*, who were at *Antioch*, he threw himself at the feet of this new King, and besought him to defend them from the violences of *Judas Maccabæus*, whom he accused as one that oppressed those who adhered to the King's Party, and had dispersed and driven them out of their country. At the same time he intreated him to send somebody into *Judæa* to examine into the mischiefs and disorders committed by *Judas Maccabæus*, and to chastize his insolence.

1 Macc. vii. 1—20. In the Year 3842.

Demetrius immediately sent *Bacchides* thither at the head of an army, and confirming *Alcimus* in his office of High-Priest, he commanded him, to accompany *Bacchides*, and charged them both jointly with the care of carrying on this war. As soon therefore as they came into *Judæa*, they endeavoured in the first place to surprize *Judas* and his brethren; and believed that under the pretence of treating with them, they might be able with fair words to persuade them to an interview; and this opportunity they proposed to take of seizing on their persons. But *Judas* and his brethren discovered or suspected that a snare was laid for them, and so happily avoided it. Others who were not so prudent fell into it, and perished; among the rest, sixty *Assideans*, and many Scribes and Doctors of the Law, who not imagining that a Priest of *Aaron*'s race was capable of so deceiving them, were satisfied with his swearing to them that no injury should be offer'd, and went to him; but as soon as he had them in his power, he gave directions that they should be all murdered. After which instance of his perfidiousness no one would ever trust him.

In the Year of the World 3843.

Bacchides having thus established *Alcimus* by force in *Judæa*, marched out of *Jerusalem* with his army, and incamped at *Bezeth*, with a design of returning into *Syria*. From thence he sent and apprehended several of those who had deserted his party, and certain of the people likewise whom he commanded to be killed, and thrown into a great pit. After which having once more committed the whole province to the care of *Alcimus*, and left troops sufficient to support him, he returned to King *Demetrius*. *Alcimus* for some time kept his ground with good success; deserters came over to him in great numbers, with whom he made terrible havock throughout the country. But *Judas* soon recovered a superiority over him, and restrained *Alcimus* and his people from continuing their incursions; who thereupon finding himself to be in no condition to resist *Judas*, returned to Court, with a present to the King of a gold Crown, a palm-tree and golden branches; which in all probability he had taken out of the Temple; and watching his opportunity renewed his complaints against *Judas*, and represented to the King, that as long as this Man lived his authority would never be well settled in *Judæa*. All who had the King's ear were continually insinuating the same thing; and at last so wrought upon him, that he sent a new army against *Judas*, under the command of *Nicanor* his old enemy, with particular orders to kill him, disperse his party, and establish *Alcimus* in the full possession of his dignity.

1 Macc. vii. 19, 20.

2 Macc. xiv. 3, 4.

1 Macc. xxv. 26, &c.

Nicanor, who was very well acquainted with

In the Year of the World 3843.

[a] Epiphan. l. de Mensur. [o] Suidas in ... [p] Joseph. Antiq. l. xx. c. 8.

with the bravery of his adverſary, did not think it convenient to attack him by the way of arms, but propoſed a treaty to him; whereupon articles were agreed on. (1 Macc. vii. 26, &c. 2 Macc. xiv. 26—29.) But *Alcimus*, who thought ſufficient care was not taken of his intereſts in theſe conferences, went to the King, and prejudiced him ſo ſtrongly againſt the treaty, that he refuſed to ratify it, and ſent *Nicanor* poſitive orders to continue the war till he had killed *Judas*, or taken him, and ſent him priſoner to *Antioch*. *Nicanor* therefore was obliged, againſt his inclination, to begin hoſtilities again againſt *Judas* and his brethren.

Nicanor attempted to ſecure the perſon of his enemy at an interview which paſſed between them at *Jeruſalem*; (2 Macc. vii. 27—32.) but *Judas* perceiving there was treachery intended, withdrew, and re-commenced the war. *Nicanor* was beaten at *Capharſalama*; and in a ſecond battle which he fought with *Judas* he was killed, and his army routed. (1 Macc. ix. 1—22.) *Demetrius* being informed of this, ſent *Bacchides* again, and *Alcimus*, into *Judæa*, with a powerful army, compoſed of the choice of all his troops. *Judas* had no more than three thouſand men; and this little body was much leſſened by the terror which had ſeized them, and the effect of it, deſertion, ſo that he had not above eight hundred remaining with him. With this ſmall force he ventured to attack the enemy, killed abundance of them, and after having performed prodigies of valour, died overwhelmed with numbers. (In the Year of the World 3843.)

By his death *Alcimus* and his party were delivered from a formidable enemy. The apoſtates and male-contents began to raiſe their heads, and became the ſtrongeſt. They had the advantage every where throughout the country; *Alcimus* began to exerciſe the ſacrilegious offices of the High-Prieſthood, which he had purchaſed with a ſum of money. But having undertaken to pull down the wall of the inner court, which had been built formerly by the Prophets[a], (1 Macc. vii. 9. ix. 54.) that probably which ſeparated the altar of burnt-offerings from the Prieſt's court, God puniſhed him for it, by ſtriking him with a palſy, whereof he died, after having enjoyed the Pontificate three or four years; in the year of the World 3844. See our Diſſertation on the High-Prieſts of the *Hebrews*, prefixed to our Comment on the book of *Judith*.

ALEMA, a City in the Country of *Gilead*, beyond *Jordan*. (1 Macc. v. 26. II. xv. 8.) *Iſaiah* ſpeaks of *Elim*, in the Country of *Moab*. *Helmon-Deblataim*, or *Almon-Deblataim*, is known to be in the ſame Country: and this may perhaps be the ſame with *Alema*, mentioned in the *Maccabees*.

I. ALEMETH, the Son of *Jehoadah*, of the Tribe of *Benjamin*, 1 *Chr*. viii. 36.

II. ALEMETH, a City in the Tribe of *Benjamin*. It joins to *Anathoth*. Both were Cities of refuge in the Tribe abovementioned. (1 Chron. vi. 60. vii. 8.)

ALEPH, is the name of the firſt letter in the *Hebrew* Alphabet, from which the *Alpha* of the *Syrians* and *Greeks* was formed. This word ſignifies Chief, Prince, or Thouſand. There are ſome *Pſalms*, and ſome other parts of Scripture, which begin with *Aleph*, and the other verſes of them are continued with the following letters of the Alphabet. There is no myſtery at all in this; but theſe pieces are called Acroſticks, becauſe all the verſes which compoſe them begin with a letter of the Alphabet in a grammatical order. Thus in the *Pſalm Beati immaculati in via*, the eight firſt verſes begin with *Aleph*, the eight following with *Beth*; and in like manner of others. In the CXth *Pſalm* *, *Confitebor tibi Domine, in toto corde meo*, this verſe begins with *Aleph*; what follows, *in concilio juſtorum & congregatione*, begins with *Beth*; and ſo on. In the Lamentations of *Jeremiah*, there are two Chapters, the firſt *Strophe* whereof only begins with *Aleph*, the ſecond with *Beth*; and ſo of others. In the third chapter there are three verſes ſucceſſively which begin with *Aleph*; then three others which begin with *Beth*; and the *Hebrews* are acquainted with no other ſort of acroſtick verſes beſides theſe.

The *Jews* at this day make uſe of their Letters as Cyphers. *Aleph* ſtands for one; *Beth* for two; *Gimel* for three; and ſo on. But I do not find that they had of old the ſame cuſtom. They who would know any thing more of this matter, may conſult the *Hebrew* Grammars. There was one printed in *French* not long ſince at *Paris*, by *Colombat*, for the uſe of thoſe who do not underſtand *Latin*. *Latin* Grammars for the *Hebrew* tongue are very common. The Reader may ſee farther what we have to ſay under the Articles, HEBREW TONGUE, GRAMMAR, VOWEL-POINTS, LETTERS, &c.

ALEXANDER THE GREAT, the Son and Succeſſor of *Philip*, King of *Macedon*, is deſcribed in the Prophecies of *Daniel*, under the image of a Leopard (Dan. vii. 6.) with

[a] Joſeph. Antiq. l. 12. c. 17.

* *In the* Latin *Vulgate the* CXth Pſalm *begins as is here mentioned; but this in our* Engliſh *Tranſlation is the beginning of the* CXIth Pſalm. *And the ſame difference in the diviſion of the* Pſalms *is obſervable throughout both theſe verſions, from the* IXth *to the* CXLVIIth Pſalm, *the* Engliſh *being tranſlated from the* Hebrew *Text, wherein the* IXth Pſalm *is divided into two, and ſo a difference created in the number of the* Pſalms, *from the* IXth *to the* CXLVIth, *which in the* Hebrew *is united with the* CXLVIIth *of the* Vulgate; *and by this union the number of* Pſalms *in the* Hebrew, Greek *and* Vulgate *are made equally* CL. *By this remark ſome little perplexities may be avoided, which might otherwiſe ariſe from this different enumeration of the* Pſalms, *as often as the citations from them are examined and compared.*

with four wings, to signify his great strength, and the rapidity of his conquests, and under the figure of a He-goat, running through all the World with so much swiftness as not to touch the Earth, and attacking a ram with horns, overthrowing and trampling him under foot, without any one's being able to rescue him out of his power. The He-goat is *Alexander*, the ram is *Darius Codomannus*, the last of the *Persian* Emperors and Successors of *Cyrus*. In the statue represented in a dream to *Nebuchadnezzar*, the belly of brass was an emblem of *Alexander*, the legs of iron of his Successors. He was appointed by God to destroy the *Persian* Empire in the East, and establish the *Grecian* Monarchy in its room.

[Dan. viii. 4, 5, 6, 7.] [Dan. ii. 39.]

After he had performed the last duties to his Father *Philip*, he was chosen by the *Greeks* to be General of the Troops which they were to send against the *Persians*. He marched into *Asia* at the head of four and thirty thousand Men, in the year of the World 2670, before J. C. 330, before the vulgar Æra 334. He fought with *Darius's* Generals, and overcame them in the fields of *Adraste*. He subdued almost all *Asia Minor* in one campaign only: He afterwards defeated *Orobates*, one of *Darius's* Generals, and last of all *Darius* himself and his Army, consisting of four hundred thousand foot, and an hundred thousand horse, in the narrow passes which lead from *Syria* to *Cilicia*. *Darius* preserved himself by flight, but abandoned his Camp, Baggage, Children, Wife, and Mother.

[In the Year of the World 3668, before J. C. 332, before the vulgar Æra 336.] [In the Year of the World 3672, before J. C. 328, before the vulgar Æra 33[illegible].]

After he had subdued all *Syria*, *Alexander* came to *Tyre*; and the *Tyrians* having denied him entrance into their City, he laid siege to it. He wrote at the same time to *Jaddus*, the High-priest of the *Jews*, that he expected to be acknowledged by him, and to receive the same submissions from him which he had hitherto paid the King of *Persia*[a]. But *Jaddus* refusing to comply, upon pretence of having sworn fidelity to *Darius*, *Alexander* resolved to march against *Jerusalem* as soon as he had reduced the City of *Tyre*. This siege lasted a long time, and cost *Alexander* a great deal of trouble; but at last the City was taken and sacked, and as soon as this was done he enter'd *Palestine*, and subjected it to his obedience. As he was marching against *Jerusalem*, with an intention to punish the High-priest for refusing to submit to him, *Jaddus* fearing his resentment, had recourse to God by Prayers and Sacrifices, and the Lord in a dream commanded him to open the gates to the Conqueror, to meet him at the head of all his People dressed in white, with crowns upon their heads, and attended by the Priests in their formalities, to put on his pontifical ornaments, and so march in order to receive *Alexander*, as it were in a triumphant manner.

[In the Year of the World 3672.]

Jaddus obeyed, and *Alexander* seeing all this company at a distance advancing towards him, was struck with awe, and coming near to the High-priest, he saluted him first, then adored God, whose name was engraved on a thin plate of Gold worn by the High-priest upon his forehead. At the same time all the People surrounded *Alexander*, and saluted him with great acclamations. The Kings of *Syria* and all the great Officers about him could not enough admire the conduct of *Alexander*, and could scarce comprehend that he was in his right senses. *Parmenio* alone ventur'd to take the liberty of asking him familiarly, why he, to whom all People did homage, and prostrated themselves before him, had thus prostrated himself before the High-priest of the *Jews*. To this *Alexander* replied, that he paid this respect to God, not to the High-priest: *For*, added he, *[illegible] I was yet in* Macedonia, *I saw the God of the* Jews, *who appear'd to me in the same form and dress as the High-priest at present, encouraged me, and commanded me to fear nothing, but march my Army with expedition into* Asia, *promising me all manner of success, and under his conduct to make me Master of the* Persian *Empire. For this reason, as soon as I perceiv'd this habit, I remember'd the vision that I had seen, and understood that my Undertaking was favour'd by God, and that under his Protection I might expect all kind of Prosperity; so that I hope very soon to get possession of the* Persian *Empire, and to accomplish happily all my designs.*

Having said this, he embraced *Jaddus*, and was conducted by the Priests into the City, which he had no sooner enter'd, but he went up to the Temple, where he offered Sacrifices to the Lord, in all things conforming himself to the directions of the Priests, and leaving to the High-priest the honours and particular functions which were annexed peculiarly to his dignity. They shewed him the Prophecies of *Daniel*, wherein it is said that a *Grecian* Prince should destroy the *Persian* Empire. He applied to himself what was pointed out by the Prophet, and was more and more confirmed in his opinion that God had chosen him to execute this great work.

After this he dismiss'd the Multitude, and having convened them the next day, he bad them ask what they would of him. The High-priest desired only the liberty of living under his Government according to

[a] Joseph. Antiq. l. 11. c. ult.

to their own laws, and an exemption from the payment of any tribute every seventh year, becauſe in this year the *Jews* neither tilled their grounds nor reaped. *Alexander* very readily granted their requeſt; and as they beſought him to grant the ſame favour to the *Jews* who dwelt beyond the *Euphrates* in *Babylonia* and *Media*, he promiſed that they ſhould enjoy the ſame privileges as ſoon as he made a conqueſt of thoſe Provinces. After this, having ſignified to them that if any of them would liſt in his Troops he would receive them, many offered their ſervices and followed him.

This done, he left *Jeruſalem*, and viſited the other Cities of that Province; and as he was every where received with great teſtimonies of Friendſhip and Submiſſion, the *Samaritans* who dwelt at *Sichem*, at the foot of Mount *Gerizim*, and were Apoſtates from the *Jewiſh* Religion, obſerving with how much goodneſs *Alexander* treated the *Jews*, reſolved to ſay that they too were by Religion *Jews*; for this was commonly their practice: When at any time they ſaw the affairs of the *Jews* to be in a proſperous condition, they boaſted that they were of their nation, and deſcended from *Manaſſeh* and *Ephraim*; but when they thought it was their intereſt to ſay the contrary, they would not fail to affirm, and even ſwear that they had no relation to the *Jews*.

They came therefore with great eagerneſs, and many demonſtrations of joy, to meet *Alexander*, as far almoſt as the territories of *Jeruſalem*. *Alexander* commended their zeal, and the *Sichemites* humbly intreated him to viſit their Temple, and honour their City with his preſence. He promiſed that he would at his return; and as they petitioned him to grant them an exemption from all taxes upon every ſeventh year, becauſe they, as well as the *Jews*, neither tilled nor reaped that year, *Alexander* asked them if they were *Jews*. They ſaid that they were *Hebrews*, and that the *Phœnicians* called them *Sichemites*. *Alexander* anſwer'd that he had granted this favour only to the *Jews*, but that at his return he would enquire more exactly into this affair, and would do them juſtice.

This Prince having conquered *Egypt*, and regulated all things there, and given his orders for the continuation of his new City of *Alexandria*[t], departed thence about ſpring, to go with the utmoſt expedition into the Eaſt, in purſuit of *Darius*. In the Year of the World 3673.

In his way through *Paleſtine*, he was informed that the *Samaritans*, in a general inſurrection, had killed *Andromachus*, Governor of *Syria* and *Paleſtine*, who coming to *Samaria* to regulate ſome affairs, the inhabitants ſet fire to his houſe and burnt him. This action was infinitely diſpleaſing to *Alexander*, who loved *Andromachus*, and commanded all thoſe to be executed who were concerned in his murder; the reſt he baniſhed from *Samaria*, and ſettled a colony of *Macedonians* in their room. What remained of the lands he gave to the *Jews*, and exempted them from the payment of tribute[u]. They who eſcaped this calamity, retired to *Sichem* at the foot of Mount *Gerizim*[w], which thereby became the Capital of the *Samaritans*, as it ſtill continues to be at this day; and left the eight thouſand Men of this nation who were in his ſervice, and had accompanied him ever ſince the ſiege of *Tyre*, if he ſhould ſend them back into their country, might renew the ſpirit of rebellion in their Countrymen, he ſent them into *Thebais*, the moſt remote Province of *Egypt*, and there aſſigned them lands.

We ſhall not enlarge here in making a recital of *Alexander*'s conqueſts, for thoſe are foreign to our ſubject, but ſhall take notice only, that after he had ſubdued all *Aſia* and the *Indies* with incredible good fortune and rapidity, he gave himſelf up to all manner of Intemperance. Hiſtorians relate, that having drunk to exceſs, he fell ſick and died, after he had obliged *all the World to be quiet before him*. Being ſenſible that his end was near, he ſent for the Grandees of his Court, and declared to them that he gave the Empire to him *who was of all the moſt deſerving*[x]. According to other Hiſtorians[y], he made a Will, wherein he regulated every thing relating to the Succeſſion. The Author of the firſt book of *Maccabees* ſays, that he divided his Kingdom among his Generals while he was yet living. It is certain that a partition was made of *Alexander's* Empire among the principal Officers of his Army, and that the Empire which he founded in *Aſia* ſubſiſted many Ages after him. He died in the year of the World 3681, before J. C. 319, before the vulgar Æra 323, at the age of three and thirty, and after a reign of twelve years, *viz.* ſix years as King of *Macedon*, and ſix as Monarch of *Aſia*.

1 Macc. i. 3.

Ch. i. 7.

The ſpurious *Joſephus*, or *Joſephus Ben Gorion*[z] *, relates that *Alexander*, as we have

[t] Quint. Curt. l. 4. c. 8. Euſeb. Chronic. Cedren. [u] Joſeph. l. 2. contra Appion. [w] Ibid. [x] Juſtin. l. 12. [y] Diodor. l. 20. p. 774. Quint. Curt. l. 10. [z] Lib. 2. c. 7.

* *This Author was a* French *Man in* Scaliger's *opinion, originally of* Tours; *but as* Baſnage *thinks, a native of ſome part of* Bretany. *He ſeems to have copied a* Latin *Author, who has written* de Geſtis Alexandri. *The Manuſcript of this Book is in the* Bodleian *Library, and has been printed lately by Mr.* Gagnier, *in his edition of* Joſephus Gorionides. *It is ſtuffed with Contradictions and Abſurdities. This Impoſtor is ſuppoſed to have written about the eleventh Century.*

have said, having enter'd the Temple of *Jerusalem*, the High-priest shewed him the Courts, the Treasures, and all the beauties of that holy place, and even the Holy of Holies, which was the most sacred and innermost part of the Temple; that *Alexander* having admired all these things, and blessed the Lord for them, said to the High-priest, *I have a mind to leave here a monument of my Devotion and Respect to the God whom you adore; I will give therefore to the artificers a great quantity of Gold, that they may make a Statue of me as large as the life, and place it between the Altar of Burnt-offerings and the holy place.* But the High-priest told him that he might make a better use of the sum which he intended to devote to God, by giving it to be a support to the Priests, and for the service of the People who should worship God in his holy Place; and that as to the monument he had mentioned, he would erect a more excellent one in honour of him. *What monument then is this,* replied *Alexander? It is this,* says *Jaddus*; *all the Children of the Priests that shall be born this year in* Jerusalem *and all* Judæa, *shall be called by the name of* Alexander: *These will be so many living monuments, that shall every day revive the memory of your name in the Lord's Temple.*

The *Jews* [a] tell us, that the *Egyptians* prosecuted the *Hebrews* before *Alexander*, in order to procure the restitution of the gold and silver vessels which their Ancestors had formerly borrowed of the *Egyptians* when
Ex. iii. 22. they went out of *Egypt*. The cause was pleaded before *Alexander*, and the *Egyptians* set forth their right in the best manner they could; but when they heard the complaints and pretensions of the *Hebrews*, and understood that they required of them a consideration for their liberty, which for many years had been oppress'd unjustly, their pay for so many years labour, satisfaction for the bad usage they had received from the *Egyptians*, and vengeance for their Children that had been either drowned or exposed; when the *Egyptians* heard all this, they retired in confusion, and desisted from their demands [*]. But I mention this law-suit only as an invention of the Rabbins.

Some have been of opinion [b], that it was the High-priest *Jaddus* who told *Alexander the Great* that the Gods who were worshipped by the Heathens were mortal Men only deified: But this opinion is no more than a conjecture, for which there is no foundation. The Antients [c], from whom we learn this particularity of *Alexander*, taken from a letter written to his Mother, have no where told us that this Prince had it from *Jaddus*, but from one *Leo*, who was an High-priest, and had the care of the *Egyptian* mysteries.

The name of this Conqueror is as much celebrated in the Writings of the Eastern People as in those of the *Greeks* and *Romans*, but they vary extremely from the accounts which our Historians give of him. They generally call *Alexander Escander Dulkarnim* [d], *Alexander with two horns*, by reason of the two horns of the World, the East and the West, as the People of the East term them, which this Conqueror subdued. *Daniel* represents him under Dan. viii. 3, 4, 5. the idea of a Goat, having a large horn, wherewith he attacks and overthrows a Ram with two horns, of an unequal size, one whereof is much larger than the other. The Ram here mentioned is *Darius* King of *Persia*, overcome by *Alexander*, who having overthrown and trampled upon his Adversary, became extremely powerful, and his horn was prodigiously exalted, so that it was divided into four horns, extending towards the four parts of the World. These are the four Monarchies formed out of *Alexander's* Empire, *viz.* *Syria*, *Egypt*, *Babylonia*, and *Greece*.

The Eastern People do not agree among themselves as to *Alexander's* Father and Mother. The *Mahometans* generally relate his Original after the following manner [e]; *Darab* King of *Persia* made war with *Philip* King of *Macedonia*, and having defeated him, obliged him afterwards to retreat to a certain place, where he blocked him up so close, that he was forced to sue for peace, to give him his Daughter in marriage, and pay him an annual tribute of a thousand Beizats, or golden Eggs, each forty drams in weight. *Darab* having thus espoused the Princess, perceiv'd upon the wedding night that her breath was offensive, and resolved to send her back to her Father, tho' she was with child already by him. *Philip* received her, and the Son of whom she was deliver'd he named as if he had been his own, and called him *Alexander*.

Darab at his death left his Kingdom to his Son of his own name: This is the *Darius Codomannus* of the *Greeks*, and *Dara* in the *Persian* language signifies *Sovereign*. This Prince extended far the limits of his Territories, settled Posts throughout his Dominions for the more effectual procuring speedy intelligence of what pass'd, and reign'd for some years very happily. But as he govern'd with great pride and severity, he drew upon himself the odium of the great Men and common

[a] Abraham Zacuth in Sepher. Juchasim. & Gemar. Babylon. ad tit. Sanhed. c. 11. [*] Vide si placet, Tertull. l. 2. contra Marcion. c. 20. [b] See M. *Simon's* Dictionary, under the Title of *Alexander*. [c] Tertull. de Pallio, c. 3. Minutius Felix in octavio. Cyprian. de vanitate Idolatorum, c. 1. August. de Civit. Dei, l. 8. c. 5. & de consensu Evang. l. 1. c. 23. [d] Bibl. Orient. *Escander*, p. 317. [e] D'Herbelot. Bibl. Orient. p. 285, 286, & 317.

common people, who rebelled against him. The Grandees wrote to *Alexander*, inviting him to come and make a conquest of *Persia*, which belonged to him as Son and Heir to *Darab* the first. *Alexander* desiring to take advantage of these dispositions in the men of principal quality, began with a refusal to pay the customary tribute of a thousand Beizats, or golden Eggs; and the King of *Persia* demanding them by his Ambassador, *Alexander* replied, *The bird which laid these eggs is flown into the other world.*

Upon this refusal, and the raillery accompanying it, *Darius* levied a powerful army, in order to reduce *Alexander* to obedience; who likewise on his part raised forces, and marched against *Darius*. The encounter between these two armies was very terrible; but after a bloody combat, the advantage remained intirely on *Alexander's* side. *Darius* retiring from the battle, no sooner came into his tent, but two of his chief officers pierced him thro' the body with their swords, and fled to *Alexander's* camp; who, upon notice of what had happened, ran instantly to *Darius*, took the head of the expiring Monarch and placed it on his knees, protesting that he was not any way concerned in his death. *Darius* opening his eyes, desired him to revenge his murder, gave him his daughter *Roxana* in marriage, and intreated him to leave the Provinces of *Persia* under the government of Natives of the country. Such, according to the Eastern People, was the death of *Darius Codomannus*.

Abulfarage, and *Said* the Son of *Batrik*, and *Josephus Gorionides*, are of opinion, that *Nectanebus* King of *Egypt* was *Alexander's* Father; that he being driven out of his own Country by *Artaxerxes Ochus*, disguised himself like an Astrologer, came into *Macedonia*, and having lain with *Olympias*, *Philip's* Wife, begat *Alexander* the Great. The same *Abulfarage* says, that *Alexander* defeated thirty Kings in battle, and built twelve Cities, four whereof he called by his own name. It is related also, that he commanded a bridge of admirable structure to be destroyed, which had been erected by an ancient King of *Persia* over the *Tigris*. Afterwards a bridge of boats was made in the same place, which continued there for a long time.

1 Macc. i. 6, 7. We read in the first book of *Maccabees*, that *Alexander* perceiving himself to be near his end, sent for his principal officers, who had been brought up with him ever since his youth, and divided his Kingdom among them while he was yet living. It is pretty difficult to reconcile this relation with the *Greek* and *Latin* Historians, who have mentioned the circumstances of his death, and the manner wherein he disposed of his dominions. But in this particular the Eastern Historians agree very well with the Sacred Historian; they say he died in the city of *Scheherezour* in *Assyria*[f], or as others will have it, in the *Curdistan*[g], after having divided his dominions among ninety of his principal Captains, the chief of whom was *Ptolemy* the Son of *Lagus*. *Eskenderons*, otherwise *Aridæus* his Son, or rather, as *Greek* Authors say, his Brother, had no share in this succession, being addicted intirely to the study of Philosophy under the direction of *Aristotle*, who had been *Alexander's* Preceptor.

Another Historian informs us[h], that this Prince, a little before his death, divided the Provinces of *Persia* among the Sons of those Princes whom he had subdued and dispossessed of their Crowns, they paying fealty and homage to him; with a farther condition, of keeping such a number of troops in his service. But after the death of *Alexander*, they who had been tributary or feudatary Princes only, made themselves absolute, and Sovereigns, and are distinguished in the *Arabian* and *Persian* Histories by the title of *Kings of the Nations*; who make a particular dynasty in the succession of the Kings of *Persia*.

Josephus the Son of *Gorion*, whose history was published in *Germany* by *Sebastian Munster*, in the sixteenth Century, and has been since much more correctly printed in *Hebrew* at *Constantinople*, has related the History of *Alexander* the Great, which he learnt, as he says, from the *Egyptian Magi*, but he has disfigured it in so strange a manner, and blended it with so many fables, and instances of the grossest ignorance, that were I to relate them I shou'd think I made a very ill use of my own leisure, and too severely tried the Reader's patience. M. *Gagnier* has translated it into *Latin*, and joined another *Latin* Author with it, a Manuscript whereof has been discover'd lately in the *Bodleian* Library at *Oxford*. His work is formed upon the same plan as that of *Ben Gorion*; but there is a dispute among the Learned which of the two is the most ancient[i]. Both are stuffed with childish stories, and both value themselves upon borrowing their history from the *Egyptian Magi*.

The Eastern people agree, that *Alexander* the Great built a large strong wall, continued from one of the *Caspian* mountains to another, in order to prevent the Northern people, whom they called *Gog* and

[e] D' Herbelot Bibl. Orient p. 318. [f] This City is under 82 d. 20 m. of longitude, and under the 34 d. 30 m. of Northern Latitude in the third climate. [h] Tarikh Montekheb [i] See Basnage Hist. des Juifs, l. 7. p. 63, &c. l. 2. c. 7.

and *Magog*, from penetrating into *Persia*, and the other Provinces which lie East and South of this wall, known among the Ancients by the name of the *Caspian* Gates. See CASPIAN.

During his abode at *Babylon*, amidst the greatest pleasures and debauches, he resolved upon rebuilding and inlarging the Temple of *Belus*[k], which *Xerxes* had demolished at his return from *Greece*. He began with ordering the place to be cleaned, and observing that the *Magi* to whom he had committed the care of this work, proceeded very slowly in it, he employed ten thousand of his troops about it. They laboured at it for two months before his death; and after all, the undertaking was so great that it remained unfinished. It was designed that the *Jews* who were in the army should have their share in this work as well as the rest, [l] but when their turn came, they represented, that their Religion prohibiting Idolatry, it was not lawful for them to assist in building an Edifice intended for an idolatrous worship. It was resolved however to press them, and correction and other violent means were used to force them to it; but they continued inflexible. *Alexander* admired their constancy, discharged them, and sent them home.

II. ALEXANDER BALAS, so called from *Bala* his Mother, was the natural Son of *Antiochus Epiphanes*, and in Medals is surnamed *Theopator Euergetes*. Some Historians will not allow him to be even the natural Son of *Antiochus Epiphanes*. *Florus*[m] calls him *an unknown person, and of an uncertain extraction.* *Justin*[n] says, that the Enemies of *Demetrius* King of *Syria* suborned a young Man, who was of the very meanest of the people, to declare himself to be the Son and Heir of *Antiochus*; and that he having made war with success against the King of *Syria*, got possession of his Kingdom. *Appian*[o] says plainly, that he took upon him to be of the family of the *Seleucidæ*, without any title to this pretension. And *Athenæus* affirms[p], that he was the supposed Son of *Antiochus Epiphanes*. But let this be as it will, the *Roman* Senate and the *Jews*, as well as the *Egyptians* and *Syrians*, acknowledged him to be the Son and Heir of this Prince.

Heraclides of *Byzantium* was the person who undertook to place *Alexander Balas* on the throne of *Syria*, and to pull down *Demetrius*, who was his particular Enemy. He carried *Alexander* whom we are speaking of, to *Rome*, and *Laodicea* the Daughter of *Antiochus Epiphanes*. He had the address to gain many of the Senators by his presents, and to persuade them that *Alexander* was the natural Son of *Antiochus*. When he thought every thing was well enough disposed, he brought young *Alexander* and his pretended Sister *Laodicea*, into the Senate-house. They desired assistance from the Senate, that they might be enabled to recover their Father's Inheritance, and the Kingdom of *Syria*, which was usurped by *Demetrius*. *Heraclides* seconded their petition with a long harangue; and altho' the Men of best understanding looked upon all this as so much farce, yet those of the Senators, who had been gained by *Heraclides*, and were the most numerous, carried it; and it was immediately resolved, that *Alexander* and *Laodicea* might endeavour to recover the dominions of their Father; that the Senate and *Roman* People would support them, and furnish them with succours to this purpose. Immediately *Heraclides* set about the levying of troops; and having conducted *Alexander* and *Laodicea* to *Ephesus*, he made preparations to carry on the war in earnest against *Demetrius*.

In the Year of the World 3851. before J. C. 149. before the vulgar Æra 153.

Alexander Balas went into *Syria*, and upon his first appearance *Ptolemais*, which was in the custody of some Male-contents, belonging to *Demetrius*'s troops, opened the gates to him. Then he writ to *Jonathan Maccabæus*, to engage him in his party. The Letter run thus, *King* Alexander *to his Brother* Jonathan *sendeth greeting. We have heard of thee that thou art a Man of great power, and meet to be our friend; wherefore now this day we ordain thee to be the High-Priest of thy Nation, and to be called the King's friend, and require thee to take our part, and keep friendship with us.* At the same time he sent him a purple Robe, and a Crown of Gold. *Jonathan* therefore embraced *Alexander*'s party, notwithstanding all the offers and sollicitations of *Demetrius* King of *Syria*. After this *Alexander* thought of nothing but of going to attack *Demetrius*. The two Kings engaged in the year 3853. The left wing of *Demetrius* broke and put to flight *Alexander*'s right wing, which was placed opposite to it; but the right wing, where *Demetrius* commanded in person, was obliged to retreat. *Demetrius* being deserted by his Men, tho' alone, made resistance, and performed prodigies of valour. At last unhappily plunging into the mire, he fell from his horse, and was pierced through with arrows, fighting valiantly to the last gasp.

1 Macc. x. 18.

In the Year of the World 3851. before J. C. 149. before the vulgar Æra 153.

1 Macc. x. 22, 23, & seq.

Ver. 48, 49.

Thus *Alexander Balas* got full possession of the Kingdom of *Syria*. When this was accomplished, he considered how to strengthen

In the Year of the World 3854. before J. C. 146. before the vulg. Æra 150.

[k] Diodor. Sicul. l. 17. Arrian. l. 7.
[l] Joseph. contra Appion. l. 2.
[m] Flor. Epitome Livii. l. 52.
[n] Justin. l. 55.
[o] Appian. Syriac. p. 31.
[p] Athen. l. 5. c. 10.

ſtrengthen himſelf by an alliance with the King of *Egypt*. He demanded his Daughter in marriage, and *Ptolemy Philometor* gave her to him. The two Kings met at *Ptolemais*, where the marriage was concluded. *Jonathan Maccabæus* was invited to it by King *Alexander*; he went, and appeared there with great ſplendor. He brought large preſents to *Alexander*, and was very well received by both Princes. The King of *Syria* ſhewed him all the marks of honour, cloathed him in purple, placed him in the number of his principal friends, and made him his Maſter of the Horſe.

1 Macc. x. 51, & ſeq.

Alexander had not been above two years upon the throne of *Syria*, when *Demetrius Nicator*, the eldeſt Son of *Demetrius Soter*, put himſelf at the head of ſome troops which he had received from *Laſthenes* of *Crete*, and paſſed into *Cilicia*. *Alexander* was then in *Phœnicia*, and as ſoon as he received news of it, he returned with all ſpeed to *Antioch*, that he might put his affairs in order before the arrival of *Demetrius*.

In the Year of the World 3856. before J. C. 144. before the vulg. Æra 150.

In the mean time *Demetrius* gave the general command of his troops to *Apollonius*, who came and bid defiance to *Jonathan*, challenging him with very inſolent language to engage him in a ſet battle. *Jonathan* and his Brother *Simon* marched againſt him, and came near *Joppa*; the Enemy's horſe, after having ſuffered great fatigues all the day, was at laſt put to flight by *Simon*'s Infantry: After which the two Brothers took *Azothus* and *Aſcalon*, and returned loaden with ſpoil to *Jeruſalem*. King *Alexander* being informed of this good ſucceſs, advanced *Jonathan* to new honours, and ſent him the buckle of gold which was given generally to near relations only of the King. Moreover, he gave him *Accaron*, and the territory belonging to it, to be enjoyed by him as his own property.

1 Macc. x. 69, & ſeq.

While this was tranſacting, *Ptolemy Philometor*, the Father-in-law of *Alexander Balas*, was conſidering how he might join the Kingdom of *Syria* to that of *Egypt*, and took private meaſures to deſtroy both *Demetrius Nicator* and *Alexander Balas*, that ſo he might become maſter of the Kingdom, which they were both contending for. To this end he levied a powerful army, and under the pretence of going to the aſſiſtance of his Son-in-law, he entered *Syria*, and was received as a friend into all the Cities of the Country; after which having ſeized them[a], he gave out that *Balas* had prepared ſeveral ambuſcades for him in *Ptolemais*, with an intention to ſurprize him. *Jonathan Maccabæus* came to join him near *Joppa*; and tho' the inhabitants of the Country did all they could to render him odious to *Ptolemy*, by ſhewing him the heaps of dead bodies which *Jonathan* had ſlain in the preceding war, the Temple of *Dagon*, which he had burnt, and the City of *Azotus*, which he had deſtroyed, the King nevertheleſs received him with great marks of diſtinction; and *Jonathan* having attended him as far as the river *Eleutherus*, beyond *Phœnicia*, returned to *Jeruſalem*.

In the Year of the World 3858. before J. C. 142. before the vulgar Æra 146. 1 Macc. xi. 1, 2, & ſeq. — 1 Macc. xi. 4, 5, 6, 7.

Thus *Ptolemy* advanced as far as *Antioch*, without meeting any reſiſtance, ſeated himſelf in the throne of *Syria*, and put the two Diadems upon his head of *Egypt* and *Syria*.

Balas, who had retreated into *Cilicia*, gathered there a numerous army together, marched againſt *Ptolemy* and *Demetrius Nicator*, who were both confederated againſt him, gave them battle upon the river *OEnæparas*, was overcome, and obliged to ſave himſelf by flight, with five hundred horſe that followed him, in *Arabia*: where *Zabdiel* Prince of the *Arabians* had his head cut off, and ſent it to *Ptolemy*. This is what the Author of the firſt book of *Maccabees* tells us. But other Hiſtorians[c] relate, that *Alexander*'s Generals conſidering their own intereſts and ſecurity, treated privately with *Demetrius*, treacherouſly killed their Maſter, and ſent his head to *Ptolemy* at *Antioch*. This happened in the year of the world 3859. before J. C. 141. before the vulg. Æra 145. *Alexander Balas* left a Son very young, called *Antiochus Theus*, whom *Tryphon* raiſed to the Throne of *Syria*, as we ſhall ſee under the title ANTIOCHUS. 1 Macc. xi. 17. — Ver. 39.

ALEXANDER JANNÆUS, the third Son of *John Hircanus*. *John Hircanus* left three Sons, or five, according to *Joſephus*[d]. He had a particular affection for *Antigonus* and *Ariſtobulus*, but could not endure his third Son *Alexander*, becauſe he had dream'd that he would reign after him; which extremely afflicted him, inaſmuch as according to the order of nature, he could not come to the Crown till after the death of his two Brothers. The event juſtified the truth of this dream. *Antigonus* never reigned, and *Ariſtobulus* but for a very ſhort time; [e]ſo that after his death, *Salome*, or *Alexandra* his Widow, ſet *Alexander* at liberty, whom *Ariſtobulus* had kept in priſon ever ſince their Father's death[f], and made him King in his room in 3899. before J. C. 101. before the vulgar Æra 105. As ſoon as *Alexander* was ſeated on the Throne, he put to death one of his Brothers, who had formed a deſign upon his life, and heaped great honours on

[a] Vid. Joſeph. Antiq. l. xiii. c. 5. Diodor. l. 32. Juſtin. l. 35, &c. [c] Polyb. excerpta. Valeſ. p. 194. Diodor. l. 32. in Bibliot. Photii. [d] Joſeph. de bello, l. 1. c. 3. [e] He began to reign in 3898. which was the year *Hircanus* died; and he died in 3899. before J. C. 101. before the vulgar Æra 105. [f] Joſeph. Antiq. l. 13. c. 20.

on another, called *Abſalom*, who was contented with a private condition, and lived peaceably, and retired from all publick buſineſs.

Alexander was of a warlike enterprizing genius; as ſoon as he had regulated the affairs of his dominions, he marched with an army againſt *Ptolemais*. The inhabitants of the City gave him battle, but he repulſed them; and compell'd them to ſhut themſelves up in the place where he laid cloſe ſiege to them. The beſieged ſeeing themſelves preſſed, had recourſe to *Ptolemy Lathyrus*, who having been forced out of the Kingdom of *Egypt* by his Mother *Cleopatra*, continued in the Iſle of *Cyprus*. *Lathyrus* promiſed to come to their aſſiſtance, and to this end fitted out a ſtrong fleet. In the mean time, *Demenetus*, who had great credit in *Ptolemais*, perſuaded the Inhabitants that it was much more for their advantage to carry on the war againſt the *Jews*, and run all the hazards of it, than to receive *Ptolemy*, and thereby throw themſelves into certain and inevitable ſlavery. The people of the town ſubmitted to theſe reaſons, and ordered thanks to be returned to *Ptolemy* for the offer of his aſſiſtance.

Ptolemy Lathyrus was already at ſea, when he received this news; notwithſtanding which he advanced as far as *Sicaminum*, a City ſituated over-againſt *Ptolemais*, where he landed his army, which was compoſed of about thirty thouſand horſe and foot. They of *Ptolemais* perſiſted in refuſing to receive him into their City; during which time the Deputies of *Gaza* came to him on the part of *Zoilus* Tyrant of *Dora*, and of *Strato*'s Tower, deſiring him to come to their aſſiſtance againſt *Alexander Jannæus*, King of the *Jews*, who laid waſte all their Country.

Ptolemy was overjoyed at this opportunity of making an honourable retreat from before *Ptolemais*. In the mean while, *Alexander*, not thinking it adviſable to hazard an engagement with *Ptolemy*, withdrew with his troops into their quarters, and underhand ſollicited *Cleopatra*, *Ptolemy*'s Mother, to be of his party, making outward profeſſions of a deſire to live well with her Son, and offering him four hundred talents to deliver up *Zoilus*, with aſſurances that he would reſign to him the ſeveral pieces of land which *Zoilus* was poſſeſs'd of in the Country. *Ptolemy* was not long without perceiving that *Alexander* played with him; for which reaſon he began the war againſt him with more vigour than before.

In the Year of the World 3900, before J. C. 100, before the Vulg. Æra 104.

He attacked and took ſome places in *Galilee*. *Alexander* marched againſt him, and gave him battle near *Aſophus*, which was not far from *Jordan**. But *Ptolemy* killed thirty thouſand of his Men, or fifty thouſand, if *Timagenes*, who is cited in *Joſephus*, is to be believed. After this victory *Ptolemy* met with no more reſiſtance in the Country. He made every where great havock, and ſpread the terror of his name throughout all the Province. After this, his Mother *Cleopatra* fearing leſt ſo much ſucceſs ſhould make him too powerful, equipp'd a large Fleet, and ſent her Son *Alexander* into *Phœnicia*, where he was very well received by the People of that Country, who forſook *Ptolemy*'s party, but appearing before *Ptolemais*, he was obliged to lay ſiege to it; and *Cleopatra* came to his aſſiſtance, to haſten the taking of the City.

In the year of the World 3901, before J. C. 99, before the vulgar Æra 103.

Alexander Jannæus, as his affairs then ſtood, thought it impoſſible to procure any ſuccour but from *Cleopatra*. He went therefore to her Camp before *Ptolemais*, carrying great preſents with him, and was received there as an unhappy Prince, who was *Ptolemy*'s Enemy, and had no other refuge but the Queen's protection. Some of *Cleopatra*'s friends would have perſuaded her to ſeize upon *Judæa*; but *Ananias*, one of her Generals, who was by birth a *Jew*, diverted her from it, by remonſtrating to her, not only the injuſtice and unworthineſs of ſuch a proceeding, in robbing thus a Prince who was her Ally, and came to throw himſelf into her arms; but likewiſe that it would make her odious to all the *Jews* in the world, who would deteſt ſuch a piece of perfidiouſneſs. *Cleopatra* being moved with theſe reaſons, made an alliance with *Alexander Jannæus*, in the City of *Scythopolis*; and thereupon *Alexander* marched with his troops into *Cœle-Syria*, where he took the Town of *Gadara*, after a ſiege of ten months, and after that *Amathus*, which was one of the beſt fortreſſes in the Country, where *Theodorus* the Son of *Zeno* had lodged every thing moſt valuable that he had, as in a place of good ſecurity. This *Theodorus* falling ſuddenly upon *Alexander*'s army, killed ten thouſand of his men, and plundered all his baggage.

In the Year of the World 3902, before J. C. 98, before the vulgar Æra 102.

In the Year of the World 3903, before J. C. 97, before the vulg. Æra 101.

This Misfortune was not ſufficient to ſhake the courage of this Prince, he beſieged *Raphia* and *Anthedon*, Towns lying upon the *Mediterranean*, and made himſelf Maſter of them. From thence he marched againſt *Gaza*, attacked it, and ravaged all the neighbouring Country. But *Apollodotus*, who commanded in the Town, having made a ſally in the night, fell furiouſly upon *Alexander*'s Camp, put the *Jews* into diſorder, and had the advantage as long as night laſted; but as ſoon as it was day, the *Jews* diſcovering who they were, (for they thought at firſt that it was *Ptolemy Lathyrus*, who was come to the aſſiſtance

In the year of the World 3906, before J. C. 94, before the vulg. Æra 98.

* Joſeph. Antiq. l. 13. c. 20, 21.

assistance of *Gaza*) recovered spirit, and killed near a thousand of the Enemy: notwithstanding which, they did not surrender up the place, but chose rather to expose themselves to the last extremities, than submit to the *Hebrews*. But after a long resistance, having lost their Captain *Apollodotus*, the Town was taken and sacked, not however without great loss on the *Jews* side, for they of *Gaza* seeing there was no hope of quarter, sold their lives very dearly. *Alexander* return'd to *Jerusalem* a year after he began the siege of *Gaza*.

In the Year of the World 3907, before J. C. 93 before the vulgar Æra 97.

When he returned to *Jerusalem*, he did not find all that peace which he had reason to expect there. The *Jews* revolted from him [r], and upon the feast of Tabernacles, while he was preparing to sacrifice as High-priest, according to custom, the People who were assembled in the Temple had the insolence to throw limons at him; for it is usual with the *Jews*, during this festival, to carry branches of Palm-trees and Limon-trees in their hands, as tokens of joy. To these insults they added reproaches, telling him, that as he had been a captive, he was not worthy to go up to the holy Altar, and offer solemn Sacrifices. *Alexander*, provoked with these affronts, put the seditious to the sword, and killed about six thousand of them. Afterwards he caused a partition made of wood to be erected about the Altar and the inner Temple, to prevent the People from coming so far as the Altar where the Priests performed their functions: And farther, to defend himself for the future against any such attempts, he took guards into his pay from *Pisidia* and *Cilicia*; for as he was no lover of the *Syrians*, he would have none of them in his service.

He made war afterwards against the *Moabites* and *Ammonites*, and having conquer'd them, obliged them to pay tribute to him. After that he attacked *Amathus*, the fortress beyond *Jordan*, which has been above mentioned, and razed it, *Theodorus* the Son of *Zeno* not daring in the mean time to encounter him. Upon another occasion, making war with *Obeda*, King of the *Arabians*, he fell imprudently into an ambuscade that was laid for him near *Gadara*, beyond *Jordan*; and having suffered himself to be inclosed by a troop of Camels in steep places, he had much ado to disengage himself, without any company, and got back to *Jerusalem*.

There he found the *Jews* more animated against him than ever, and was obliged to make war against them for six years, and kill above fifty thousand of them. All his endeavours to be reconciled with them were of no other use than to irritate them still more; so that having one day asked them what they would have him do in order to live well with them, and acquire their good-will, they answer'd all with one voice, that he had nothing to do but to kill himself, and at the same time sent deputies to *Demetrius Eucærus*, to desire succours from him against their King [s].

Eucærus coming into *Judæa* [t], join'd his army with the rebellious Subjects of *Alexander*, and encamped at *Sichem*. *Alexander* marched against him at the head of an Army consisting of six thousand two hundred foreign troops, and twenty thousand *Jews*, who continued faithful to him. *Eucærus* had in his Army three thousand horse and forty thousand foot. The two Kings did what they could mutually to weaken one another; *Eucærus* by debauching the foreign troops which were in *Alexander*'s pay; and *Alexander* by taking off those *Jews* from the party of *Eucærus* who had joined his Army. But neither of them succeeding in his design, they were obliged to come to a pitch'd battle, in which all the advantage was on the side of *Eucærus*, the foreign troops belonging to *Alexander* being defeated so entirely, that not one of them was left; and this Prince was forced to fly for shelter to the Mountains.

This misfortune, which, in all appearance, must have ruined totally the affairs of *Alexander*, was what most contributed to his re-establishment. Six thousand *Jews*, who were touched with the unhappy condition of their King, came to join him; and *Demetrius*, content with the first advantage he had gained, retired into *Syria*, and left the rebels to make war against their King with their own forces. *Alexander* had the better of them in all skirmishes, and at last having shut up the briskest of them in a place called *Bethom*, he forced them, made them prisoners, and carried them to *Jerusalem*, where he order'd eight hundred of them to be crucified before him, during a great entertainment which he had made for his friends; and before these unhappy wretches expir'd, he commanded their wives and children to be murder'd in their presence. This was an unheard-of and excessive cruelty; and upon this occasion the People of his own party called him *Thracides*, that is to say, as cruel as a *Thracian*. A body of eight thousand mutineers, who still kept the field, frighted with this execution, secur'd themselves in places strong by situation, and left the King at peace in his dominions.

Antiochus,

[r] Joseph. Antiq. l. 13. c. 21. [s] *Demetrius Eucærus* was establish'd King of *Damascus* in 3912. It was not therefore till after this year that he came into *Judæa*. [t] Joseph. Antiq. l. 13. c. 22. [u] Antiq. l. 13. c. 23. about the year 3917 or 3918.

Antiochus, firnamed *Dionyfius*[b], having conquer'd the Kingdom of *Damafcus*, refolved to make an irruption into *Judæa*: *Alexander Jannæus* having intelligence of his defign, and being unwilling to run the hazard of a battle, gave orders for the making good intrenchments from *Antipatris* to *Joppa*, which was the only place thro' which they could penetrate into his Country; and having added a wall to thefe works, with wooden towers at proper diftances, for about an hundred and fifty furlongs in length, he put a ftop to *Antiochus*, and his enterprize mifcarried. This Prince, having only burnt the wooden towers, thought it convenient to return, and bend his arms againft the King of the *Arabians*, in which war he was killed.

After his death, the people of *Damafcus* made a prefent of the Crown to *Aretas*, who came into *Judæa*, attack'd *Alexander*, and overcame him near *Adida*, in the plain call'd *Sephala*, to the Eaft of *Gaza* and *Anthedon*. After this the two Kings made peace upon certain conditions. *Aretas* return'd to *Damafcus*, and *Alexander* went and befieged *Dia*, or *Dium*, in *Arabia*, near *Pella*, in the region of *Decapolis*[c]; and having taken it, he led his army to *Effa*, [d] where *Zeno* had lodged all that was moft valuable belonging to him. He hemm'd in the place with a triple wall, and having taken it, he marched againft *Gaulan* and *Seleucia*. Thefe he took, and at the fame time made himfelf mafter of the Valley of *Antiochus*, and the Fortrefs of *Gamala*. He accufed *Demetrius* of feveral crimes, who was the proprietor of all thefe parts, and having taken poffeffion of them, he returned in triumph to *Judæa*, after an abfence of three years, which he had employed in thefe expeditions.

In the Year of the World 3918, before J. C. 81, before the vulgar Æra 85.

In the Year of the World 3920, before J. C. 80, before the vulgar Æra 84.

In the year of the World 3921, before J. C. [illegible] before the vulgar Æra [illegible]

The *Jews* received him with joy, by reafon of his great fucceffes; and under his reign the dominion of the *Hebrews* was extended over many Cities which had been conquered by him. After this *Alexander*, having drank to great excefs, fell fick, and having for three whole years laboured under a quartan fever, without intermitting however his military exercifes; his ftrength was at laft quite exhaufted, and he died in the country of *Garafa*, while he was befieging the Caftle of *Ragaba*, fituated beyond the river *Jordan*. *Ragaba* is probably the fame with *Argob* of *Bafhan*, which is mentioned by *Mofes*.

In the Year of the World 3923, before J. C. 77, before the vulgar Æra 81.

Deut. iii. 4, 13, 14.

The Queen his Wife obferving him to be near his end, and forefeeing all fhe had to fear from a mutinous people not eafily to be governed, her Children not being as yet of age to take upon themfelves the conduct of affairs, *Alexander* told her under thefe perplexities, that if fhe had a mind to reign in peace, fhe fhould in the firft place conceal his death from the Soldiery, till *Ragaba* was taken; in the next place, that when fhe returned to *Jerufalem*, fhe fhould give the *Pharifees* fome authority in the State, and fome fhare in the Government; that fhe fhould fend for the principal of them, and fhew them his dead body; that fhe fhould tell them they might ufe it as they pleafed, and treat it with all manner of indignities, in revenge for the ill treatment they had received from him; and for the reft, that fhe would do nothing henceforward in the Government without their advice and participation.

He added, if you do thus, you may be affured, that they will make a very honourable funeral for me, and that you will reign in peace, fupported by the credit and authority which they have acquired among the people. Having faid thefe words, he expired, at the age of eight and forty, and after a reign of feven and twenty years; in the year of the World 3926, before J. C. 74, before the vulgar Æra 78. He left two Sons, *Hircanus* and *Ariftobulus*, who difputed for the Kingdom and High Priefthood, till the time of *Herod* the Great; and by their divifion were the caufe of the intire ruin of their family, and of *Herod's* elevation.

IV. Alexander, the Son of *Ariftobulus* and *Alexandra*, and Grandfon of *Alexander Jannæus*, whom we have been fpeaking of. After *Pompey* had taken *Jerufalem* from *Ariftobulus*, this Prince, with *Alexander* and *Antigonus* his Sons, and two of his Daughters, were carried in captivity to *Rome*. Young *Alexander* found means to efcape by the way, and being returned to *Judæa*, he raifed an army of ten thoufand foot, and fifteen hundred horfe[d], with which he performed many gallant actions, and feized the Fortreffes of *Alexandrium* and *Machærus*, where he defigned to fortify himfelf. But *Gabinius*, General of the *Roman* Troops which were in the Country, allow'd him no leifure to do this; for he drove him from the mountains, beat him near *Jerufalem*, killed three thoufand of his Men, and made a great many prifoners. After which *Gabinius* laid fiege to the Fortrefs of *Alexandrium*, where *Alexandra*, the Mother of *Alexander*, was in perfon. She went out of this Caftle, and accommodated matters between her Son *Alexander* and *Gabinius*, upon condition that *Alexander* fhould furrender the Caftles of *Alexandrium*, *Hircanium*, and *Machærus*, which *Gabinius* demolifhed in the year 3947.

In the Year of the World 3947, before J. C. 53, before the vulg. Æra 57.

Alexander

[b] Antiq. l. 13. c. 23. about the year 3917, or 3918.

[c] Plin. l. v. c. 17.

[d] Antiq. l. 14. c. 10.

Alexander observing *Gabinius* to be employed in *Egypt*, while *Sisenna*, whom he had left in *Judea* with an Authority to command them in his absence, was not in a condition to make head against the robbers, that ravaged all parts of the province: *Alexander*, I say, taking the advantage of this opportunity, [e] stirred up new commotions in the Land, had recourse to arms again, and found means to form an army considerable enough to scour all the country. Wheresoever he met with any *Romans*, he sacrificed them to his resentment. They who escaped from him, fortified themselves on Mount *Gerizim*, whither he went and besieged them. Here it was that *Gabinius* found him at his return from *Egypt*.

In the Year of the World 3949.

Gabinius being apprehensive of engaging with the great number of troops which were with *Alexander*, sent *Antipater* to him with offers of a general pardon, provided they laid down their arms. This proposal had the desired success, many of them forsook *Alexander*, and retired to their own houses. But there were still thirty thousand men remaining with him, and with these he resolved to give *Gabinius* battel. The two Armies met at the foot of Mount *Tabor*, where, after a very obstinate action, *Alexander* was overcome, with the loss of ten thousand men. The rest were dispersed by flight.

In the Year of the World 3952.

Alexander began again under the government of *Crassus* to embroil affairs; but *Cassius*, after the unhappy expedition against the *Parthians*, obliged him under certain Conditions to continue quiet, [f] and marched to the *Euphrates* to oppose the passage of the *Parthians*.

In the Year of the World 3955.

During the quarrels between *Cæsar* and *Pompey*, *Alexander* and *Aristobulus* his father took *Cæsar*'s part, who sent *Aristobulus* back into *Judæa* with two legions, in order to support his interests there. [g] But they who were of *Pompey*'s party found means to poison him by the way. Nevertheless *Alexander* his son levied troops to join with those of *Aristobulus*; whereof *Pompey* having intelligence, sent directions to *Scipio*, who was then in *Syria*, to dispatch him. *Alexander* was therefore apprehended and carried to *Antioch*, where he was arraigned in form, and condemned to lose his Head; which Sentence was accordingly executed in the year of the World 3935, before J. C. 65, before the vulgar Æra 69.

V. ALEXANDER, the Son of *Jason*, was sent to *Rome* to renew the Friendship and Alliance that there was between the *Jews* and *Romans*. He is named in the Decree of the Senate which was directed to the *Jews* in the ninth year of *Hircanus*'s Pontificate, [h] in the year of the World 3935, before J. C. 65, before the vulgar Æra 69.

VI. ALEXANDER, the Son of *Theodorus*, was sent to *Rome* by *Hircanus*, to renew his Alliance with the Senate. [i] His name is to be met with in the Decree of the Senate addressed to the Magistrates of *Ephesus*, and made in the Consulship of *Dolabella*; wherein it is declared, That the *Jews* shall not be forced into their service, because they cannot bear arms upon the Sabbath-day, nor have at all times such Provisions in their armies as are permitted by their Law.

VII. ALEXANDER, the Son of *Herod* the Great and *Mariamne*. His History is scarce to be separated from that of *Aristobulus* his brother, and the companion of all his misfortunes. These two Princes were the handsomest men of their times. After the tragical death of their mother *Mariamne*, *Herod* sent them to *Rome*, to be educated near *Augustus*, and instructed in all exercises which were suitable to their Quality. *Augustus* did them the honour to allow them an apartment in his Palace, intending to compliment their father *Herod* with this mark of his Esteem and Consideration. [k] Some time after, *Herod* undertook a journey to *Rome*, to make his court to *Augustus*, [l] and bring home his two sons, *Alexander* and *Aristobulus*, who had been taught every thing sufficiently becoming persons of their Rank. The people received them in *Judæa* with great joy and kindness, in consideration of their extreme beauty, and the *Asmonæan* Race, from which, by their Mother's side, they were descended. But *Salome*, *Herod*'s sister, who had been the principal cause of *Mariamne*'s Death, apprehending, that if the Authority were ever lodged in their hands, they would make her feel the effects of their resentment, resolved by her calumnies to alienate their father from them.

In the Year of the World 3982, before J. C. 18, before the vulgar Æra 22.

In the Year of the World 3988, before J. C. 12, before the vulgar Æra 16.

This she set about with great address for fear of being discovered; and at first made no shew at all of her ill will. *Herod* seeing them of age, married them; *Alexander* with *Glaphyra* the daughter of *Archelaus* king of *Cappadocia*, and *Aristobulus* with *Berenice* the daughter of *Salome*. *Pheroras* the King's brother and *Salome* having conspired to destroy these two young Princes, observed all their discourses, and themselves oftentimes furnished them with opportunities of speaking their thoughts freely, and with some sharpness, concerning the manner wherein *Herod* had put to death their mother *Mariamne*. [m] All that they said was immediately reported to the King, in the most odious and aggravating terms. *Herod*, who knew not how to distrust his

In the Year of the World 3976, before J. C. 24, before the vulgar Æra 28.

[e] Joseph. Antiq. l. 14. c. 11. & de Bello Jud. l. 1. c. 7.
[f] Joseph. de Bello Jud. l. 1. c. 6.
[g] Joseph. Antiq. l. 10. c. 13.
[h] Antiq. l. 14. c. 16.
[i] Ibid. l. 14. c. 17.
[k] Ibid. l. 15. c. 13.
[l] Ibid. l. 16. c. 1.
[m] Antiq. l. 16. c. 6.

his Brother and Sister, and was well acquainted with the humour of his Sons, gave credit very easily to what was told him of their saying very frankly, that they would one day revenge their Mother's Death. To check in some degree their lofty Spirits, he sent for his eldest son *Antipater* to Court, whom he had by one *Doris*, and had brought up at a distance from *Jerusalem*; because the Quality of his Mother was much inferior to that of *Mariamne*. He thought that by making *Aristobulus* and *Alexander* both sensible, that it was in his power to advance one of their Brothers above them, he should induce them to be more circumspect and tractable: but the quite contrary happened; the presence of *Antipater* did but exasperate the two young Princes.

Herod having placed his confidence in *Antipater*, never suspected any thing he said against his two Brothers; because he understood so well how to disguise his thoughts, that he seemed always to excuse and pity them; even while he was forming Accusations against them of the most heinous nature. At last *Herod* was so far alienated from his two Sons, that he carried them to *Rome*, in order to accuse them there before *Augustus*, of designing to attempt his Life. The young Princes defended themselves so well, and affected the spectators in such a manner with their tears, that *Augustus* reconciled them with their Father, and sent them back into *Judæa*, in appearance perfectly united with *Antipater*, who returned with them, and expressed a great deal of satisfaction to see them restored to *Herod*'s good Graces. When this Prince came back to *Jerusalem*, he convened all the people in the Temple, and declared publickly his intentions, that his Sons should reign after him, in the following Order; first *Antipater*, and after him *Alexander* and *Aristobulus*.

In the Year of the World 3993. before J. C. 7. before the vulgar Æra 11.

This Declaration more and more provoked the two Brothers; they broke out into complaints and murmurs: their discourses were immediately reported to *Herod*; and *Pheroras*, *Salome* and *Antipater* omitted nothing that might irritate him against his Sons. *Pheroras* came one day and told *Alexander*, that his sister *Salome* had informed him, that *Herod* was passionately in love with *Glaphyra* his wife. *Alexander* hereupon was not able to contain himself, but went directly to *Herod*, and declared to him what *Pheroras* had told him. *Herod* was strangely enraged against *Pheroras*, and reproached him bitterly with raising an Accusation of so black a nature against him. *Pheroras* threw the whole blame upon *Salome*, and she, who was present, defended herself with vehemence, and protested loudly that it was all false. At last the King, tired with their clamours, obliged them to go out of his presence, and highly commended the moderation of his Son, for discovering what so sensibly concerned him.

Herod had three Eunuchs, whom he very much trusted, and employed even in Affairs that were serious and of great importance. These were accused of being corrupted by *Alexander* with a large sum of money. The King commanded them to be put to the rack, and the extremity of the torture forced them to confess, that they had been often sollicited by *Alexander* and *Aristobulus*, to abandon *Herod*, as one who was now of no farther use, and who in vain endeavoured to disguise artificially his age, by having his beard and hair painted: that they would do much better to adhere to them, who in a little time must ascend the Throne, whether their Father would or no, and would be then in a condition to procure for them the first offices of State: That every thing was disposed in their favour: That their friends, and those of their party, were ready to imbark in any undertaking for the defence of that indisputable right which they had to the Crown. This was enough to make *Herod* very uneasy, and to render all persons about his Court suspected. All those who were known to be the particular friends of *Alexander* were by his order seized and put to the rack; the greatest part of whom died under the torture, without declaring any thing, because they had nothing to discover.

There was one however, who being overcome by pain, confessed that he had often heard *Alexander* say, when any one commended the height of his stature, or his dexterity in drawing the bow, that it would be more for his advantage not to be so tall, and to be less expert in hunting, since the King his Father looked upon these qualities with jealousy; and that when he was walking he was forced to shorten himself as he came near him, lest he should appear too tall; and that when he was hunting, he did not dare to shoot directly at the mark, lest the King should take offence if any should praise his Son's dexterity before him. During the relaxation of his torture, he added, that the two Brothers had conspired to lay snares for their Father, while he was hunting; and were resolv'd if he should die, to go in all haste to *Rome*, and beg the Kingdom of *Augustus*. Letters were produced likewise from *Alexander* to *Aristobulus*, wherein he complained that *Herod* had given some fields to *Antipater*, which produced an annual rent of two hundred talents, or about sixty eight thousand four hundred thirty seven pounds ten shillings.

Herod thought this to be sufficient reason for putting *Alexander* under arrest, and his principal friends to the torture.

Many

Many died amidst their torments, without saying any thing, and the whole Court was full of terror, consternation and trouble. One of those who were racked declared, that *Alexander* had written to his friends, desiring they would dispose the Emperor to send for him to *Rome*; and that he had informations of great consequence to lay before him against his Father, who had preferr'd the friendship of *Mithridates* King of *Parthia* to his alliance with the *Romans*. He added, that this young Prince had poison ready prepared at *Ascalon* to give his Father; search was made to no purpose after this poison, for none ever could be found.

Alexander however was not dejected at this storm: he not only denied nothing which had been extorted from his friends by the violence of torture, but without scruple confessed it; whether he designed thereby to confound the credulity and suspicions of his Father, or to involve the whole Court in such perplexities, out of which they should not be able to extricate themselves. He got four papers presented to the King, wherein he told him, that to torment so many persons upon his account was all in vain; that it was true, he had laid ambuscades for him, and that the principal Courtiers were his accomplices: He named in particular *Pheroras*, and his most intimate friends. He added, that *Salome* came secretly to him in the night, and, whether he would or no, would lie with him. That the whole Court wished for nothing more than the moment when they might see themselves delivered from that pain which they were continually kept in by his cruelties and perpetual apprehensions.

In the mean time, *Archelaus* King of *Cappadocia*, the Father-in-law of *Alexander*[n], being informed of all that passed at *Herod's* Court, came to *Jerusalem*, with intention to procure, if he could, a reconciliation between *Herod* and his Son-in-law. At first he pretended to be angry with *Alexander*, blamed very much his conduct, and commended the King's extremely. He said, that for his part he was ready to dissolve the marriage between *Alexander* and his Daughter *Glaphyra*, if he could discover that she had any share in the ill designs of her Husband. *Herod* seeing *Archelaus* so warmly to espouse his passion, began to relent, and re-assume the sentiments of a Father towards his Child. So that he first was for excusing his Son, and desiring *Archelaus* not to carry things to an extremity, nor to think of breaking off the marriage of his Daughter with *Alexander*.

In the Year of the World 3996 before J. C. 4 before the vulgar Æra 8.

Archelaus then began to justify the young Prince, and to throw the blame of all upon others, and chiefly upon *Pheroras* King *Herod's* Brother. And the King confess'd, that indeed he was the cause of all this mischief. Thus *Alexander*, by the prudent management of *Archelaus*, was restored to the good graces of his Father. The same *Archelaus* afterwards reconciled *Pheroras* with *Herod*, and so established peace throughout the whole Court.

But this calm was not of long duration. One *Eurycles* a *Lacedæmonian*, having insinuated himself into *Herod's* favour, gained also the confidence of *Alexander*; so that this young Prince opened his heart freely to him concerning the grounds of that discontent which he pretended to have against his Father[o]. *Eurycles* told every thing to the King, who began again to conceive violent suspicions against his Sons, to observe them narrowly, and hearken to every thing that was said against them. *Alexander* having received among his Guards two persons whom *Herod* had dismissed from his service, the King grew jealous of them, and ordered them to be tortured. They confessed that *Alexander* had sollicited them to kill the King, while he was hunting, with a pretence and shew of shooting at some wild beast: That they were told they might be safe, if they gave out that the King falling from his horse was run thro' with his own weapons. They declared likewise, that there was Gold concealed in *Alexander's* stables.

In the Year of the World 3998. before J. C. 2. before the vulgar Æra 6.

After this the Governour of Fort *Alexandrium* was taken into custody; he was accused of having promised *Alexander* and *Aristobulus* to receive them into his Fortress, and to deliver up the money belonging to the royal Treasury which was lodged there. The Governour suffered the rack with great resolution, and maintained that nothing was more false than his accusation. But his Son coming in, confessed all that they had a mind to, and produced even letters from *Alexander*, the purport whereof run thus: *As soon as we have executed what we have designed, we shall come to you. Therefore be ready to receive us into your Castle, according to your promise.* *Herod* having seen these letters, no longer doubted but his Sons had prepared an ambush for him. *Alexander* affirmed that he never wrote these letters, but that *Diophantus* had counterfeited his character. *Herod* was then at *Jericho*, and having produced those persons before an assembly of the People, who had been forced by the violence of torments to accuse his Sons, the people stoned them; and had done the same by *Alexander* and *Aristobulus*, if the King had not sent *Pheroras* and *Ptolemy* to prevent them.

Herod having confined the two Princes in different prisons, commanded them to set

[n] Antiq. l. 16. c. 12.

[o] Joseph. Antiq. l. 16. c. 16.

set down the whole Conspiracy in writing. *Alexander* and *Aristobulus* wrote, that indeed they had desired to retire to the King of *Cappadocia*, but that they had in no sort conspired against their Father's life. That they should have been very glad if *Tyrannus*, one of their Accusers, had been examined more strictly, whom the people of *Jericho*, pushed on by the Emissaries of *Antipater*, had stoned. The King commanded *Alexander* to be brought in fetters, as he was, to the Princess *Glaphyra* his Wife, in order to know of her, if she were not an Accomplice with his Son in the evil designs which he had formed against him. The sight of her Husband in so melancholy a condition drew bitter outcries from her, which were followed with a torrent of tears: She protested that she was guilty of nothing; but that indeed, to free herself from the uneasinesses which she suffered, she had resolved to retire with her Husband to the King of *Cappadocia* her Father, and from thence to go to *Rome*. *Herod* wrote to *Archelaus*, complaining that he too was entred into the Conspiracy with his Sons, without giving him any intelligence of it; and at the same time wrote likewise to *Augustus*, accusing his Sons of plotting against his life, and designing to fly out of his dominions.

In the Year of the World 3998, before J. C. 2, before the vulgar Æra 6.

Augustus answered him, that if his Sons were convicted of having made any attempts upon his life, he might punish them as parricides; but if they were guilty only of shewing a desire to withdraw themselves, he should treat them with more gentleness: That therefore it was his advice to have a Council called at *Berytus* in *Phœnicia*, composed of his friends and *Archelaus* King of *Cappadocia*, in order to deliberate with them concerning what he should do about his Children. *Herod* therefore convened as many of his friends as he thought proper at *Berytus*[z]; but would not invite *Archelaus* thither, nor the two Princes *Alexander* and *Aristobulus*. He left them at *Platane*, a village of the *Sidonians*, not far from *Berytus*, that they might be near at hand, if it should be necessary for them to appear.

Herod came into the assembly, which consisted of an hundred and fifty persons, and began himself to accuse his Sons with great vehemence and passion; and after he had spoken in terms very unbecoming a Father, he said, that, not only *Augustus* had made him master of his Sons destiny, but that the very laws of the *Jews* declared that if a Son were accused by his Parents, and they put their hand upon his head, all who were present should stone him, and put him to death. He added, that tho' he might treat his Sons in this manner after the crimes whereof they stood convicted, yet he was willing to have their opinion, and expected that they would join with him in giving an example of that just severity to future generations, which ought to be exercised upon inhuman and unnatural Children. Deut. xxi. 18, 19, 20.

Saturninus, a Man of Consular Dignity, who was at the head of the Assembly, was for punishing *Alexander* and *Aristobulus*, but not with death. His three Sons who were present were of the same opinion: but *Volumnius* pronounced that they were worthy of death, and the majority gave their advice the same way; so that their death was resolved on by a plurality of voices. *Herod* therefore carried them to *Tyre*, and *Nicholas* of *Damascus* being just arrived there from *Rome*, the King asked, what his friends thought of his Sons? *Nicholas* answered, that the generality was of opinion they ought to be imprisoned, till he might with more leisure take his final resolution. *Herod* was a long time thoughtful, and at last determined to carry them to *Cæsarea*.

The whole City was in great expectation to see what course *Herod* would take in this juncture. Every one pitied the two Princes, but no one dared to speak plainly, for fear of incurring the King's displeasure. One of *Herod*'s old Soldiers, who had a Son called *Tyro* *, of the same age with *Alexander*, having ventured to take the liberty of making some pretty sharp remonstrances to the King upon this matter, and telling him that the Officers and Soldiers, and the whole Body of the People were moved with compassion for the young Princes, and pitied their sad fate; the King losing all patience, commanded the Soldier and his Son to be seized, and all besides whom he had named; and having put the old Soldier and his Son to the torture, the old Man declared that he had made a resolution to kill the King, and to expose himself, for the love of *Alexander*, to all sorts of punishments. The King, after this, thought of nothing more than of executing the project which he had formed, of dispatching his Sons. He sent them to *Sebasta*, otherwise *Samaria*, and there ordered them to be strangled. Their bodies were carried to the Castle of *Alexandrium*, where their Ancestors of the Mother's side had generally been buried. Thus died *Alexander* and *Aristobulus*, the Sons of *Herod* the Great and *Mariamne*, in the year of the world

[z] Antiq. l. 16. c. 17.

* *The Father, not the Son, is called by* Josephus, Teron, *or, as our Author has it,* Tyro. Εἰ δή αὐτῷ πάλαι στρατιώτης ὄνομα Τήρων, ἔχων υἱὸν καθ' ἡλικίαν ὄντα Ἀλεξάνδρῳ φίλον, &c. Antiq. l. xvi. c. xi.

world 3999, one year before the birth of J. C. and four before the vulgar Æra.

Josepins relates, that *Glaphyra*, *Alexander's* Wife, having been sent back by *Herod* to her Father *Archelaus*, married for her second Husband *Juba* King of *Mauritania*; and that afterwards she married *Archelaus* Brother to *Alexander* her first Husband. This last appeared one night to *Glaphyra*, and reproached her with the little *love* she had for him, since not contented with a second marriage, she had contracted a third with his Brother *Archelaus*. *For this reason*, added he, *I am determined to shew you, that my affection is more constant than yours; and for a proof that I have not forgotten you, within five days I will take you once more to my self, and deliver you from the infamy in which you now live.* Accordingly *Glaphyra* died at the end of five days[s].

VIII. ALEXANDER a *Jewish* Impostor of the City of *Sidon*, who so much resembled *Alexander* the Son of *Herod* and *Mariamne*, of whom we have been speaking, that all who had ever been acquainted with him were persuaded that this was really he[t]. He gave out, that his Brother *Aristobulus* and he had been delivered from death by the kindness of a friend, who had placed others in their room at the time when they were to have been executed. He came into the Isle of *Crete*, where all the *Jews* owned him to be the Son of *Herod*, and furnished him with money to provide an equipage, and make a journey to *Rome*. He landed at *Puzzuolo*, where the *Jews* received him with honour. *Herod's* friends, and they who had known *Alexander* most particularly, were deceived by the great resemblance which he bore to him, so that the *Jews* of *Rome* came in crowds to meet him; and he entred the City with a train that might become a King.

Augustus was the only one who was not deluded; the air of this Man, and his hands, which had been hardened by labour, discovered to him that he was an Impostor. He first of all asked him what was become of his Brother *Aristobulus*, and why he did not come to *Rome*, to share either in his good or bad fortune. He answered, that he was in the Isle of *Cyprus*; that he was left behind there, because they would not both expose themselves to the dangers of the sea; and that if any misfortune should befall one of them, the other might be preserved. *Augustus* putting on a serious air, took this young Man aside, and said to him, *If you will declare the truth to me, I promise to dismiss you without taking away your life. Tell me then who you are, and who has engaged you to play the counterfeit in this manner; for you are not of an age to form an intrigue of this nature of your self.* The young Man being unable to persist longer in this falshood before the Emperor, confessed the whole cheat to him; and *Augustus*, not to violate the promise he had made, sent him to the Gallies, because he was a corpulent and robust Fellow; and put the person to death who had persuaded him to act this part. This happened some time after the death of *Herod*, in the year of the world 4001, of J. C. 1. and three years before the vulgar Æra.

IX. ALEXANDER, the Son of *Phasael* and *Salampso*, *Herod's* Sister. *Joseph. Antiq. l. 17. c. 7. p. 628. a.*

X. ALEXANDER, the Son of *Alexander* the Son of *Herod*, and *Glaphyra* Daughter to the King of *Cappadocia*. *Joseph. Antiq. l. 17. c. 17. p. 628. e.*

XI. ALEXANDER, the Son of *Tigranes*, and Grandson of *Alexander* who was put to death by *Herod*. He married *Jotape* the Daughter of *Antiochus* King of *Comagena*. *Joseph. Antiq. l. 17. c. 7.*

XII. ALEXANDER, a *Jew* of *Cyrene*, was accused by Ruffians before *Catulus* Governour of this Province, and by him put to death[u], about the year of J. C. 73.

XIII. ALEXANDER, the Son of *Simon* the *Cyrenian*, and Brother of *Rufus*, who assisted our Saviour in carrying his Cross, as he was going to Mount *Calvary*.

XIV. ALEXANDER LYSIMACHUS, Alabarch of *Alexandria*, and Brother to *Philo* the *Jew*. Some believe that this was he who was in company with the Priests, when the Apostles were carried before the Senate to give an account of their doctrine and conduct. This *Alexander* was the Acts iv. 6.
wealthiest *Jew* of his time. He made In the
rich presents to the Temple, and was the year of
Father of *Tiberius Alexander*, who re- J. C. 34.
nounced the Religion of the *Jews*, and turned Pagan[x]. *Alexander Lysimachus* had the management of the Empress *Antonia's* affairs. *Caligula* put him in prison; and he was not set at liberty till the reign of *Claudius*, *Caligula's* Successor[y].

XV. ALEXANDER, a *Jew* of *Ephesus*, who addressed himself to the Rabble that had mutinied against St. *Paul*, and endeavoured to appease them. But when he Acts xix.
appeared in the Assembly, and was known 33.
to be a *Jew*, the *Ephesians* began to cry In the year of
more loudly, *Great is the* Diana *of the E-* J. C. 57.
phesians. It is not known whether this *Alexander* were for or against S. *Paul*, whether he were a *Jew*, or a *Jew* converted to *Christianity*.

XVI. ALEXANDER, an Artificer in Copper, spoken of by St. *Paul* to *Timothy*. 1 Tim. i.
The 19, 20.

[s] Joseph. Antiq. l. 17. c. 15. [t] Joseph. Antiq. l. 17. c. 14. [u] Joseph. de Bello, l. 7. c. 38.
[x] Joseph. Antiq. l. 20. c. 3. [y] Antiq. l. 19. c. 4.

The holy Apostle excommunicated him and *Hymenæus*, because they had blasphemed against the truth.

I. ALEXANDRA, otherwise *Salome*, (for *Salome* in *Hebrew*[w] signifies much the same thing as *Alexandra* in *Greek*; and in like manner *Alexandra* is in *Greek* the same as *Salome* in *Hebrew*. In the latter times of the *Hebrew* Commonwealth, almost all the *Jews* had two names; one *Greek*, the other *Hebrew* or *Syriac*.) *Alexandra* was first of all Wife to *Aristobulus*, sirnamed *Philellen*, or a friend to the *Greeks*, by whom she had no Children. She afterwards married *Alexander Jannæus*, Brother to *Aristobulus* her first Husband, and of whom we have spoken at large under the Article of ALEXANDER JANNÆUS. She lived seven and twenty years with this second Husband; and when she saw him ready to expire before the Castle of *Ragaba*, which he was then besieging, she represented to him the sad condition which she and her Children would be left in, because the *Jews* had always, and almost unanimously, opposed him[x].

Alexander answered her, that in the first place she should conceal his death from the Soldiers, till *Ragaba* was taken; secondly, that when she came to *Jerusalem* she should send for the principal *Pharisees*, whose power was very great among the *Jews*, whether they had a mind to make those odious whom they hated, or to recommend them to the esteem and friendship of the people. When therefore they are come, says he, shew them my body, and tell them that you leave it absolutely to their disposal; that they may throw it into the common Sewer, if they please, without burial, and abuse it every way that they can think on, in revenge for the little consideration I have had for them. You must add, that you resolve to do nothing without their approbation and advice, in the government of the Kingdom. If you behave yourself in this manner, you may assure your self that they will perform all funeral honours for me, in a more splendid manner than you would do your self, and that they will be so pleased with the deference you will pay them, as to let you govern in peace.

In the year of the World 3926 before J. C. 74 before the vulgar Æra 78.

Alexandra followed the advice her Husband gave her[y], and the *Pharisees*, who were won by these marks of respect which the Queen shewed them, began publickly to praise the King as a Prince who had governed with great justice; that he deserved all imaginable honours from the People, and to have his funeral performed in the most magnificent manner. The people were easily perswaded to be of the *Pharisees* opinion, and never was any Prince buried in a more pompous manner than King *Alexander Jannæus*. This Prince, when he died, left two Sons, *Hircanus* and *Aristobulus*, and gave the Regency of the Kingdom to the Queen *Alexandra*. Thus she governed peaceably and happily; because she always seemed to disapprove whatever her Husband had done against the People. As for the rest, she had no more properly than the title of Queen, the *Pharisees* in reality governing in her name. Some affairs of consequence notwithstanding she would undertake without their direction, and kept a good number of Soldiers in her pay, so that she was formidable to all her neighbours, and obliged them to give her Hostages.

Under her government the whole Country enjoyed peace; no enemy from abroad disturbed the tranquillity of the People. The *Pharisees* were the only persons that caused any disturbance, by demanding of the Queen that she would revenge the death of eight hundred Men, who had been crucified by King *Alexander Jannæus*, and would deliver up those who had promoted this act of inhumanity. They first of all ordered one *Diogenes* to be dispatched, and after him another; so that none of *Alexander*'s friends could be secure of their lives. At last the principal Persons about Court, and they who had served in the late King's armies, came to the Palace with *Aristobulus* at their head, and shewing sufficiently by their air that what had passed was no way agreeable to them, they demanded of the Queen, that if there was no consideration to be had for their old services, she would at least permit them to retire, and to secure their lives from the vexations of the *Pharisees*.

In the Year of the World 3933 before J. C. 67 before the vulgar Æra 71.

Aristobulus, the Son of *Alexandra*, expressed his dissatisfaction more than all the rest, and spoke to his Mother with a great deal of vehemence. The Queen not knowing what else to resolve on, distributed these old Officers in the several Fortresses of the Country, but put none of them into the Castles of *Hircanium*, *Alexandrium*, and *Macherus*, whither she had removed every thing valuable that she had.

In the Year of the World 3934 before J. C. 66, before the vulgar Æra 70.

Some time after *Alexandra* sent her Son *Aristobulus* towards *Damascus*, with troops against *Ptolemy Mennæus*, who very much incommoded this City. But *Aristobulus* returned without having done any thing that was memorable. After this, *Tigranes* coming to besiege *Ptolemais*, *Alexandra* sent Ambassadors to him with great presents, desiring him not to undertake any thing against her dominions. *Tigranes* received the Ambassadors very well, promised to have regard to the Queen's

w שלמה pacifica, felix. x Ἀλεξάνδρα may signify one who assists men, or one who protects them against the violence of other men. x Antiq. l. xiii. c. 23. y Ibid. c. 24.

Queen's requeſt, and was ſoon after obliged to return into *Armenia* to oppoſe *Lucullus*, who was ravaging it.

At laſt Queen *Alexandra* falling dangerouſly ill, *Ariſtobulus* her Son thought it not convenient to defer any longer the execution of a deſign which he had formed a great while ſince. He went out by night, attended only with one Servant, and viſited all the Caſtles where his Father's friends commanded, in order to make himſelf Maſter of them, and prevent the *Phariſees*, leſt they ſhould ſeize upon the Government. The next day, as ſoon as it was light, and it was known that *Ariſtobulus* was abſent, the Queen ſuſpected that he was gone upon ſome enterprize, and was confirmed in her opinion, when Couriers came one after another, to inform her that the Fortreſſes had for the moſt part ſurrendred one after another to *Ariſtobulus*.

This news threw her into great conſternation; orders were given for ſeizing the Wife and Children of *Ariſtobulus*, whom he had left at *Jeruſalem*, and they were kept in the Fortreſs which was adjoining to the Temple. In the mean time *Ariſtobulus* immediately got poſſeſſion of two and twenty places of ſtrength, and ſaw himſelf ſoon at the head of a great number of Troops which came in voluntarily to ſerve him. *Hircanus* his Brother, and the principal perſons of the Nation, came to the Queen, and deſired her to put things into ſome order; but her indiſpoſition would no longer give her leave to think of war. She died ſoon after, at the age of ſeventy three, after ſhe had been nine years Regent. In the year of the World 3935. before J. C. 65. before the vulgar Æra 69.

II. Alexandra, the Daughter of *Ariſtobulus*, and Wife of *Philippion* [a], the Son of *Ptolemy Mennæus*, Prince of *Chalcis*, a Province ſituated between *Libanus* and *Antilibanus*. *Ptolemy* himſelf falling in love with *Alexandra*, killed *Philippion*, and married his Widow.

III. Alexandra, Daughter of the High-Prieſt *Hircanus*, and Wife to *Alexander* the Son of *Ariſtobulus*, which *Ariſtobulus* was Brother to the High Prieſt *Hircanus*, and the Son of *Alexander Jannæus*, King of the *Jews*. The *Alexandra* of whom we are ſpeaking, was the Mother of *Mariamne*, *Herod* the Great's Wife, and of *Ariſtobulus* who was inveſted with the High-Prieſthood, but enjoyed it a year only, *Herod* having procured him to be drowned in a bath at *Jericho* [b].

Herod having put to death the High-Prieſt *Hircanus*, ſent for a Prieſt called *Ananel*, from *Babylon*, on whom he conferr'd the High-Prieſthood. *Alexandra* was ſo provoked at it, that ſhe wrote to *Cleopatra*, the Wife or Miſtreſs of *Antony*, whom ſhe intreated to aſk of *Antony* the Pontificate for her Son *Ariſtobulus*, Brother to *Mariamne*, and Grandſon to *Hircanus* [c]. *Antony* having heard much of *Mariamne*'s extreme beauty, and of *Ariſtobulus*, deſired *Herod* by letter to ſend *Ariſtobulus* to him. *Herod* excuſed himſelf, and being over-powered by the ſollicitations of his Wife *Mariamne*, he gave the High-Prieſthood to *Ariſtobulus* his Brother-in-law; but, as we have ſaid, he knew well how to get rid of him very ſoon; in the mean while he complained mightily of *Alexandra*, who had addreſſed her ſelf to *Antony* for this favour. He commanded her to continue in the Palace, and not to intermeddle in affairs of any kind. The King had her narrowly obſerved, ſo that ſhe could neither do nor ſay any thing, but what was immediately reported to him.

In the year of the World 3968. before J. C. 32. before the vulgar Æra 36.

Alexandra inraged to ſee herſelf reduced thus to a kind of Captivity, wrote to *Cleopatra*, and complain'd of it [d]. *Cleopatra* ſent her word, that ſhe ſhould endeavour by all means to retire with her Son *Ariſtobulus* into *Egypt*; and that ſhe would very readily receive them. *Alexandra* therefore took care to have two Biers or Coffins provided, one for her ſelf, the other for her Son; ſhe gave orders for the carrying theſe two Coffins to a Veſſel which waited for them at ſea. But one of *Alexandra*'s Slaves diſcovered this intrigue to *Herod*, who gave directions for ſeizing both her and her Son, at the very inſtant when they were conveying them away in the manner which ſhe had projected. However, he did not treat her ill on this account, apprehending the reſentment of *Cleopatra*, and that ſhe might in return do him ſome ill office with *Mark Antony*.

In the year of the World 3969. before J. C. 31. before the vulgar Æra 35.

After that *Herod* had procured the death of *Ariſtobulus*, *Alexandra*'s Son, this Princeſs pretended to believe, that it was purely accidental, waiting in the mean while for a fair opportunity of taking her revenge [e]. She wrote an account to *Cleopatra* of what had paſſed, and the danger ſhe was in every day of loſing her life. *Cleopatra* was touched with her misfortune, and never ceaſed importuning *Antony* to revenge the death of this young Prince, till ſhe had prevailed with him to ſend to *Herod*, and order him to appear before him, and clear himſelf of the crime he was accuſed of. *Herod* went, but ſo wrought upon *Antony* by his preſents, that he wou'd no longer hearken to *Cleopatra*, and declared, that *Herod* being King of the *Jews*, was accountable to no man for his actions.

In the year of the World 3970. before J. C. 30. before the vulgar Æra 34.

In

[a] Antiq. l. 14. c. 15. [b] Ibid. l. 15. c. 3. [c] Ibid. c. 2. [d] Ibid. c. 3. [e] Ibid. c. 4.

In the mean time a report was ſpread, that *Antony* had put *Herod* to death; whereupon *Alexandra* ſollicited *Joſeph*, *Herod's* Uncle, who governed in the abſence of this Prince, that ſhe and *Mariamne* might be carried to the *Roman* Legions, that if any diſturbance ſhould happen, they might be ſecure. But this deſign was not executed, becauſe they received letters at the ſame time from *Herod*, which contradicted the rumour that had gone abroad. And when this Prince returned to *Jeruſalem*, being informed of all that had paſſed by his Siſter *Salome*, he ordered *Alexandra* to be cloſe confined, and put in fetters.

In the Year of the World 3976. before J. C. 24. before the vulg. Æra 28.

Herod having put to death *Mariamne*, for reaſons which will be mentioned in another place, her Mother *Alexandra* fearing the ſame fate[f], pretended to condemn her Daughter's conduct, and to approve of her death. When ſhe was led to the place of execution, *Alexandra* loaded her with abuſive language, and would have flown at her and torn her hair; which all who were ſpectators of her behaviour looked upon as inſtances of folly and baſeneſs that deſerved contempt. The grief which *Herod* conceived at the death of *Mariamne* was the cauſe of an indiſpoſition that had reduced him very low; and *Alexandra* thinking he was at the laſt extremities, ſollicited the Governours of the two Forts in *Jeruſalem* to put them both into her hands, and ſecure them for *Herod's* Children by *Mariamne*, to prevent others, if the King ſhould die, from getting them into their poſſeſſion. The Governours, who did not love *Alexandra*, gave immediate intelligence to *Herod* of what was doing; and he, without any delay, gave orders for diſpatching her, which were as ſoon executed; in the year of the World 3976. before J. C. 24. before the vulgar Æra 28.

IV. ALEXANDRA, the Daughter of *Phaſael*, *Herod* the Great's Brother. She married *Timias*, one of the moſt powerful Men in the Iſle of *Cyprus*, and died without Children[g].

ALEXANDRIA, a celebrated City in *Egypt*, built by *Alexander* the Great, in the year of the World 3673. before J. C. 327. or 331 before the vulgar Æra. It is ſituated between the *Mediterranean* and the Lake *Mæris*[h]. There was before a village called *Rachotis*, at the neareſt place to this port. *Dinocrates* the celebrated Architect drew the plan of it, and gave the dimenſions of it. The City of *Alexandria* is pretty often to be met with in the *Latin* text of thoſe books of the Old Teſtament which were written before the reign of *Alexander*. But this name is no where in the original *Hebrew*; we read there of *No-Ammon* *, which is probably the City of *Dioſpolis* in the *Delta*, between *Buſiris* to the South, and *Mendeſa* to the North.

Nahum iii. 8. Jer. xlv. 25. Ezek. xxx. 14, 15, 16.

The *Arabians* inform us that *Alexandria* was called *Caiſſoun*, before *Alexander* the Great rebuilt or enlarged it[i]. *Dinocrates* who prepared the plan of it, was the ſame Architect who rebuilt the Temple of *Diana* of *Epheſus*, which had been burnt by *Eroſtratus*. He had the direction of the work of this new City; but that it might be carried on with more diligence, *Alexander* appointed *Cleomenes*, one of his Captains, to be the Surveyor[k]. *Cleomenes* was of *Naucratis* in *Egypt*. *Juſtin* calls him the founder of *Alexandria*, as having contributed a great deal to the improvement of it[l]. *Aridæus*, *Alexander's* Brother, was charged with the care of carrying the body of this Prince from *Babylon* to *Alexandria*. He employed two years in making preparations for the removal of it, the pomp whereof is deſcribed to us by *Diodorus Siculus*. There had been a prophecy current, intimating that the place where *Alexander* ſhould be buried ſhould be proſperous and flouriſhing: The Governours therefore of the ſeveral Towns and Provinces diſputed among themſelves who ſhould have the honour and advantage of poſſeſſing his Body. There was a propoſal for the conveying it to *Aigui* in *Macedonia*, where generally the Kings of this Country were buried; but *Egypt* carried it. His body therefore was depoſited firſt of all at *Memphis*, and afterwards was removed to *Alexandria*. It is ſaid[m] to have been laid in a coffin of gold, and to have been embalmed in honey.

Alexandria belonged ſucceſſively to the *Greeks* and *Romans*, then to the *Greeks* again, till it fell under the dominion of the *Arabians*, while *Omar* III. *Mahomet's* Succeſſor was *Caliph*. The happy ſituation of this City between the *Mediterranean* and the Red Sea, and upon the river *Nile*, drew thither the Commerce of the Eaſt and Weſt, and made it in a very little time one of the moſt flouriſhing Cities in the world. When the *Arabians* took it, there were four thouſand Palaces ſtill ſtanding in it[n], four thouſand Bagnios, forty thouſand *Jews* paying tribute, four hundred ſquares, and twelve thouſand perſons who ſold herbs and fruits. This City,

[f] Joſeph. Antiq. l. 15. c. 11. [g] Ibid. l. 18. c. 7. [h] Arrian. l. 3. Strabo l. 17. Pauſan. in Eliacis. [i] D'Herbelot. Bibl. Orient. p. 320. [k] Arrian. Quint. Curt. &c. [l] Juſtin l. 13. c. 4. [m] Said Sil. Batrik. [n] Bibl. Orient. p. 320.

* *See a particular account of this place, and a deſcription of the* Delta, *under their reſpective Articles in this Dictionary.*

City, which was formerly so rich and powerful, is no more than a village without any thing remarkable in it besides its ruins, and the remains of its past grandeur [n]. The *Egyptians* or *Kopts* call it generally *Rachot*, this being, as we have observed, the name of the old village in the room whereof it was built. See hereafter the titles NO-AMMON and THEBES.

The *Christians* still at this day reverence the Churches of *Alexandria* dedicated to St. *Mark* and St. *Catherine*; one is celebrated for the tomb of this Evangelist, whose body was carried away by the *Venetians*. There is a picture in it which, according to the tradition of the *Kopts*, who are the possessors of this Church, was painted by St. *Luke*. It represents the Archangel St. *Michael*, at a little more than half his length, with a sword in his hand. The other Church is famous for the martyrdom of St. *Catherine*, which she suffer'd for the sake of *Jesus Christ* in the reign of *Maximian*.

Another thing considerable there is, the remains of *Cleopatra*'s magnificent Palace, and without the City *Pompey*'s Pillar is very much admired, the shaft whereof is six fathoms high, all of one piece, of admirable Granite [o]. It is the finest column that is any where to be seen.

After the death of *Alexander the Great*, *Ptolemy*, firnamed *Soter*, who had been Captain of the guards to this Emperor, had his bones conveyed to *Alexandria*, and made this City the capital of his Kingdom. The *Ptolemy's* his successors reigned there for two hundred and ninety three years. The Commonwealth of the *Jews* had great correspondence with the Kings of *Egypt*, who succeeded *Alexander*, and reigned in *Alexandria*. Here is a list of these Princes.

Alexander the Great died in the year of the world 3681, before J.C. 319, before the vulgar Æra 323.

Ptolemy, the Son of *Lagus*, firnamed *Soter*, reigned thirty nine years, and died in 3720.

Ptolemy Philadelphus reigned thirty nine years, and died in 3758.

Ptolemy Euergetes reigned twenty five years, and died in 3783.

Ptolemy Philopator reigned seventeen years, and died in 3800.

Ptolemy Epiphanes reigned twenty four years, and died in 3824.

Ptolemy Philometor reigned thirty seven years, and died in 3861.

Ptolemy Euergetes or *Physcon*, reigned fifty three years, part with his Brother *Philometer*, part alone. He died in 3888.

Ptolemy Lathyrus reigned thirty six years six months. He died in 3913.

Cleopatra, the Daughter of *Lathyrus*, and Wife of *Alexander* I. reigned six months.

Alexander I. the Nephew of *Lathyrus*, was established in 3924, and died in 3943. See *Usher* under the year 3924.

Alexander II. the Son of *Alexander* I. was dispossess'd by the *Alexandrians* in 3939.

Ptolemy Nothus, or *Auletes*, the Son of *Lathyrus*, reigned thirteen years, and died in 3953.

Ptolemy, firnamed *Dionysius* or *Bacchus*, reigned three years eight months, and died in 3757.

Cleopatra reigned from 3957, and killed herself in 3974. The City of *Alexandria* * received the light of the Gospel, by the ministry of St. *Mark*, the Disciple of St. *Peter*, about the year of J. C. 59 or 60. He suffer'd martyrdom there towards the year 68, and was succeeded by *Anian*, whom he had converted in his first voyage to this City.

ALEXANDRIUM, a Castle built by *Alexander Jannæus*, King of the *Jews*, upon the top of a Mountain near *Corea* [p]. We do not know distinctly where *Corea* was, but we know that it was the principal City of *Judæa*, on the side of *Samaria*, in the way to *Jericho*, towards the frontiers of *Ephraim* and *Benjamin* [q]. *Gabinius* demolished the Castle of *Alexandrium* [r], but *Herod* rebuilt it [s]. The Princes of *Alexander Jannæus*'s family were for the most part buried there. Thither *Herod* order'd the bodies of his Sons *Alexander* and *Aristobulus* to be carried, who had been put to death by his directions at *Sebaste*, otherwise called *Samaria* [t].

ALEXAS, the third Husband of *Salome*, Sister to *Herod the Great*. *Alexas* and *Salome* were the Persons to whom *Herod the Great* sent orders for executing those *Jews* of the first rank whom he had confin'd in the Hippodrom at *Jericho*, as soon as he expired; that all *Judæa* being afflicted at the death of so many Persons of quality, might appear at least to be then mourning for their King. But *Alexas*, instead of obeying such cruel orders, set them all at liberty as soon as the King's eyes were closed; whereby he procured the esteem and friendship of all the *Jews* [u], in the year of the World 4000, of J. C. 1, before the vulgar Æra 5.

ALIAN,

[n] Thevenot. p. 1. l. 2. c. 1, 2. [o] Granite is a stone which some pretend the Ancients had the secret of dissolving. [p] Antiq. l. xiii. c. 24. xvi. 2. xiv. 6 & 10. [q] See Joseph. l. 5. de Bello, c. 4. & Antiq. l. 14. c. 6. [r] Antiq. l. 14. c. 10. [s] Ibid. l. 14. c. 27. [t] Ibid. l. 16. c. ult. [u] Ibid. l. 17. c. 10.

* *The* Jews *were very numerous in this City; here they had several fine Synagogues, and were permitted to have a particular Magistrate of their own nation, to decide matters in dispute among them, according to their own laws. The* Alexandrian Jews *had likewise a Synagogue at* Jerusalem, *where there was an Academy for the instruction of their youth in the Law and* Hebrew *language: And the History of the Acts informs us, that the* Jews *of this Synagogue were some of the warmest opposers of St.* Stephen.

ALIAN, the eldest Son of *Shobal*, the Son of *Seir*, 1 *Chr*. i. 40.

ALLEGORY, is a figure in discourse which we are then said to use when we make the terms which are peculiar to one thing to signify another. It is a *Metaphor* continued and pursued: For example, when the Prophets represent the *Jews* under the Allegory of a Vine, planted, cultivated and watered by the hand of God, and which instead of producing good fruit, brings forth verjuice or sour grapes; and so of others.

Allegories * are very frequent in Scripture, as well as Metaphors, Parables, Similitudes, and Comparisons. The *Jews*, says St. *Jerom* [w], and in general the People of *Syria* and *Palestine*, were fond of this sort of figurative discourse, and made use of it in almost every thing they said. One principal business of a Commentator is, to distinguish between the allegorical and literal meaning of any passage, and to reduce the allegorical to the literal sense. The antient *Jews*, as the *Therapeutæ* [x], the author of the book of *Wisdom* [y], *Josephus* [z], and *Philo* [a], and in imitation of them, the generality of the old Fathers, turned even the historical passages of the Scripture into Allegories, and such places where the literal sense is most clear. These allegorical explanations may edify indeed, but they are good for little else: They cannot regularly be produced as proofs of any thing, unless where *Jesus Christ* or his Apostles have made use of them as such. See hereafter this title, the *Sense of Scripture*.

הללו־יה, Hallelu-iah. **ALLELUIA**, or *Hallelu-iah*, that is say, *praise the Lord*. This word is to be met with, either at the beginning or the end of some Psalms [b]. *Alleluia* was sung upon solemn days of rejoicing. *Per vicos ejus (Jerusalem) alleluia cantabitur*, says
Tob. xiii. 12. *Tobit*, speaking of the rebuilding of *Jerusalem*. St. *John* in the *Revelations* says,
Rev. xix. 1, 3, 4, 6. that he heard a great voice of much people in Heaven, who said *Alleluia*; and the four and twenty Elders and the four beasts fell down and worshipped God that sat on the throne, saying *Alleluia*.

This hymn of joy and praises was transferr'd from the Synagogue to the Church. At the Funeral of *Fabiola* several Psalms were sung with loud *Alleluia's*, says St. *Jerom* [c]. The Monks of *Palestine* were awaken'd at their midnight watchings with the singing of *Alleluia's* [d]. So much energy has been observ'd in this term, that it has been thought proper to preserve it, without translating it either into *Greek* or *Latin*, for fear of impairing the genius and softness of it. The Church has for many ages prohibited the use of it in times of penance, and in the ceremonies of mourning. It is not repeated in *Lent*, nor in the obsequies of the dead. Notwithstanding in the mass for the dead, according to the *Mosarabick* ritual, at the *Introit* they sing, *Tu es portio mea, Domine, alleluia; in terra viventium, alleluia, alleluia*. In the life of S. *Radegonde* it is said, that at her Funeral solemnities, instead of *Alleluia* nothing was heard but sighs, which intimates that *Alleluia* was sometimes used on these occasions, as we see above at the Funeral of *Fabiola*; but in matters of discipline and mere custom, such as this is, ceremonies never have been uniform and universal.

ALLON, of the Tribe of *Simeon*, the Son of *Jedaiah*, and the Father of *Shiphi*. 1 Chr. iv. 37.

ALLOPHYLI, is a *Greek* term, which signifies properly *Strangers*; but it is generally taken in the Old Testament to signify *Philistines*. Ἀλλόφυλοι פלשתים, Philistiim.

ALLUSH, or *Alush*. The *Israelites* being in the Wilderness of *Shur*, departed from *Dophkah*, and went to *Allush*: From thence Numb. xxxiii. 13. they proceeded to *Rephidim*. In the book of *Judith Chellus* or *Chalus*, and *Kades*, Judith i. 9. in Græco. are set down as two places pretty near each other. *Eusebius* and St. *Jerom* fix *Allush* in *Idumea*, towards the Country about *Gabala*, that is to say, about *Petra*, the capital of *Arabia Petræa*; for according to *Eusebius* and St. *Jerom*, the *Gabalene* is near *Petra* [e]. *Allush* is called likewise *Eluza* or *Chaluza*. In the accounts of the Empire, it is situated in the third *Palestine*, and by *Ptolemy* among the Cities of *Idumæa*. The *Jerusalem Targum* upon *Genesis* xxv. 18. and upon *Exodus* xvi. 22. translates the desart of *Seir* by *Allush*.

ALMAH. This *Hebrew* word signifies properly a Virgin, a young Person unacquainted with Man, one who is not married. עלמה, Halma. In this sense we meet with it in the famous passage of *Isaiah*; the words whereof are these, *Behold a Virgin shall conceive and bear a Son*. Isaiah vii. 14. The *Hebrews* have no term that more properly signifies a Virgin than *Almah*; but it must be confessed without

[w] Hieronym. in Matth. xviii. [x] Philo de vita contemplativa, p. 901. [y] Wisd. xviii. 24. & alibi sæpius. [z] Joseph. Procemio in lib. Antiquit. ad finem. [a] Photius Cod. 105. [b] See St. *Jerom*, or the Author printed under his name, upon *Psalm* cv. [c] Hieronym. in obit. Fabiolæ. [d] Idem in Epitaphio Paulæ. [e] Euseb. & Hieron. in onomastico, voce Idumæa, & in Masaris, & in Allud vel Allus.

* *The old Philosophers and Poets were used to explain things generally in an allegorical way:* Pythagoras *instructed his Disciples in this symbolical manner, believing it to be the most proper method of explaining Religion, and that it was an help to Memory.* Euclid *of* Megara *did indeed forbid the use of Allegories and Emblems, as fit only to render things obscure: And* Socrates *taught in a manner the most natural and simple, excepting those Ironies which he sometimes interspersed in his Discourses. But the Philosophers for the most part were excessively fond of Allegories and mystical Theology, and the* Christian *Writers of the most early Ages in this particular too much resemble them.*

without lessening however the certainty of *Isaiah*'s Prophecy, that sometimes by mistake any young woman whatsoever, whether a Virgin or not, is called *Almah*[f]. In like manner in *Latin* the name of *Virgo* is sometimes given to a young woman who has not her virginity. See our Dissertation before the Prophecy of *Isaiah* upon this passage of the Prophet, *Ecce virgo*, &c. vii. 14. St. *Jerom* in his Comment on it remarks, that the Prophet declined making use of the word *Bethulah*, which signifies a young Woman or young Person, but employed the term *Alma*, which denotes a Virgin who was never seen by Man. This is the proper signification of the word *Alma*[g], which is derived from a root that signifies *to conceal*. It is very well known that young Women in the East do not appear in publick, but are shut up in their houses, and their Mothers apartment, like Nuns[h]. The *Chaldee* Paraphrast and the Septuagint[i] translate *Alma* Virgin; *Akiba*[k] the famous Rabbin, a great enemy to *Christ* and *Christians*, who lived in the second Century, understands it thus. The Apostles and Evangelists, and the *Jews* of our Saviour's time, explained it in the same sense, and expected a Messiah born of a Virgin. *Mahomet* and all his followers acknowledge the Virginity of the blessed Mother of our Lord.

ALMON, a City belonging to the Tribe of *Benjamin*, *Josh.* xxi. 18. It is probably the same as *Alemeth*, whereof we have already said something. It was given to the Priests of *Aaron*'s family, 1 *Chr.* vi. 60.

ALMOND-TREE, a sort of tree whereof there is often mention in the Scripture. The *Hebrews* call it *Shaked*, from a root, which signifies to *watch*, because the Almond tree is one of the first trees that blossoms in the Spring. The Lord intending to declare to *Jeremiah* that he was ready to display his wrath against his People, shewed him the branch of an Almond tree: *Quid tu vides Jeremia? virgam vigilantem ego video.* Instead of *virgam vigilantem*, the *Hebrew* reads, *a rod of an Almond tree.*

(Margin: שקד Amygdalus. — Jer. i. 11.)

Aaron's Rod, which bore blossoms and fruit in the Wilderness, was also of the wood of the an Almond tree. The Author of *Ecclesiastes*, expressing in an enigmatical manner, that an old Man's hair will grow white, says, that the *Almond-tree shall flourish.* This tree blows white and very early. It is said in *Genesis*, that *Jacob* fixed rods of the Almond-tree before the places where his flocks came to drink: But the *Hebrew* instead of *Almond-tree* signifies *Hazel*, *Luz*.

(Margin: Numb. xvii. 8. — Eccl. xii. 5. — Genes. xxx. 37. לוז Luz.)

ALMUGIM, a certain kind of wood mentioned in the first book of Kings, Ch. x. 11. which in the Vulgate[l] is translated *ligna thyina*, and in the Septuagint *wrought wood.* The Rabbins generally render it *Coral*, others *Ebony*, *Brazil*, or *Pine*. It certainly is not Coral, for Coral is not proper to make musical instruments of, nor to be used in rails, or in a staircase, which were the uses that the Scripture tells us this wood *Almugim* was put to. The Pine-tree is too common in *Judæa* and the neighbouring country to go in search for it as far as *Ophir*. The word *Thyinum* is that of the Citron-tree, known to the Ancients, and very much esteemed for its sweet odour and great beauty[m]. It came from *Mauritania*.

We are of opinion that by the word *Almugim* or *Algumim*, or simply *Gummim*, taking *al* for a kind of article, may be understood oily and gummy sorts of wood, and particularly the tree which produces Gum *Ammoniac* or Gum *Arabic*. It is said that the Gum *Ammoniac* proceeds from a tree resembling that which bears Myrrh; and that the Gum of *Arabia* comes from the black *Acacia*, which we take to be the same as the *Shittim* wood, whereof there is such frequent mention in *Moses*. If this were so, *Solomon's Almugim* and *Moses*'s *Shittim* would be the same wood. See our Comment upon 1 *Kings* x. 11. and what we have to say on the article SHITTIM.

ALOES, a sort of tree which comes from the *Indies*, of about eight or ten foot high. At the head of it is a large bunch of leaves, which are thick and indented, broad at bottom, but growing narrower toward the point, and about four foot in length. The blossom of it is red intermixed with yellow, and double like a pink. From this blossom comes fruit, round like a large pea, white and red. The juice of these leaves is drawn out by cutting them with a knife, and so receiving it in bottles.

The Eastern Geographers all tell us, that the wood of Aloes, the smell whereof is exquisite, is to be found only in those Provinces of the *Indies* which are comprehended in the first climate; that the most excellent of all is that which grows in the isle of *Senf*, situated in the *Indian* sea, in the way to *China*[n]: Others are of opinion that the wood of Aloes which is produced in the isle of *Comar*, or at Cape *Comorin*, is the best of all; and that it was

[f] See Prov. xxx. 19. Viam viri in adolescentula. Heb. בעלמה [g] Hieronym. in Isai. Ergo Alma non solum puella, sed cum Ἐπιτάσει, virgo abscondita & secreta quæ nunquam virorum patuerit aspectibus. [h] Vide Philon. l. contra Flac. & de speial. leg. [i] עלמה ἡ παρθένος. [k] In Gemar. [l] אלמגים Almugim, 2 Chr. xi. 7. אלגומים Algumim. LXX. Ξύλα πεύκινα, vulg. Ligna pinea 3 Reg. x. 11. Ξύλα πελεκητά. LXX. Ligna dolata. [m] Plin. l. 13. c. 16. [n] Bibl. Orient. p 913.

was of this a certain King of *India*, made a present weighing ten quintals, to *Noufchirwan*, and that as it was applied to the fire, it melted and burnt like wax. A great deal of this wood is brought likewise from the islands of *Sumatra* and *Ceilan*. So much for the wood of Aloes.

Some Interpreters are of opinion that (Numb. xxiv. 6.) the *Hebrew Ahalim* signifies the Aloes-tree. The Vulgate reads, *Ut tabernacula quæ fixit Dominus*, as the tents which the Lord hath spread; but the *Hebrew* may be translated thus; *As the Ahalims which the Lord hath planted.* (כאהלים נטה יהוה) The Septuagint and St. *Jerom* sometimes translate *Ahalim Stacte* or *Aloe*; but as the Aloes taken for a tree is not common in *Arabia*, or the neighbouring countries, others translate *Ahalim Santal*; but the Santal-tree was unknown to the Antients, and the Moderns who speak of it say it comes from the *Indies*. The Aloes of *Syria*, *Rhodes*, and *Candia*, called *Aspalathus*, is known to be a shrub full of thorns, the wood whereof is made use of by Perfumers, after they have taken off the bark, to give a consistency to their perfumes, which without it would be too liquid. See *Prov.* vii. 17. and *Cant.* iv. 14. for the signification of *Ahalim*.

2. Aloes, consider'd as a Plant or Herb, is a Plant, the leaves whereof are about two inches thick, prickly and chamfer'd; in the middle there rises a stem, wherein there is a white kernel, extremely light, and almost round. There are Aloes to be found at present in several places in *France*. There is a very bitter juice extracted out of this Plant, which preserves dead bodies from putrefaction. They say, but this is mere fable, that Aloes never flowers but once in a hundred years, and that as its flower opens it makes a great noise. There have been several seen blowing in the Royal Garden at *Paris*, and without making any sensible noise. It is very probable that this Plant is the only true Aloes, for what is said of the wood of Aloes is by many learned Men thought fabulous.

From this Plant is extracted the drug called *Aloes*, which is a very bitter liquor made use of in embalming, to secure bodies from putrefaction. *Nicodemus* bought about an hundred pounds of Myrrh and Aloes to embalm the body of *Jesus Christ*. (John xix. 39.) In the *Proverbs* the debauch'd Woman (Prov. vii. 17.) says, that she had perfum'd her bed with Myrrh, Aloes, and Cinnamon; and the (Cant. iv. 14.) Spouse in the *Canticles*, that Myrrh, Aloes, and all manner of perfumes, are to be found in the garden of her beloved. The *Hebrew* text in these places reads *Ahalim*, which the Rabbins interpret *Santal*, and which is an aromatick wood; but the generality understand by it either the Aloes we have been just now speaking of, or another Aloes of *Syria*, which we have said something of in the article preceding this.

The *Arabians* call the Aloes that are taken for a Plant *Sabr*[o]. They believe that of all the several species of Aloes, that which grows in the island of *Socotorah* is the most excellent; that *Alexander the Great* transplanted the inhabitants of this island into *Arabia* and *Ethiopia*, and settled *Macedonians* in their room, to cultivate Aloes; the People of *Socotorah* gather the leaves of this Plant in the month of *July*, and boil them in great Chaldrons to extract the juice out of them, which they put into bottles, and expose them to the Sun during the dog days.

ALPHA, is the first letter of the *Greek* Alphabet, as *Aleph* is the first of the *Hebrew* Alphabet. In the *Greek* Alphabet *Alpha* stands for one, or the first [*]. For this reason God in the *Revelations* is styled *Alpha* and *Omega*, the Beginning and (Rev. i. 8.) End.

ALPHABET HEBREW. See hereafter Hebrew Letters.

1. ALPHÆUS, the Father of St. *James Minor*, first Bishop of *Jerusalem*. (Mat. x. 3.) *Alphæus* was the Husband of *Mary*, who (Luke vi. 15.) is believed to have been Sister to the holy Virgin[p]; for which reason *James* is called the *Lord's Brother*. Many are of opinion that *Cleophas* mentioned by St. *Luke*, (Luke xxiv. 18.) and *Alphæus* are the same Person, *Alphæus* being his *Greek* name, and *Cleophas* his *Hebrew* or *Syriac* name, according to the custom of this Province, where the Men generally had two names.

2. Alphæus, the Father of *Levi*, or (Mark ii. 14.) St. *Matthew*, whom the Son of God took from his office, and made an Apostle and Evangelist. We know nothing particularly of *Alphæus*, the Father of St. *Matthew*.

ALTAR. As Sacrifices offered up to God are as ancient as the world, Altars are of no less antiquity. The Scripture in some places speaks of Altars erected by the Patriarchs, without describing the form or matter of them. The Altar which *Jacob* set up at *Bethel* was nothing but the stone which had served him for a bolster. *Gideon* sacrificed upon nothing better than a stone which was before his house. The first Altars which God commanded

[o] Bibl. Orient. p. 727. *Sabr.* [p] See Bolland. ix. April. p. 811.

[*] *Thus* Martial, *in imitation of the* Greeks, *who were used to distinguish the rank of People by Letters, says,* Epig. l. 5. Ep. 26. *Quod Alpha dixi, Codre, penulatorum Te nuper, aliqua, cum jocarer in charta: Si forte bilem movit hic tibi versus Dicas licebit beta me togatorum.*

manded *Moses* to raise to him, must have Exod. xx. 24, 25. been of Earth or rough Stones; and the Lord declared to him, that if any use were made of Iron in them they would Ch. xxv. 1, 2, 3, &c. be impure. The Altar of Burnt-offerings which he caused sometime after to be made, was a kind of trunk of *Shittim* wood, hollow, and covered over with plates of Brass. See hereafter BURNT-OFFERINGS, and ALTAR OF BURNT-OFFERINGS.

The Altar which *Moses* injoined *Joshua* to build upon Mount *Hebal*, was to be of Deut. xxvii. 5. Josh. viii. 31. unpolished Stones; and it is very probable that those which were built afterwards by *Samuel*, *Saul* and *David*, were of the same structure. The Altar which *Solo-* 2 Chron. iv. 1, 2, 3. *mon* erected in the Temple, was of Brass, but filled, as is believed, with rough Stones. It was twenty cubits long, twenty wide, and ten in height. Lastly, that which was rebuilt at *Jerusalem* by *Zerubbabel*, and the other *Jews* who returned from *Babylon*, was only of rough Stones: nor was that which the *Maccabees* rebuilt any better. *Josephus* [s] says, that the Altar which in his time was in the Temple, was of rough Stones, fifteen cubits high, forty long, and as many in width.

ALTAR OF INCENSE. This was a small table of *Shittim* Wood, covered Exod. xxx. 1, 2, 3. with plates of Gold, of one cubit in length, another in width, and two in height. At the four corners of it were four kinds of horns, and all round a little border or crown over it. Every morning and evening the Priest in waiting for that week, and appointed by lot for this office, offered incense of a particular composition upon this Altar; and to this end entred with the smoaking Censer filled with fire from the Altar of Burnt-Offerings into the *Holy*, where this Altar was fixed over-against the Shew-bread Table. This was the Altar which was hidden by *Jeremiah* before the 2 Macc. ii. 5, 6. Captivity. The Priest having placed the Censer on it, retired out of the *Holy*.

III. ALTAR, or *Table*, for the Shew-Bread, was a small Table of *Shittim* Wood, Exod. xxv. 23, 24. covered with plates of Gold, having a little border round it, adorned with sculpture. It was two cubits long, one cubit wide, and one and an half in height. It was placed in the Holy. Upon this Table, every Sabbath-day, were put twelve loaves with salt and incense. See SHEW-BREAD.

IV. ALTAR OF BURNT-OFFERINGS. This was a kind of Coffer of *Shit-* Ch. xxvii. 1, 2, 3. *tim* Wood, covered with brass plates. It was five cubits square, and three in height. *Moses* placed it to the East, before the entrance of the Tabernacle, in the open air, that so the fire which was to be kept perpetually upon it, and the smoak arising from the Sacrifices which were burnt there, might not spoil the inside of the Tabernacle. At the four corners of this Altar there was an appearance as it were of four horns, covered with the same metal as the rest of the Altar. Within the depth or hollow of it was a grate of brass, on which the fire was made; thro' this fell the ashes in proportion as they increased upon the Altar, and were received below within a pan which was placed under it. At the four corners of this grate were four rings, and four chains, which kept it up at the four horns of the Altar above mentioned. As this Altar was portable, *Moses* had rings made, and fastened to the sides of it, into which were put staves of *Shittim* Wood, overlaid with brass, by the help whereof it was removed from place to place.

Such was the Altar of Burnt-Offerings belonging to the Tabernacle erected by *Moses* in the Wilderness: but in *Solomon's* Temple it was much larger. This was a kind of Cube, twenty cubits long, as many wide, and ten in height. It was covered with thick plates of brass, and filled with rough stones; on the East side there was an easy ascent leading up to it. When the *Jews* returned from the captivity of *Babylon*, they rebuilt the Altar of Burnt-Offerings after the model of *Solomon's*; but after both the Temple and Altar had been prophaned by the orders of *Antiochus Epiphanes*, this Altar was demolished, and the stones of it were laid up in some part of the Temple which was unpolluted, till a Prophet should be raised up by God, who should come and declare the use for which they were reserved. *Herod* the Great having made a new 1 Macc. xiv. 41. Temple, built an Altar of Burnt-Offerings like that which had been there before; but *Josephus* says, that the ascent up to it was on the South side.

The Altar of Burnt-Offerings, according to the Rabbins [t], was a large mass all built of rough and unpolish'd stones, the basis whereof was two and thirty cubits, or forty eight feet square. From thence the Altar rose one cubit or a foot and an half, then there was a diminishing of one cubit in thickness; from thence the Altar being only thirty cubits square, rose five cubits, and received a new diminution or in-benching of two cubits, and consequently was reduced to twenty eight cubits square. From thence again it rose three cubits, and grew two cubits smaller. Lastly, it rose again one cubit, and so being in all twenty four cubits, or thirty six foot square, it formed the hearth on which the Sacrifices were burnt, and the perpetual fire kept up.

The diminution of two cubits abovementioned, which was about the middle of the Altar, served as a passage for the Priests

[s] De Bello l. 6. c. 14.

[t] Misnaioth. in Middoth. Maimon. in Beth-Habb. Ahirach. c. 1, 2.

ALTAR OF INCENSE.

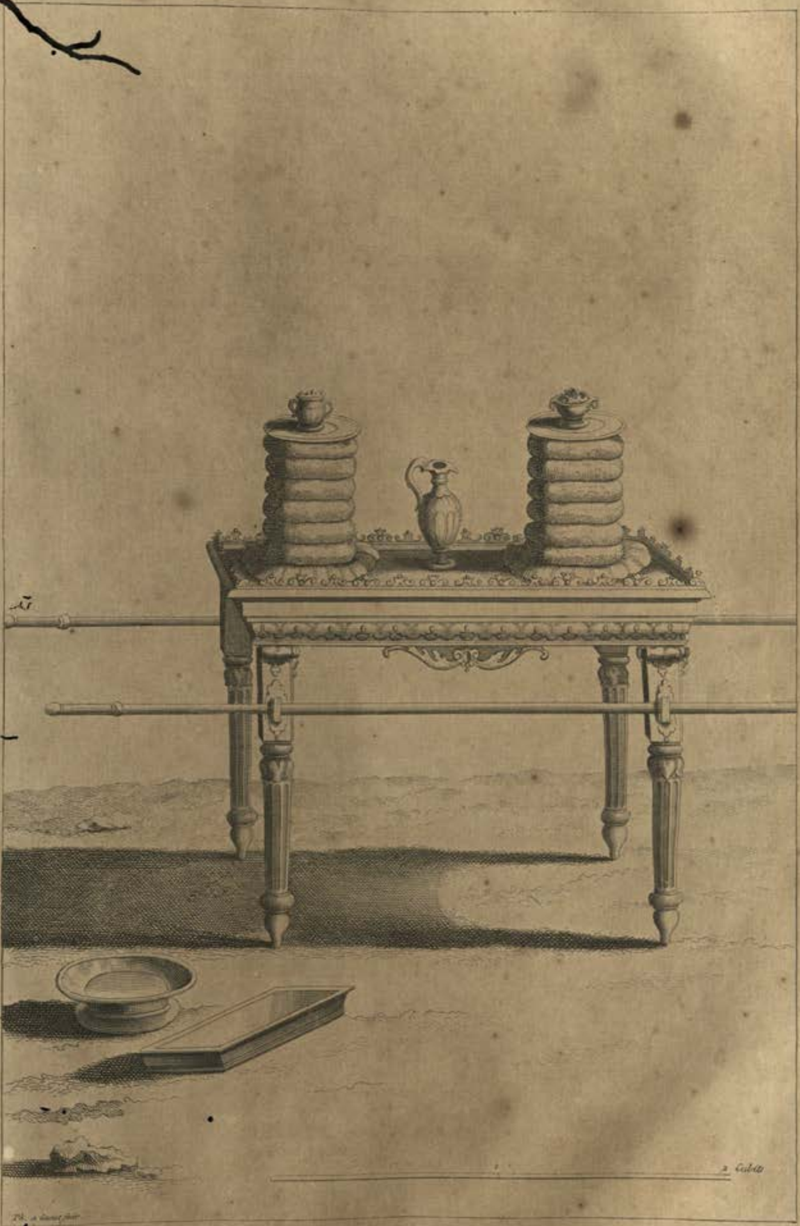
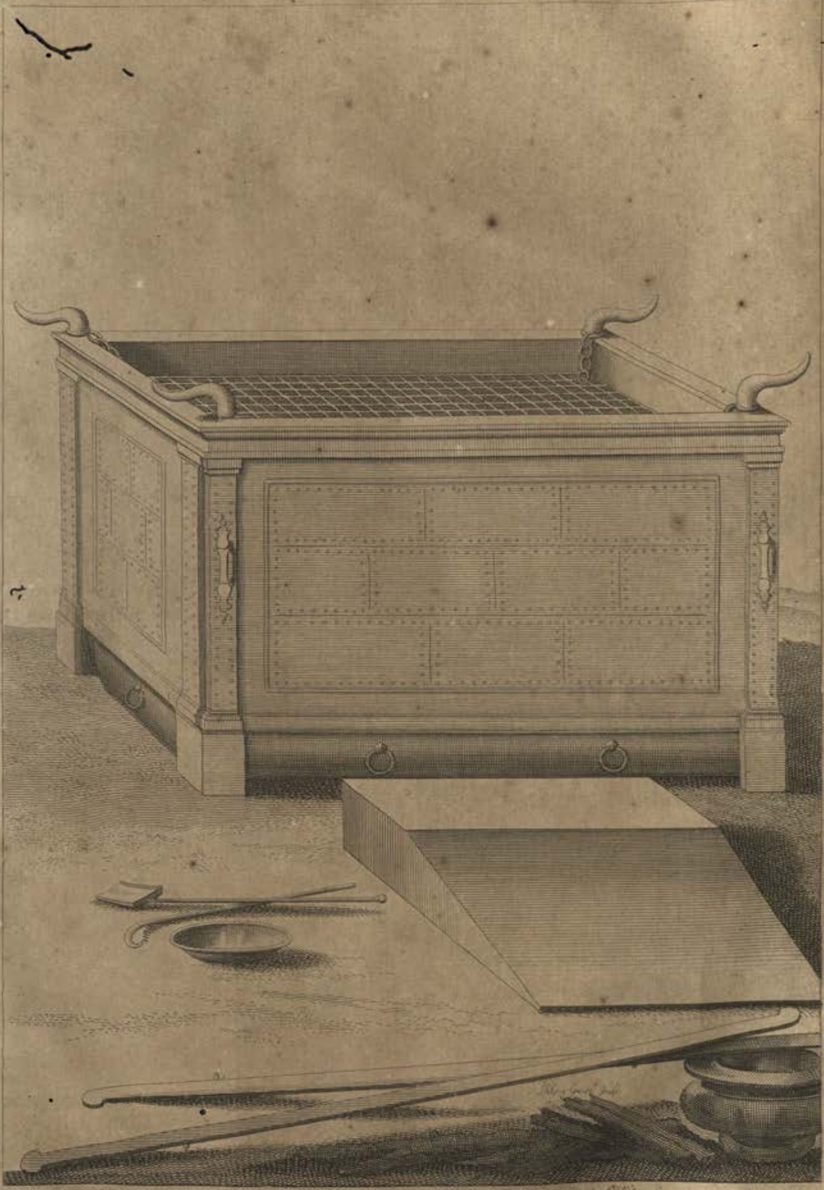


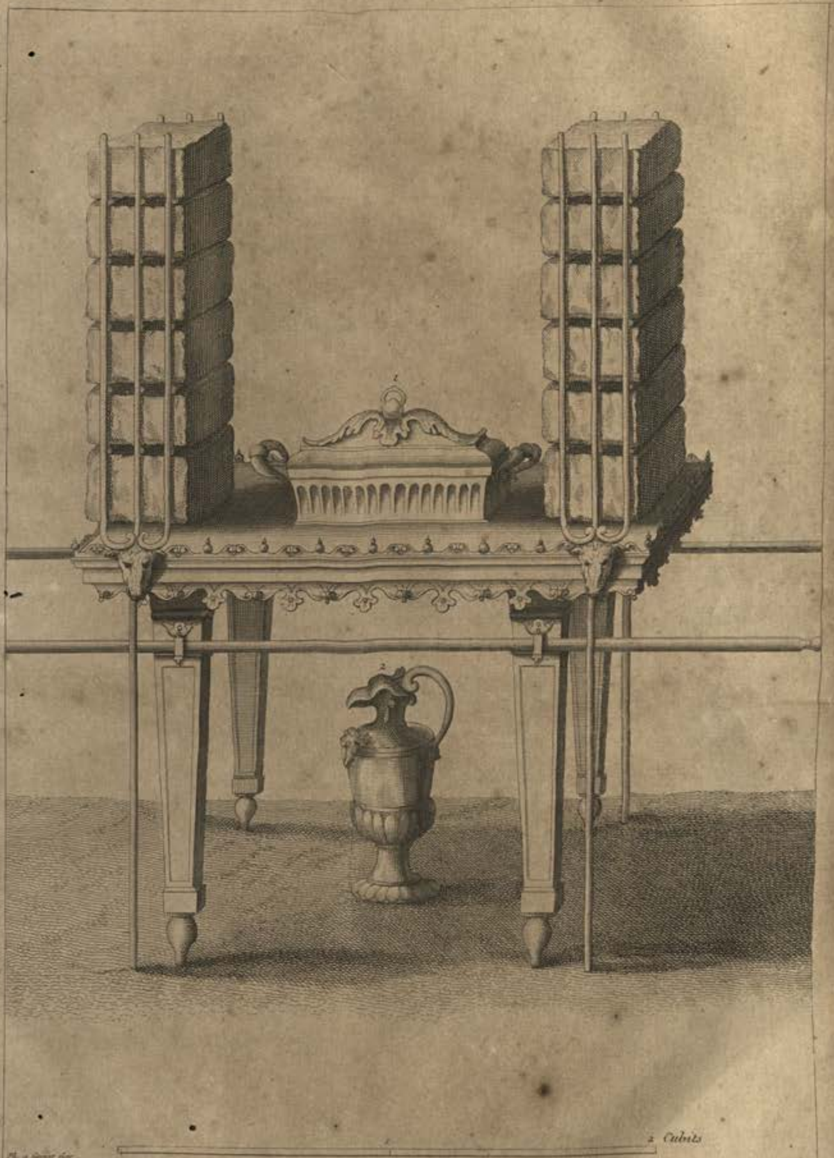
TABLE OF SHEW-BREAD.



ALTER OF BURNT OFFERINGS.

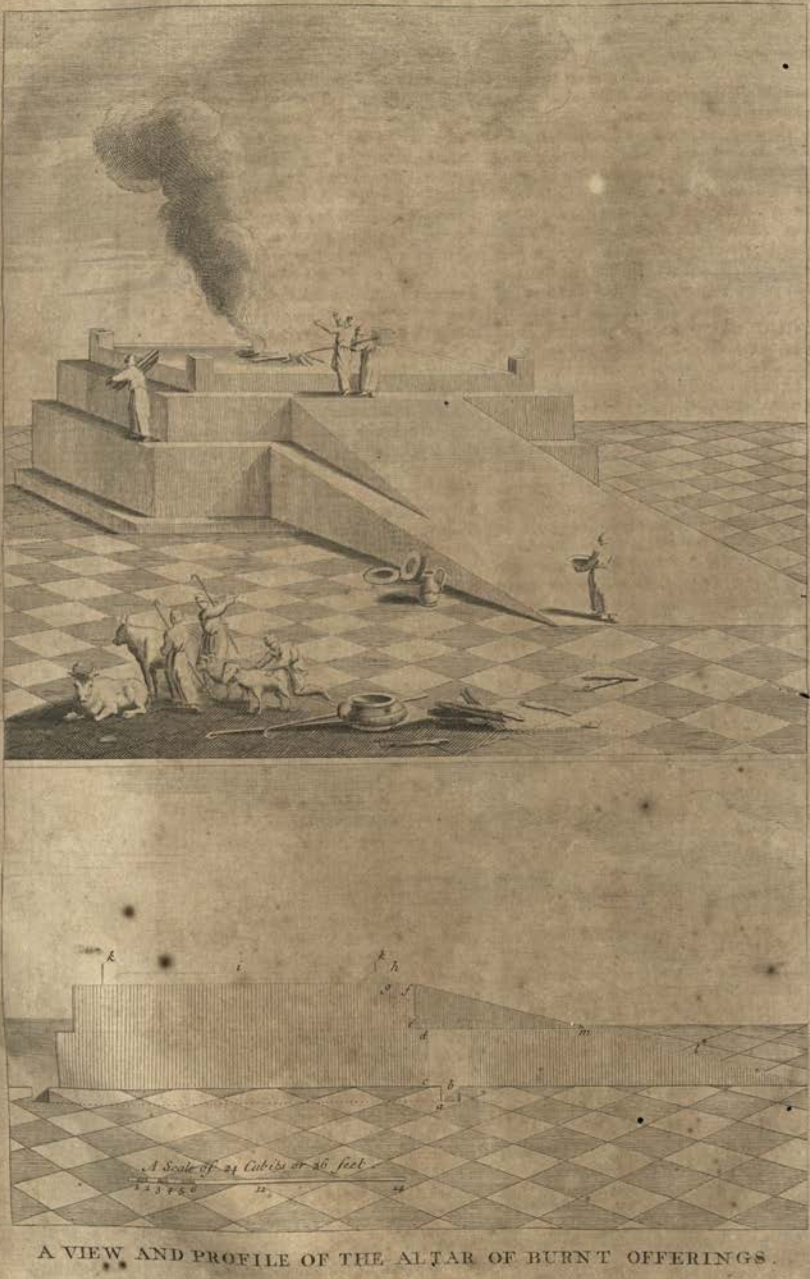
DIFFERENT ALTARS OF BURNT OFFERINGS.

A. The Altar in Solomon's Temple B. The Altar in Ezekiels Temple. C. According to F. Lamy



THE SHEW-BREAD TABLE DESCRIBED BY THE JEWS.

1 The golden pan wherein the loaves were baked.
2 A Vessel which was filled with excellent wine.



A VIEW AND PROFILE OF THE ALTAR OF BURNT OFFERINGS.

According to the Rabbins.

Priests to go and come about the Altar, to attend the fire, and place the Sacrifices on it. This Altar was composed of large plates of massy Brass, whence it is
1 Kings viii. 64. called the brazen Altar. It is believed that the Altar was all filled with rough Stones or Earth, according to what is said
Exod. xx 24, 25. in *Exodus*, *An Altar of Earth thou shalt make unto me, and shalt sacrifice thereon thy Burnt-Offerings, and thy Peace-Offerings—— and if thou wilt make me an Altar of Stone thou shalt not build it of hewen Stone, for if thou lift up thy tool upon it, thou hast polluted it.* At the four corners of the Altar, on the last diminution or inbenching, were four small pillars of a cubit square, hollow in the middle for half a cubit square, and in the form of a perfect cube. These are the horns of the Altar, so often mentioned in Scripture, they were hollow, that part of the blood of the Sacrifices might be poured in-to them.

The ascent to the Altar was by an insensible rise on the South side, and was called *Kibbesh*; it was two and thirty cubits in length, and sixteen in breadth, and landed upon the upper benching-in, near the hearth or top of the Altar; for to go up to the Altar by steps was by the Law
Ver. 26. forbidden. The Priests might go round about the Altar, and perform their offices very conveniently upon the two inbenchings which we have described; namely, that of the middle, which was a cubit, and that above it, which was likewise a cubit broad; for it would have been very uneasy for them to have walked bare-foot on the hearth, which was always heated by the fire that was continually burning there.

An Explanation of the Profil of the Altar of Burnt-Offerings, according to the Rabbins.

a. A Trench which went quite round the Altar, wherein was thrown the blood of the Sacrifices.

a. b. The foundation of the Altar one cubit high, and thirty two cubits square.

b. c. The first in-benching, one cubit broad.

c. d. The elevation of five cubits.

d. e. The second in-benching, a cubit broad.

e. f. The elevation of three cubits.

f. g. The third in-benching, a cubit broad on every side.

g. h. The last rising, of one cubit.

h. i. The hearth of twenty four cubits, or thirty six foot square.

k. The horns of the Altar, of one cubit, and hollow, half a cubit square.

l. The sloping ascent to the Altar, of thirty two cubits in length.

m. The passage on both sides the *Kibbesh*, to the second in-benching.

V. ALTAR at *Athens*, inscribed *To the Unknown God.* St. *Paul* being come from *Thessalonica* to *Athens*, disputed every day, either in the synagogue with the *Jews*, or in the market-place with the Philosophers. As he discoursed on the Resurrection of the dead, and declared *Christ* crucified to be both God and Man, some of the Philosophers brought him before the Judges of the *Areopagus*, there to give an account of his opinions. While therefore he stood before these Judges, he spoke to them in the following words: *Ye* Acts xvii. 22, 23.
Men of Athens, *I perceive that in all things ye are too superstitious; for as I passed by and beheld your devotions, I found an Altar with this inscription,* To the Unknown God; *whom therefore ye ignorantly worship, him declare I unto you.*

The question is, what this Altar was thus consecrated to, the Unknown God? St. *Jerom*[w] informs us, that it was not inscribed upon exactly as St. *Paul* relates, but that the words were these, *To the Gods of* Asia, Europe, *and* Africa; *to the unknown and strange Gods*; and that the Apostle purposely changed the plural into the singular, because it was necessary for his design to demonstrate only to the *Athenians*, that they adored *an Unknown God.*

Others[x] believe, that St. *Paul* proposed to speak of those Altars which were to be seen in several places of *Attica*, without any particular inscription, erected after a solemn expiation for the Country, made by the Philosopher *Epimenides*[y].

Others affirm this Altar to the Unknown God to be that mentioned by *Pausanias* and *Philostratus*[z]. These Authors tell us, that there were Altars at *Athens* consecrated *To the Unknown Gods.* There were probably several Altars, each with an Inscription, *To the Unknown God*; for which reason they mention them in the plural number, as Altars inscribed *To the Unknown Gods. Lucian*, in his dialogue intitled *Philopatris*, swears by *the Unknown God of* Athens. He adds, *Being come to* Athens, *and finding there the Unknown God, we worshiped him, and gave thanks to him with hands lifted up to Heaven.*

Peter Comestor, Author of the *Historia Scholastica*, relates that *Dionysius* the *Areopagite* observing while he was at *Alexandria*, the Eclipse which, contrary to Nature, happened at the death of our Saviour, from thence concludes, that some unknown God suffered; and not being then in a condition to learn more of the matter,

[w] Hieronym. in Ep. ad Tit. c. 1. [x] Grot. Voss. Beza in Act. xv. 11. Casaub. ad Laert. Selden. de Synod. l. 3. c. 13. Hammond. alii. [y] Diogen. Laert. l. 1. in Epimenide. [z] Philostr. Pausan. in Attic. l. 6. c. 2. Ἀγνώστων Θεῶν Βωμοὶ [illegible]

ter, he erected, at his return to *Athens*, this Altar to the Unknown God, which gave occasion to St. *Paul* of making the discourse at the *Areopagus*, which is related to us by him.

Theophylact accounts in another manner for the occasion of this Altar. After a battle which the *Athenians* had lost, a spectre appeared to them, and told them, that he was the cause of the misfortune which had happened to them, out of an aversion he had to their celebrating Games in honour of all the other Gods, and none to him: After this he disappeared, without declaring his name. The *Athenians*, to repair their fault, immediately erected an Altar to the Unknown God.

Œcumenius reports this matter something differently. The *Athenians* being seized with a burning distemper, which would not allow them to endure any thing upon their bodies, addressed themselves in vain to all the Gods which were honoured in their City. As they saw that they received no relief from hence, they bethought themselves of erecting an Altar to the unknown God, out of an apprehension that some strange Deity had in his indignation smitten them. To this Unknown God they attributed the cure of their disease.

Others say, that during the war between the *Persians* and *Greeks*, the latter sent *Philippides* to desire succour of the *Lacedæmonians*. Upon Mount *Parthenius* the God *Pan* appeared to him, and complained that he was the only God to whom they did not pay their Adorations, and at the same time promised them his assistance, provided they admitted him into the number of their Gods. They did so, and erected an Altar to him; and lest there should be any other God dissatisfied with their indifference, they built an Altar to the unknown God.

Every one of these opinions has its particular difficulties. The Altar intitled, *To the Gods of* Asia, Europe, *and* Africa, *to the unknown strange Gods*, is not in all probability that mentioned by St. *Paul*. The *Areopagites* would never have understood it by the bare name *of the unknown God*.

One of the Altars set up by *Epimenides*, which had no inscription to any Deity, can never be that which we enquire after. The Histories related by the Author of the *Historia Scholastica*, *Theophylact*, and *Œcumenius*, have no warrant from Antiquity. It is therefore probable enough that the *Athenians*, a People extremely superstitious, apprehensive that they had forgotten some Divinity, and had not paid their worship to it, erected Altars in some part of their City inscrib'd *to the unknown God*; from whence St. *Paul* took occasion to preach *Jesus Christ* to them, a God with respect to them truly unknown, and already in some sort adored by them without their knowing him.

These are St. *Chrysostom*'s thoughts upon the matter [a], founded on what we have above mentioned from *Philostratus*, *Pausanias*, and *Lucian*.

St. *Austin* never questions but the *Athenians*, under the name of the *unknown God*, adored the true one. He compares their Worship with that which Schismaticks, who are not within the pale of the Church, pay to God. The Apostle's intention therefore was, to induce them to adore that wisely and profitably in the Church which they blindly and vainly worshipp'd out of the Church, *Ut eundem Deum quem præter Ecclesiam ignoranter, atque inutiliter colebant, in Ecclesia sapienter & utiliter colerent.* See our Dissertation on the Altar *to the unknown God* prefixed to the Acts of the Apostles.

ALVAH: Thus the wood is called which God shewed *Moses*, that with it he might sweeten the waters of *Marah*. The Exod. xv.
Scripture has not preserved the name of it, 25.
but the *Mahometans* give it that of *Alva*, and maintain that *Moses* had a piece of it, which he received by succession from the Patriarchs, *Noah* having kept it in the Ark, and deliver'd it to his Posterity [b]. *Moses*, as they say, placed it afterwards in the Ark of the Covenant, together with the Manna and tables of the Law. The word *Alva* has some relation to *Aloes*, which is a very bitter wood; and some Interpreters are of opinion, that *Moses* took a very bitter sort of wood on purpose, that so the power of God might be the more remarkable in sweetening these waters. *Josephus* says that this Legislator used the wood which he found by chance, lying at his feet.

ALVAN, *Shobal's* eldest Son, and of the race of *Esau*. He was the second Prince of *Edom*, and succeeded *Timna*. *Gen.* xxxvi. 23.

AMAD, a City belonging to the Tribe of *Ashar*. Josh. xix. 26.

AMAL, the fourth Son of *Hemel*, 1 *Chr.* vii. 35.

AMALEK, the Son of *Eliphan* and *Timna* his Concubine, and Grandson to *Esau*. He succeeded *Gatam* in the Go-
vernment of *Edom*, which lies Southward Genes.
of the Tribe of *Judah*. *Amalek* was the xxxvi. 12. & 16.
Father of the *Amalekites*, a powerful Peo- 1 Chr. i.
ple, who dwelt in *Arabia Petræa*, be- 36.
tween the *Dead Sea* and the *Red Sea*, or between *Havilah* and *Shur*, 1 *Sam.* xv. 7. sometimes in one Canton, and sometimes in another; for we cannot assign the particular place of their habitation. It does not appear

[a] Chrysost. in Acta.

[b] Bibl. Orient. p. 105. col. 1. & p. 1022. col. 1.

appear that they had any Cities, and perhaps they had but one, which is mentioned in the first book of *Samuel*. They lived generally in hamlets, caves, or tents. 1 Sam. xv. 5.

The *Israelites* had scarce passed the *Red Sea* before the *Amalekites* came to attack them in the desart of *Rephidim*, and put those cruelly to the sword who were obliged either through fatigue or weakness to remain behind. *Moses*, by God's command, directed *Joshua* to attack this People, to record the act of inhumanity, which they had committed, in a book, in order to have it always before his eyes, and to revenge it in the most remarkable manner. *Joshua* therefore fell upon the *Amalekites*, and defeated them, while *Moses* was upon the Mountain, and with *Aaron* and *Hur* in his company, lifted up his hands to Heaven. This happened in the year of the World 2513, before J. C. 1487, before the vulgar Æra 1491. Ex. xvii. 8.

Observations on the Battle of Rephidim between Israel and the Amalekites.

This battle is celebrated in the Scripture: It was one of the most obstinate on both sides, and the victory uncertain and for a long time in suspence. It was fought near Mount *Horeb*, at the foot of a hill rising at the bottom of the Mountain, and upon the declivity of it the *Hebrews* were probably incamped. I find the sacred Writer to be so concise in his description of this Battle, that a comment and conjectures may be excused, which however might be more tolerable than the extravagant and confused imaginations which we meet with in the figures of the Scripture Battles, drawn by our Painters with a design rather to amuse us and communicate their own fancies, than to instruct us in the military discipline of the *Jews*, and furnish us with any true idea of it. It was the method of the People of *Asia*, and consequently of the *Hebrews*, to engage in Phalanxes when their forces were equal, but not like those of the *Greeks*, with the whole front closed and united: Their Phalanx was divided into several bodies, with little intervals between them, for their chariots and troops lightly arm'd, that is, their Slingers and Archers, to retreat to: Sometimes they ranged themselves in great square bodies at a reasonable distance from one another, when they could not equal the Enemy's front. This method of engaging in large square bodies was common to the *Asiaticks* and *Hebrews*, who perhaps had borrowed it from the *Egyptians*. If any one should require Authorities for this opinion, nothing is more easy than to give him satisfaction; for if this People had made no changes in the way of fighting from the time of *Moses* to the Battle between *Crœsus* and *Cyrus*, as is very probable, we shall find that forty thousand *Egyptian* Pikemen, who came to the assistance of the first of these, formed four great square bodies, by whom *Cyrus* was several times put to a stand, and at last they capitulated, for there was only one of them broken. This is a particular which I learn from *Xenophon* in his *Institution of Cyrus*, and the account of his retreat with ten thousand Men after the Battle of *Cunaxa*. But suppose this Authority were not to be admitted, the Scripture would furnish me with infinite examples, and *Polybius* himself, whither I refer the Reader. They who do not understand *Greek* may have recourse to the Comment on *Polybius*, where they will find this way of engaging practised in *Antiochus*'s war against *Ptolemy Philopator*. They fought in great Bodies not only with their foot, but with their horse likewise, leaving some little interval between the Squadrons; and the same method may be observed to be in use among the *Hebrews*; for I do not at all question but that *Moses* imitated the *Egyptians* in their way of making war.

I have therefore ranged the *Israelites* in several Bodies according to their Tribes, with retreats or divisions which were very necessary. *Amalek* acted like an understanding General, who does not stay to expect the Enemy in his own country, but marches forward to meet and fight him, and to divert his intentions of making inroads into it. The *Benedictine* Commentator cites *Philo*, who says, *That the King of the* Amalekites *apprehending lest the* Israelites *might ravage his territories, resolved to prevent them; and putting himself at the head of his Troops, he marched to oppose their passage, with a design, if they shewed an inclination to resist him, of attacking them with all his Forces.* I should have been very well pleased if the sacred Writer had informed us in this place what the number was, and nature of *Amalek's* Forces. The book of *Judith* in few words acquaints us with it, and describes to us the Army of the *Amalekits as a formidable one, composed of many horse, and a great number of chariots, the Soldiers whereof were furnished with good weapons, and abounding with confidence in their own strength* *. Upon this footing we range the *Amalekites* in the same order with the *Hebrews*, the Horse on the wings, and the Chariots on the whole front of the line, and between the distance of the several Bodies. Judith iv. 13, 14.

According to the Scripture way of expressing itself, *Moses* stood in need of all the virtue of his miraculous Rod, and his

* *This Citation is taken from the* Latin *Vulgate; for there is no mention of it in the* Greek *Original, nor is it inserted in our* English *Translation.*

his most successful Prayers, to get the better of so dreadful an Enemy; if God had not concerned himself in the affair, and turned to his People's side, at the earnest supplications of his Servant, the battle had been lost; the number, valour, and advantage of *Amalek's* arms had made the balance incline on his side.

Victory, which God at all times either gives or takes away at his pleasure, was entirely with the *Israelites*; but it had certainly fled to the *Amalekites*, if *Aaron* and *Hur*, who were with *Moses* on the Mountain, remote from danger, had not supported the extended arms and hands of this Legislator. This is a mystery which I leave to the Commentators, as their peculiar province; for the preservation or destruction of God's People lay in the hands and arms of these persons extended in the form of a Cross. To this the success of the Battle was owing, which was such that *Amalek* was entirely defeated and cut in pieces. Notwithstanding, no victory ever was more disputed; the Battle lasted the whole day till the approach of night; for the Scrip-
Ex. xvii. 12. ture says, *That the hands of* Moses *were steddy till the going down of the Sun.* As the success of this action was the pure work of God, he said to *Moses*, *Write this for a memorial in a book.*

Under the *Judges* we see the *Amalekites*
Judg. vi. 3. united with the *Midianites* and *Moabites*,
Judg. iii. 13. in a design to oppress the *Israelites*; but *Ehud* deliver'd the *Israelites* from *Eglon*, and *Gideon* deliver'd them from *Midian*
In the Year of the World 2930, before J. C. 1070. and *Amelek*. Many years after the Lord said to *Samuel*, *Go to* Saul *and say, Thus saith the Lord of Hosts, I remember that which* Amalek *did to* Israel, *how he laid*
1 Sam. xv. 2, 3, &c. *wait for him in the way when he came up from* Egypt. *Now go and smite* Amalek, *and utterly destroy all that they have, and spare them not, but slay both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and Ass.*

Saul marched therefore against the *Amalekites*, advanced as far as their Capital, cut them in pieces from *Havilah* towards the mouth of the *Euphrates*, as far as *Shur* towards the *Red Sea*, and put all the People of the Country to the sword, but spared the best of all the cattle and moveables, and so violated the command of God. This act of Disobedience was the cause of *Saul's* misfortunes, and of his being rejected by God, as we have shewn in the article AGAG, and shall shew farther in that of SAUL.

After this war the *Amalekites* scarce appear any more in History. Some years af-
In the Year of the World 2949, before J. C. 1051. ter this event, a troop of *Amalekites* came and pillaged *Ziklag*, which belonged to *David*, where he had left his Wife and all his substance. But he returning from an expedition which he had made in the company of King *Achish* into the valley of *Jezreel*, pursued them, overtook, dispersed them, and recover'd all the booty which they had carried off from *Ziklag*. 1 Sam. xxx. 1, 2, &c.

The *Arabians* maintain *Amalek* to have been the Son of *Ham*, and Grandson of *Noah*; that he was the Father of *Ad*, and Grandfather of *Schedad*. This opinion is not to be rejected: It is not easy to conceive how *Amalek*, the Son of *Eliphaz*, and Grandson of *Esau*, could be the Father of a People so powerful and numerous as the *Amalekites* were when the *Israelites* departed out of *Egypt*. *Moses* in the book of *Genesis* relates, that in *Abraham's* time, Gen. xiv. 7.
and long before the birth of *Amalek*, the Son of *Eliphaz*, the five confederate Kings carried the war into *Amalek's* Country, about *Kadesh*, and into that of the *Amorites*, who dwelt at *Hazeron-tamar*.

The same *Moses* in another place relates, Numb.
that the Diviner *Balaam* observing at a xxiv. 20.
distance the land of *Amalek*, said in his ראשית
prophetick style, Amalek *is the first, the* גוים
head, the original of the Nations, but his עמלק
latter end shall be that he perish for ever. ואח-
This commendation of first of the Nations ריתו
cannot certainly agree with the *Amalekites* עדי אבד
who were so modern; for the Generation then living was but the third from *Amalek*[c]. *Moses* never reproaches the *Amalekites* with attacking the *Israelites their Brethren*; an aggravating circumstance which he would not have omitted if they had been descended from *Esau*, and this sense Brethren to the *Israelites*. Lastly, we see the *Amalekites* almost always joined in Scripture with the *Canaanites* and *Philistines*, and never with the *Edomites*; and when *Saul* made war with *Amalek*, and destroyed it, the *Edomites* made not the least motions towards their assistance, nor to revenge them afterwards. It is therefore probable that the *Amalekites*, who are so often mentioned in Scripture, were a People descended from *Canaan*, and devoted to the Curse, as well as the other *Amorites*, and very different from the descendants of *Amalek*, the Grandson of *Esau*.

What follows is the account which the *Arabians* give us of the *Amalek* destroyed by *Saul*. He was the Father of an ancient Tribe in *Arabia*, exterminated in the reign of *Saul*. It contained only the *Arabians*, who are called *pure*, the remains of whom were mingled with the posterity of *Joktan* and *Adnan*, and so became *Mosarabes*

[c] Esau,	Jacob.
Eliphaz,	Levi.
Amalek,	Kohath.
———	Amram.
———	Aaron.

bes or *Mostaarabes*, that is to say, *Arabians* blended with foreign Nations. They farther believe, that *Goliath*, who was overcome by *David*, was King of the *Amalekites*, and that the Giants who inhabited *Palestine* in *Joshua*'s time, were of the same race; that at last part of the *Amalekites* retired into *Africk*, while *Joshua* was yet living, and settled upon the coasts of *Barbary*, along the *Mediterranean* Sea.

The Son of *Amalek* [d] was *Ad*, a celebrated Prince among the *Arabians*. He began to raise stately buildings, and a City very much to be admired, which was the place of his own residence, and of the Giants in his time. Some make him to be the Son of *Uz*, and Grandson of *Aram*, the Son of *Shem*. Let this be as it will, the *Mahometans* say that *Ad* was the Father of an *Arabian* Tribe called *Adites*, who were exterminated, as they tell us, for not hearkening to the Patriarch *Eber*, who preached the unity of God to them. *Ad* had two Sons, *viz.* *Schedad* and *Schedid*. This is what the *Arabians* relate of the *Amalekites*.

AMALEK, a mountain in the land of *Ephraim*, upon which the Town of *Pirathon* was situated, where *Abdon*, the Son
Judg. xii. 14, 15. of *Hillel*, Judge of *Israel*, was buried; in the year of the World 2848. before J. C. 1152. before the vulgar Æra 1156.

AMAN, a City belonging to the Tribe of *Judah*, *Josh.* xv. 26.

AMANA, a Mountain mentioned in
Cant. iv. 8. *Solomon*'s Song. Some are of opinion that this is mount *Amanus* in *Cilicia*. St. *Jerom* [e] and the Rabbins [f] make the land of *Israel* to extend Northward as far as this Mountain; and in *Solomon*'s time the dominion of the *Hebrews* did extend so far. Mount *Amanus* separates *Syria* from *Cilicia*, and reaches from the *Mediterranean* to the *Euphrates*.

Amana, a Mountain beyond *Jordan*, in the Tribe of *Manasseh* [g]. It is three leagues from the Lake *Meron*; and at the bottom is three leagues in circumference, where there is a fine vineyard to be seen; but the top is always covered with snow, for which reason the *Arabians* have given it the name of *Gebel Ghaique*; that is to say, the *Old Man's Mountain*, because the top of it is all white. Some think this to be Mount *Amana*, which the Spouse speaks of in the *Canticles*. I do not observe that either *Josephus*, St. *Jerom*, or *Eusebius* had any knowledge of this Mountain at least they say nothing of it under the name of *Amana*.

I. AMARIAH, the eldest Son of *Meraioth*, and Father of the High-Priest *Ahitub*. *Amariah* was High-Priest in the time of the Judges. We are not able to fix the years of his Pontificate. His name is to be met with in the *Chronicles*. And 1 Chron. vi. 7, 11. if he exercised this Office, he should be placed, as I think, before *Eli*, who was succeeded by *Ahitub*, who in the *Chronicles* is put immediately after *Amariah*. Ver. 7.

II. Amariah, one of those mentioned by *Ezra*, who separated from the Wives Ezra x. 42. which they had taken, contrary to the Law.

III. Amariah, Grand-father to the Prophet *Zephaniah*, and Father of *Gedaliah*. Zeph. i. 1.

AMASA, the Son of *Jether* and *Abigail*, *David*'s Sister. *Absalom*, during his 2 Sam. xvii. 25. rebellion against *David*, placed his Cozen *Amasa* at the head of his Troops. It was *Amasa* that engaged *Joab*, General of *David*'s army, and was worsted; in the year of the World 2981. After the defeat of *Absalom*'s party, *David*, out of hatred to *Joab*, who had killed *Absalom*, offered *Amasa* his pardon, and promised 2 Sam. xix. 13. & seq. him the general command of his army, in the room of *Joab*, whose insolence had made him insupportable. Upon the revolt of *Sheba* the Son of *Bichri*, *David* Ch. xx. 1, 2, &c. gave order to *Amasa* for assembling all *Judah*, and marching at the head of them, against *Sheba*.

Amasa thereupon took his leave, but not being able to form his army at the time prescribed, *David* directed *Abishai* to pursue *Sheba* with what Soldiers he had then about his own person. *Joab* with his people accompanied him; and these troops were scarce got so far as the great Stone which is in *Gibeon*, before *Amasa* came and joined them with his forces. Then said *Joab* to *Amasa*, *Art thou in health, my Brother?* and took him by the beard with the right hand to kiss him. But *Amasa* not observing the sword which was in *Joab*'s hand, the latter smote him therewith in the fifth rib, and shed out his bowels to the ground, and he died. Such was the end of *Amasa*, *David*'s Nephew, in the year of the world 2981. before J. C. 1019. before the vulgar Æra 1023.

II. Amasa, the Son of *Hadlai*, was one of those who were against permitting such Captives as were taken in the Kingdom of *Judah*, in the reign of *Ahaz*, to come into *Samaria*. 2 Chron. xxviii. 12.

I. AMASAI, the Son of *Elkanah*, 1 *Chron.* vi. 25.

II. Amasai, the same perhaps with him who is taken notice of in 1 *Chron.* vi. 35. He was a *Levite*, who perceived himself to be inspired by the Spirit of God to go over to *David*, and carry thirty gallant Men with him. They came and joined him while he was in the desart, flying from

[d] Bibl. Orient. p. 51. Ad.
[e] Hieronym. Epist. ad Dardanum & ad Ezek. vii. Item ad Ezek. xx.
[f] In Gemar. Jerosol. Schevuth.
[g] Eugene Roger, Terre sainte, l. 1. c. 20.

from the persecution of *Saul*. *David* went to meet them, and said, *If ye be come peaceably to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine Enemies, seeing there is no wrong in mine hands, the God of our Fathers look thereon, and rebuke it.* Then said *Amasai*, *Thine are we,* David, *and on thy side, thou Son of* Jesse: *Peace be unto thee, and peace be to thine helpers.* *David* therefore received them; and gave them the command of some Troops.

AMASIS, King of *Egypt*. Notwithstanding his name is not to be met with in the Text of Scripture, he is nevertheless celebrated in Sacred History. The
2 Kings xxiii. 29. Jer. xlvi. 2. Scripture speaks of *Nechoh*, who killed *Josiah* King of *Judah*, in the battle of *Megiddo*. *Nechoh* was succeeded by *Psammis*, *Psammis* by *Apries*, in *Jeremiah* cal-
Ver. 30. led *Hophrah*, and *Hophrah* by *Amasis* *, who lived in *Egypt* at the same time as *Cyrus* reign'd in *Babylon*. He governed four and forty years, loved and respected always by his Subjects, and favoured by Fortune, from the year of the World 3435 to 3472. He died in the time of *Cambyses*, before J. C. 521. before the vulgar Æra 525.

AMATH, or *Emath*, a City of *Syria*. It is the same with *Emesa* upon the *Orontes*. See *Emath*.

AMATHA, a Town near *Gadara*, where there were hot baths. [h] *Gabinius* established one of the five Seats of Justice
חמת Calor. at *Amatha*. [i] The word *Hamath* in *Hebrew* signifies hot waters; whence so many Towns in *Palestine* called *Amath*, *Amathus*, or *Emmaus*.

AMATHUS, a City situated beyond *Jordan*. *Eusebius* [k] places it at the distance of one and twenty miles from *Pella*, towards the South. *Alexander Jannæus* took and destroyed it. [l] Some are of opinion, that *Gabinius* fixed one of the five Seats of Justice in this City. [m] Others think, that it was at *Amatha* on this side of *Jordan*. M. *Reland* conjectures, that *Amathus* and *Ramoth-gilead* are the same.

AMATHEANS, the descendants of *Amath*, one of the Sons of *Canaan*. We are of opinion, that they dwelt at *Emath*, or *Amath*, or *Emesa* in *Syria*, upon the river *Orontes*.

I. AMAZIAH, the eighth King of *Ju-*
2 Chron. xxiv. 27. xxv. 1, 2, 3, &c. 2 Kings xiv. *dah*, was Son to *Joash*, and succeeded him in the year of the World 3165. before J. C. 835. before the vulgar Æra 839. He was five and twenty years of age, when he began to reign, and he reigned nine and twenty years at *Jerusalem*. He did that which was good in the sight of the Lord, but not with a perfect heart. When he saw himself settled in his Kingdom, he put to death the murderers of his Father, but not their Children; because it is written in the Law, *The Fathers shall not be put to death for the Children, neither shall the Children be put to death for the Fathers; every man shall be put to death for his own sin.* Deut. xxiv. 16.

In the general muster which he made of his People, he found there were three hundred thousand men capable of bearing arms. He bought besides, an hundred thousand of the Kingdom of *Israel*; for which he paid the King of *Israel* an hundred talents; which make thirty four thousand two hundred and eighteen pounds fifteen shillings, *English*. His design was to employ these Troops against the *Edomites*, who had revolted from the Kings of *Judah*, in the reign of *Joram*, about fifty four years before. 2 Kings viii. 20.

At that time a Prophet of the Lord came to him, and said, *O King, let not the army of* Israel *go with thee; for the Lord is not with* Israel. *But if thou wilt go, do it, be strong, for the battle of God shall make thee fall before the Enemy; for God hath power to help, and to cast down.* And *Amaziah* said to the Man of God, *What shall we do for the hundred talents which I have given to the army of* Israel? And the Man of God answered, *The Lord is able to give thee more than this.* *Amaziah* hereupon separated the army which came to him from *Ephraim*, and sent the troops belonging to it back into their own Country. They returned therefore strangely irritated against *Amaziah*. They dispersed themselves over all the Cities of *Judah*, from *Bethoron* to *Samaria*, killed three thousand men, and carried off a great booty, to make themselves amends for that which they had promised themselves in the war against *Edom*. In the year of the World 3173, before J. C. 827, before the vulgar Æra 831. 2 Chron. xxv. 7.

Amaziah marched therefore only with his own forces, gave battle to the *Edomites* in the Valley of Salt [n], killed ten thousand *Edomites* upon the spot, and took ten thousand more, who had saved themselves, in all probability, upon a rock, when they were assaulted, and thrown headlong from the top to the bottom, so that they were dashed to pieces [o]. Now
2 Kings xiv. 7. *Amaziah* having thus cut off the *Edomites*, and taken their Gods, adored them; offered incense to them, and acknowledged them

[h] Euseb. Onomast. [i] Joseph. de bell. l. 1. c. 6. p. 722. d. [k] Eusеb. Onomastic. in Ἀμαθοῦς.
[l] Antiq. l. 13. c. 21. [m] Ibid. l. 14. c 10. & de bell. l. 1. c. 6. [n] This Valley is generally placed to the South of the Dead Sea; but we think rather that it was in *Idumæa*, between the City of *Palmyra* and that of *Bosra*. See M. le Brun's Voyage. [o] It is said that *Amaziah* took *Petra*, and gave it the name of *Jectheel*. Some think that he took *Petra* the Capital of *Arabia Petræa*; but others are of opinion that he only took the Rock, which ten thousand *Edomites* had retreated to.
* *See Marsham Canon. Chron. Seculum* 18. & *Diodor. Nemoribi Pyramidum tumulis evulsus Amasis.* Lucan.

them for his own Deities. This action provoked the Lord, who *sent a Prophet to him, which said unto him, Why hast thou sought after the Gods of the People, which could not deliver their own People out of thine hand? Amaziah* answered him, *Art thou made of the King's counsel? Forbear; why shouldst thou be smitten?* Then the Prophet forbore, and said, *I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkned unto my counsel.*

2 Kings xiv. 8. 2 Chron. xxv. 14. 2 Chron. xxv. 17.

God therefore permitted *Amaziah* to be so blinded as to believe himself invincible. He sent to defy the King of *Israel*, saying, *Come, let us look one another in the face.* The motive of this war was, probably, to oblige *Joash* King of *Israel* to repair the ravages which his troops had made, as I before hinted, in their return to the Country of *Samaria. Joash* answered *Amaziah, The Thistle that was at* Lebanon *sent to the Cedar saying, Give thy Daughter to my Son to wife: And there passed by a wild beast that was in* Lebanon, *and trod down the Thistle. Thou sayest, Lo, thou hast smitten the* Edomites, *and thine heart lifteth thee up to boast: Abide now at home, why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and* Judah *with thee?*

Amaziah was deaf to these reasons; because God had given him up to his own evil sense of things. He advanced as far as *Beth-shemesh* with his army; and *Joash* King of *Israel* gave him battle. *Amaziah* gave ground, his army was defeated, and he himself fell into the hands of his Enemies. *Joash* forced the Camp at *Beth-shemesh*, and carried *Amaziah* to *Jerusalem*. Then he gave orders for demolishing four hundred cubits of the City-walls, from the gate of *Ephraim* as far as to the corner gate. He carried all the gold and silver to *Samaria*, all the rich vessels which he found in the House of God, and in the treasuries belonging to the royal Palace; and the Sons of those among his own people, who had been sent as hostages to *Jerusalem*.

After this *Amaziah* reigned still fifteen or sixteen years at *Jerusalem*; but returned not to the Lord with all his heart; wherefore God, to punish him, permitted a Conspiracy to be formed against him at *Jerusalem*. He was in hopes of making his escape to *Lachish*; but the Conspirators sent after him, and had him there assassinated. He was brought back upon two horses, and buried with his ancestors in the City of *David*. He died in the year of the World 3194. before J. C. 806. before the vulgar Æra 810. *Uzziah*, or *Azariah* his Son, who was but sixteen years of age, succeeded him.

II. Amaziah, Priest to the golden Calves that were at *Bethel*. The Prophet *Amos* having said upon a certain day, that the High Places consecrated to Idols should be destroyed; and that however holy they might then be thought by *Israel*, they would be overthrown, and the House of *Jeroboam* extirpated by the sword; *Amaziah* Priest of *Bethel* sent to *Jeroboam* King of *Israel*, saying, *Amos hath conspired against thee in the midst of the House of* Israel: *the land is not able to bear all his words. For thus* Amos *saith*, Jeroboam *shall die by the sword, and* Israel *shall surely be led away captive out of their own land.* Also *Amaziah* said unto *Amos, Go, thou Seer, flee thee away into the land of* Judah; *and there eat bread, and prophesy there. But prophesy not any more at* Bethel; *for it is the King's Chapel, and it is the King's Court* [a]. Amos vii. 10.

Amos answered *Amaziah, I am no Prophet, nor the Son of a Prophet; but I am an herdman, and a gatherer of Sycamore-fruit* [b]. *The Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my People* Israel. *Now therefore hear thou the word of the Lord. Thou sayest, Prophesy not against* Israel; *and drop not thy word against the House of* Isaac. *Therefore thus saith the Lord, Thy wife shall be an harlot in the City, and thy Sons and thy Daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and* Israel *shall surely go into captivity forth of his land.*

S. *Cyril* of *Alexandria* says [c] that *Amaziah*, provoked at the Prophet's discourse, had his teeth broke in his head, in order to oblige him to be silent. Others say, that the same *Amaziah* procured several punishments to be inflicted on him; and that his Son *Uzziah* gave him a blow upon the temples with a stake, and knocked him down. The Prophet was carried back half dead to *Tekoah*, the place of his birth, where he died, and was buried with his fathers [d]. But these traditions are of no great certainty. It appears by the writings of this Prophet, that he retired into the lands belonging to *Judah*, and that he prophesied there for some time after what is related of *Amaziah*. *Amos* lived under *Jeroboam* the second, about the year of the World 3215. before J. C. 785. before the vulgar Æra 789.

AMBI-

[a] *Amos* prophesied under *Jeroboam* II. and then the Kings of *Israel* kept their Court at *Samaria*. But they had in all probability a palace at *Bethel*. [b] Amos vii. 14. Vellicans Sycomoros. בלם שקמים Theodot. Κνίζων συκάμινα. Plin. l. 13. c. 7. Sycomorus scalpendo tantum ferreis ungulibus, aliter non maturescit: id cum factum est, quarto die demetitur. [c] Cyrill. Præfat. exposition. in Amos. [d] Epiphan. de vita & morte Prophet. cap. 12. Isidor. de vita & morte SS c. 43. Doroth. in Synops. &c.

AMBIVIUS (*Marcus*) succeeded *Coponius* in the government of *Judæa*[t]. *Annius Rufus* was his successor, in the 13th year of J. C.

ארב AMBUSHES, *Ambuscades*, *Insidiæ*. מארב *To lay in ambush*. *Insidiari*. These words are not always taken in their proper signification, for laying ambushes for any one, attacking him in secret, laying snares for him. They sometimes signify no more than attacking a man who has no distrust of such a thing; attacking one behind, concealing ones self in some particular place in order to surprize any one. See the book of *Judges*, *ch.* ix. 25, 32, 34, 35. *Abimelech*, who lay lurking with his people in the heights of *Sichem*, so however as to rob and treat those who passed that way very ill, came and attacked the City of *Sichem* with his troops divided into three bodies: *Tetendit insidias juxta Sichimam in quatuor locis*. Literally according to the *Hebrew*, *They prepared Ambuscades against* Sichem *in four Heads or Companies*. And a little farther, *ver.* 43. *Abimelech being informed that the Sichemites were marched, took his Army and divided it into three Bodies, and laid wait for them in the field*. It seems certain, that in these passages Ambushes, properly so called, were not the things in question. In the first Book of *Samuel*, *Saul* complains that
1 Sam. xxii. 8, 13. *David* laid Ambuscades for him; *Insidiator usque hodie permanens*. Now nothing could be worse grounded than this accusation, if we understand the word *insidiari* in its proper signification; but he might say, tho' unjustly, that *David* was his secret enemy. And in the *Chronicles* it is
2 Chron. xx. 22. said that God turned the Ambushes laid by the enemies of *Israel* upon themselves; that is to say, their endeavours, their malice, their arms, he turned against themselves; for the enemies there mentioned came not in private, or by stratagem; they marched openly in arms against *Israel*.

AMELEK, the Father of *Joash*. This was that *Joash* who received orders from King *Ahab* to keep the Prophet *Micaiah* in his custody till this Prince's return from
Ch. xviii. 25. the war against the *Syrians*; in the year of the world 3107. before J. C. 893. before the vulgar Æra 897.

אמן Amen, AMEN, in *Hebrew*, signifies true, faithful, certain. It is made use of likewise to affirm any thing; and was a sort
John i. 51. & passim. of affirmation used often by our Saviour. *Amen*, *Amen*, *dico vobis*. Lastly, it is understood as expressing a wish, [v] *Amen*, So be it; or an affirmation, *Amen*, Yes.
1 Cor. xiv. 16. I believe it. *How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest*. The *Hebrews* end the five books of *Psalms*, according to their way of distributing them, with the words *Amen*, *Amen*; which the Septuagint have translated *Genoito*, *Genoito*; and the *Latins*, *Fiat*, *Fiat*. The *Greek* and *Latin* Churches have preserved this word in their prayers, as well as *Alleluia* and *Hosanna*; because they observed more energy in them than in any terms which they could use in their own languages. At the conclusion of the publick prayers, the People answered with a loud voice, *Amen*. And St. *Jerom*[w] says, that at *Rome*, when the People answered *Amen*, the sound of their voices was like a clap of thunder, *In similitudinem cœlestis tonitrui Amen reboat*. The *Jews* assert, that the Gates of Heaven are opened to him who answers *Amen* with all his might.

AMERUTHA, a town of Upper *Galilee*, which *Josephus* fortified against the *Romans*, as he says in the account of his own life[x]. This is very probably the same as *Meroth*, which terminates the Upper *Galilee* westward[y]. It is perhaps *Mearah of the Sidonians*, spoken of in *Joshua* xiii. 4.

AMETHYST, a precious Stone, the ninth in place upon the High Priest's Rational or Breast-plate. The colour of it comes near that of new wine, and goes off with a violet. It is said to prevent people's getting drunk; that it is a defence against the effects of poison; and that it is a help to conception. The *Hebrew* name which the Septuagint and Vulgate translate *Amethyst*, is *Achalma*, which may signify *S*[illegible]. Ex. xxviii. 19. & xxxix. 12.
The *Chaldee*, *Onkelos*, and the *Syriac*, translate it *Een-egla*, or *the Eye of a Calf*. אחלמה Achalma.
The name of *Issachar* was engraven on this Stone. 70. 'Ame-thyst.

AMI, Chief of a great family, which in *Ezra's* time returned from *Babylon*, *Ezra* ii. 57, 58.

I. AMINADAB, of the Tribe of *Judah*, the Son of *Aram*, and Father of *Naasson*, and *Elisheba* the Wife of *Aaron* the High Priest.

II. AMINADAB. The Chariots of *Aminadab* are mentioned in the *Canticles*, as being extremely light. *Or ever I was aware, my Soul made me like the Chariots of Aminadab*[z]. He was very probably a
Cant. vi. 12. celebrated Charioteer, whose horses were singularly swift.

III. AMINADAB, the Son of *Koath*, a Brother of *Korah*, 1 *Chron.* vi. 22.

IV. AMINADAB, or ABINADAB, the Son of

[t] Antiq. l. 18. c. 3. [v] Numb. v. 22. Respondebit, Amen, Amen. Deut. xxvii. 15, 16, 17, &c. Dicet omnis populus Amen, Amen. [w] Hieronym. Præfat. in lib. 2. Epist. ad Galat. [x] Joseph. in vita sua, p. 1013. [y] Antiq. l. 3. c. 2.

[z] *The Vulgate reads it thus*, Anima mea conturbavit me propter quadrigas Aminadab; *and our Septuagint*, [illegible]; *but the Vatican Edition reads it thus*, [illegible]; *which is a sense the Hebrew will admit of*, שמתני מרכבות עמי נדיב.

of King *Saul*, who was killed with him in the battle of *Gilboa*, in the year of the World 2949. before J. C. 1051. [1 Sam. xxxi. 2. 1 Chr. viii. 33. x. 2.]

V. Aminadab, or *Abinadab*, a *Levite*, and inhabitant of *Kirjath jearim*, with whom the Ark was deposited, after it was brought back from the land of the *Philistines* [a]. [1 Sam. vii. 1.] He dwelt at *Gibeah*, that is to say, in the highest part of the City of *Kirjath-jearim*. *Eleazar* his Son was consecrated or appointed peculiarly to the office of keeping the Ark of the Lord. It is not certain whether *Aminadab* were at that time living. The Ark remained at *Kirjath-jearim* from the year of the World 2888 to 2959, that is to say, threescore and eleven years. Then *David* brought it from *Kirjath-jearim* to *Jerusalem*; [2 Sam. vi. 1, 2, 3.] but dared not bring it into his own house, by reason of the death of *Uzzah*; he lodged it therefore at *Obededom*'s, where it continued some months.

AMITTAI, Father to the Prophet *Jonah*. *Jonah* i. 1. and 2 *Kings* xiv. 25.

AMIZABAD, the Son of *Benaiah*. *Benaiah* is known to have been one of the principal Officers in *David*'s armies. His Son *Amizadab* commanded a troop under him. [1 Chr. xxvii. 6.]

AMMAN, *Ammonites*. See Ammon, Ammonites. The Capital of the *Ammonites*, called in Scripture *Rabbath-Ammon*, and in profane Authors *Philadelphia*, is likewise sometimes called *Amman*, and the Country of the *Ammanites*, *Ammanitis*.

I. AMMIEL, the Son of *Gemal*, of the Tribe of *Dan*, was one of the twelve deputed to go and view the Land of *Canaan*, *Numb.* xiii. 12.

II. Ammiel, a native of *Lodobar*, a City situated in the Tribe of *Simeon*. *Ammiel* was the Father of *Machir* and *Bathsheba*, who was first married to *Uriah*, then to *David*, by whom she had *Solomon*. [Ch. iii. 5. & 2 Sam. ix. 4, 5.]

III. Ammiel, the Son of *Obededom* the *Levite*, who was made Porter of the Temple under the reign of *David*. [Ch. xxvi. 5.]

I. AMMIHUD, the Son of *Ephraim*, and Father of *Elishama*, *Numb.* i. 10. and 1 *Chr.* vii. 26.

II. Ammihud, of the Tribe of *Simeon*, and Father of *Shemuel*, or *Samuel*, very different from the Prophet of that name, *Numb.* xxxiv. 20.

III. Ammihud, of the Tribe of *Naphtali*, Father of *Pedahel*, *Numb.* xxxiv. 28.

IV. Ammihud, the Father of *Talmai*, King of *Geshur*, 2 *Sam.* xiii. 37.

AMMISHADDAI, Father of *Ahiezer*, of the Tribe of *Dan*, *Numb.* i. 12. x. 25.

I. AMMON, or *No-Ammon*, a City of *Egypt*. The *Chaldee* and the author of the Vulgate generally translate this term *Alexandria*. They doubtless were not ignorant that *Alexandria* is much more modern than *Jeremiah*, *Ezekiel*, and *Nahum*, who speak of *No-Ammon*, which by these Interpreters is render'd *Alexandria*; but they might believe this last to be at or near the same place where *Alexandria* was afterwards built, which nevertheless does not appear by History; for there was only the town of *Rachotis* upon the Sea near the place where the City of *Alexandria* was built. [Jerem. xlix. 25. Ezek. xxx. 14, 15, 16. Nahum iii. 8.]

The marks whereby the Prophets describe *No-Ammon* are, *that it was situate among the Rivers, that it had the waters round about it, whose rampart was the Sea, and her wall was from the Sea*; which induces us to think that *No-Ammon* * is *Diospolis*, or the City of *Jupiter*, situated in the *Delta*, upon an arm of the *Nile*, between *Busiris* to the South, and *Mendes* to the North, at a very little distance from the *Mediterranean*. There were such lakes about it as might be well called Seas in the style of the *Hebrews*. The ruin of this City, which was foretold, and so distinctly describ'd by the Prophets, happen'd under *Esar-haddon* and *Nebuchadnezzar*, and perhaps under *Sennacherib*. See our Comments upon the Prophets *Ezekiel* xxx. 14, 15, 16. and *Nahum* iii. 8. But notwithstanding all we have here said to support the opinion of *No-Ammon*'s being *Diospolis*, we must confess ingenuously, upon farther reflection, that this is not at all certain, and *Thebes*, the Capital of *Upper Egypt*, may be understood to have been *No-Ammon*. The Reader may see what we have to say in favour of this opinion in the article Thebes.

II. Ammon, or *Hammon*, or *Jupiter Ammon*, the celebrated God of the *Egyptians*, whom we take to be the same as *Ham*, who peopled *Africk*, and was the Father of *Mizraim*, the Founder of the *Egyptians* †. *Ammon* had a famous Temple in *Africk*, where he was adored under the figure of a Ram; for in this manner the

[a] Joseph Antiq. l. 6. c. 2.

* *Sir* Isaac Newton, *in his short Chronicle, says, that* Sesac, *King of* Egypt *adorned* Thebes, *and dedicated it to his Father* Ammon *by the name of* No-Ammon, *or* Ammon-No, *that is, the People or City of* Ammon; *whence the Greeks called it* Diospolis, *the City of* Jupiter. Sesac *also erected Temples and Oracles to his Father in* Thebes, Ammonia, *and* Ethiopia, *and thereby caused his Father to be worshipped as a God in those Countries: And this, continues Sir* Isaac Newton, *was the original of the Worship of* Jupiter Ammon, *and the first mention of Oracles that I meet with in profane History, Sir* Isaac Newton's Chronology, *&c.* p. 18.

† *Sir* Isaac Newton, *in his Account of the Empire of* Egypt, *tells us, that* Sesostris *or* Sesac, *after his Father's death, built Temples to him in his Conquests; whence it came to pass that* Jupiter Ammon *was worshipped in* Ammonia, *and* Ethiopia, *and* Arabia, *and as far as* India, *according to the Poet,* Lucan l. ix.

Quamvis Ethiopum populis, Arabumque beatis
Gentibus, atque Indis unus sit Jupiter Ammon.

Chronology, &c. p. 216.

the *Egyptians* represented their Gods under the form of certain animals. The Temple of *Ammon* was situated in a delicious spot, surrounded every where with a frightful desart. Here there was an Oracle of eminent note, which *Alexander the Great* consulted. This Oracle however, as well as others, fell insensibly into contempt. In *Strabo*'s time it was not in the vogue it had been, and in *Plutarch*'s time scarce any regard at all was had to it; and in the reign of *Theodosius*, according to the testimony of *Prudentius*, there was no more talk of it. The Scripture says nothing of this false Deity in particular, but speaks of *Ham*, and of the City of *Ammon* or *No-Ammon*, which was principally devoted to it. *Hammon*, the God of the *Egyptians*, was the same as the *Jupiter* of the *Greeks* *; for which reason these latter call the City which the *Egyptians* name *No-Ammon*, the habitation of *Ammon*, *Diospolis*, or the City of *Jupiter*.

III. AMMON, or *Ben-Ammi*, the Son of *Lot*, born of this Patriarch and his youngest Daughter, in the year of the World 2107, before J.C. 1893, before the vulgar Æra 1897. [Gen. xix. 34, 38.] We know no particulars of *Ammon*'s life. The place of his abode was to the East of the *Dead Sea* and *Jordan*, in the Mountains of *Gilead*. He was the Father of the *Ammonites*, a famous People always at enmity with the *Israelites*.

AMMONITES, a People descended from *Ammon*, whom we have been speaking of. They are called sometimes *Ammanites*: They destroyed the Giants *Zamzummims*, and seized upon their Country. [Deut. ii. 19, 20, 21.] God forbad *Moses*, and by him the *Israelites*, to attack the *Ammonites*, because he did not intend to give their land unto the *Hebrews*. Before the People of *Israel* enter'd the land of *Canaan*, the *Amorites* had by Conquest got great part of the Countries belonging to the *Ammonites* and *Moabites*. This *Moses* retook from the *Amorites*, and divided between the Tribes of *Gad* and *Reuben*. In the time of *Jephthah*, the *Ammonites* declared war against the *Israelites*, under pretence that they detained a great part of the Country which had formerly been theirs before the *Amorites* possessed it. [Judg. xi. 13.] *Jephthah* declared, that as this was an acquisition which the *Israelites* had made in a just war, and what they had taken from the *Amorites*, who had long enjoyed it by right of conquest, he was under no obligation to restore it. The *Ammonites* were not satisfied with this reason, so *Jephthah* gave them battle, and won it.

The *Ammonites* and *Moabites* generally united whenever there was any design set afoot of attacking the *Israelites*. After the death of *Othniel*, the *Ammonites* and *Amalekites* joined with *Eglon*, King of *Moab*, to oppress the People of the Lord. [Ch. iii. 13.] Some years after, that is to say, in the year of the World 2799, the *Ammonites* were great oppressors of the *Israelites* beyond *Jordan*; [From the Year of the World 2661 to 2679.] but in 2817 God raised up *Jephthah* to deliver them from this subjection. In the beginning of *Saul's* reign, in the year of the World 2909, before J. C. 1191, before the vulgar Æra 1195, *Naash* King of the *Ammonites* having set down before *Jabesh-Gilead* reduced the inhabitants so low as to desire a capitulation. *Naash* answered that he would accept of their surrender upon no other conditions than their submitting to have every one his right eye pluckt out, that so they might be made a reproach to *Israel*; [1 Sam. xi. 1.] but *Saul* coming seasonably to the succour of *Jabesh*, delivered the City and People from the barbarity of *Naash*.

David had been the King of *Ammon*'s friend; and after the death of this Prince, he sent to make his compliments of condoleance to *Hanun* his Son and successor, who imagining that these Ambassadors were come as spies to observe his strength, and the condition of his Kingdom, treated them in a very injurious manner. *David* revenged the affront offered to his Ambassadors, and subdued the *Ammonites*, the *Moabites*, and the *Syrians* their allies. *Ammon* and *Moab* continued under the obedience of King *David* and *Solomon*, and after the separation of the ten Tribes, were subject to the Kings of *Israel* till the death of *Ahab*, in 3107, before J.C. 893, before the vulgar Æra 897. [2 Kings i. 1.]

Jehoram, the Son of *Ahab*, and Successor of *Ahaziah*, defeated the *Moabites* in 3109. [Ch. iii. 4, 5, 6, & seq.] But it does not appear that his victory was so compleat as to reduce them to his obedience. At the same time the *Ammonites*, *Moabites*, and other People made an irruption upon the lands belonging to *Judah*, but they were forced back and routed by *Jehoshaphat*. [2 Chr. xx. 1, 2, & seq.] *Isaiah* threatens the *Moabites* with a misfortune which [Is. xv. xvi.] was to happen three years after his prediction, which had a view probably to the war which *Salmanesar* made against them about the year of the World 3277, before J.C. 723, before the vulgar Æra 727.

After the Tribes of *Reuben*, *Gad*, and the half Tribe of *Manasseh* were carried into captivity by *Tiglath Pilasser* in 3264, before J. C. 736, before the vulgar Æra 740, the *Ammonites* and *Moabites* took possession of the Cities belonging to these Tribes. *Jeremiah* reproaches them for it. [Jerem. xlix. 1.] The Ambassadors of the *Ammonites* were some of those to whom this Prophet presented the cup of the Lord's fury, and directed

* *In After-ages the* Egyptian *and* Greek *names were both united, and this Deity was called* Jupiter Hammon.

directed to make bonds and yokes for themselves, exhorting them to submit to *Nebuchadnezzar*, and threatening them, if they did not, with captivity and slavery. [Jer. xxvii. 2, 3, 4.]

Ezekiel denounces their intire destruction, and tells them that God would give them up to the People of the East, who should set their palaces in their Country, so that there should be no more mention of the *Ammonites* among the Nations; and all this as a punishment to them for insulting the *Israelites* upon the calamities they suffer'd, and the destruction of their Temple by the *Chaldæans*. We believe that these misfortunes happen'd to them in the fifth year after the taking of *Jerusalem* [a], when *Nebuchadnezzar* made war against all the People who dwelt upon the confines of *Judea*, in the year of the World 3420 or 21, before J. C. 579, before the vulgar Æra 583. [Ezek. xxv. 4, 10.]

It is probable that *Cyrus* gave the *Ammonites* and *Moabites* the liberty of returning into their own Country, from whence they had been removed by *Nebuchadnezzar*; for we see them in the place of their former settlement, expos'd to those revolutions which were common to the People of *Syria* and *Palestine*, and subject sometimes to the Kings of *Egypt*, and sometimes to the Kings of *Syria*.

Antiochus the Great took *Rabboth* or *Philadelphia*, their Capital, demolished the walls, and put a garrison into it [b] in 3806. During the persecutions of *Antiochus Epiphanes*, the *Ammonites* shewed their hatred to the *Jews*, and exercised great cruelties against such of them as lived in their parts [c]. [1 Macc. v. 6—45.] *Justin Martyr* says, that in his time there were still many *Ammonites* remaining [d]; but *Origen* assures us [e], that when he was living they were known only under the general name of *Arabians*. Thus was the prediction of *Ezekiel* accomplished, who said that the *Ammonites* should be destroyed in such a manner as *not to be remember'd among the Nations*. [Ezek. xxv. 10.]

AMMONIUS, General of *Alexander Balas*'s Troops, was accused by *Ptolemy Philometor* of a design to poison him; but it is believed, that this was only a pretence made use of by *Philometor* for dethroning his Son-in-law *Alexander Balas*, and taking possession of his Kingdom. He therefore attacked *Balas*, defeated him, took his Daughter *Cleopatra* from him, and gave her to *Demetrius Nicanor*. See *Joseph. Antiq. l.* 13. *c.* 7. *p.* 436, 437. He says, that *Alexander* refusing to deliver up *Ammonius* to *Philometor*, he concluded *Balas* to be his accomplice, and the principal author of those secret plots which *Ammonius* had formed against him. So that to revenge himself, he marched against *Antioch*, the inhabitants whereof were very much dissatisfied with *Ammonius*, by reason of the several vexations which they suffered under him. *Ammonius* endeavoured to escape by disguising himself in a Woman's dress; but he was apprehended and put to death, in the year of the World 3859. before J. C. 141. before the vulgar Æra 145.

I. AMNON, the eldest Son of *David* and *Ahinoam* his second Wife, having conceived a violent passion for his Sister *Tamar*, who was the Daughter of *David* and *Maachah*, and *Absalom*'s Sister, grew very uneasy and consumptive; which being observed by *Jonadab* the Son of *Shimeah*, *David*'s Brother, and a great friend to *Amnon*, he said, *Why art thou, being the King's Son, lean from day to day?* *Amnon* discovered his passion to him, and the impossibility there seemed to be of satisfying it. *Jonadab* advised him to counterfeit sickness, and said, *When the King thy Father cometh to see thee, say unto him, I pray thee let my Sister* Tamar *come and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.* *Amnon* followed this advice, and the King easily granted his request. When *Tamar* came to the Apartment where her Brother *Amnon* lay, *she took flour, kneaded it, and made cakes in his sight, and did bake the cakes. And she took a pan and poured them out before him.* [2 Sam. xiii. 1, 2, &c. In the Year of the World 2972, before J. C. 1028, before the vulgar Æra 1032.]

But *Amnon* would eat nothing. He ordered every body out of his room; and calling his Sister to him in the most private part of the chamber, where his bed was, he would have offered violence to her. But *Tamar* said to him, *Nay, my Brother, do not force me; for no such thing ought to be done in* Israel; *do not thou this folly. And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in* Israel. *Now therefore I pray thee, speak unto the King, for he will not with-hold me from thee* [f].

But *Amnon* hearkening only to the dictates of his passion, forced her, and abused her: after which his aversion to her was more excessive than his love had been. He would have obliged her to leave the room, but she making some resistance, he called in one of his servants, ordered him to turn her out, and shut the door after her. Her Brother *Absalom* meeting her all in tears, making sad outcries, and having her head covered with ashes, comforted her, and advised her to be silent. *David*,

[a] Joseph. Antiq. [b] Polyb. l. v. [c] Joseph. Antiq. l. 12. c. xii. [d] Justin Dialog. cum Tryphone p. 272. [e] Origen in Job. [f] The Law, *Levit.* xviii. 11. forbids marriages between Brothers and Sisters: *Tamar* probably was not sufficiently inform'd of this, or the disorder she was in hindred her from reflecting on it.

ed, upon information of what had passed, was extremely afflicted. But as he loved *Amnon*, who was his eldest Son, very tenderly, he was unwilling to do any thing that might grieve him.

Absalom kept his resentment of this affront close within his heart for two years, waiting an opportunity to revenge it. One day he invited the King his Father, and all his Brothers, to an entertainment which he made at *Baal-hazor*, upon the shearing of his sheep. The King thanked him: but *Absalom* entreated him with so much earnestness, that he permitted him to carry with him the Princes his Sons, and particularly *Amnon*. *Absalom* gave his orders to his people, charging them that when they saw *Amnon* disordered with wine, upon the signal given, they should strike and kill him: *Fear not*, said he, *have not I commanded you?* The Officers executed what their Master had directed them to do, and *Amnon* was dispatched in the midst of his good cheer, at his Brother *Absalom*'s house, in the year of the World 2974. before J. C. 1026. before the vulgar Æra 1030.

II. AMNON, the Son of *Shimon*, 1 *Chr.* iv. 20.

AMOK, of the race of those Priests who returned from *Babylon*, *Neh.* xii. 7, 20.

I. AMON, Governor of *Samaria*, kept the Prophet *Micaiah* in custody, by King
1 Kings xxii. 26. *Ahab*'s order.

II. AMON, fourteenth King of *Judah*, Son of *Manasseh* and *Meshullemeth*, the Daughter of *Haruz*, of *Jotbah*. He began to reign in the year of the World 3363. before J. C. 637. before the vulgar Æra 641, at the age of two and twenty, and reigned only two years at *Jerusalem*. He did evil in the sight of the Lord, as his
2 Kings xxi. 19, 20, 21. Father *Manasseh* did. He forsook the God of his Fathers, and worshiped Idols. His servants conspired against him, and slew him in his own house: but the People killed all the Conspirators, and established his Son *Josiah* in his Throne. He was buried in the Garden of *Uzza*. We know no other particulars of his life. His death happened in the year of the World 3365. before J. C. 635, before the vulgar Æra 639.

AMORITES, People descended from *Amorrhæus*, the fourth Son of *Canaan*. They first of all peopled the Mountains lying to the West of the Dead Sea. They had likewise establishments to the East of the same Sea, between the brooks *Jabbok* and *Arnon*, from whence they forced
Josh. v. 1. Numb. xiii. 30. xxi. 29. the *Ammonites* and *Moabites*. *Moses* made a conquest of this Country from their Kings *Sihon* and *Og*, in the year of the World 2553. before J. C. 1447. before the vulgar Æra 1451. Judg. xi. 19, 20, &c.

Amos speaks of their gigantick stature and valour. Amos ii. 9. He compares their height with that of Cedars, and their strength with that of an Oak. The name *Amorite* is often taken in Scripture for all *Canaanites* in general. The Lands which the *Amorites* possessed on this side *Jordan*, were given to the Tribe of *Judah*; and those which they had enjoyed beyond this river were distributed between the Tribes of *Reuben* and *Gad*.

The *Arabians* derive their name *Amorites* from the City of *Gomorrah*, one of the five which were condemned to perish by fire from Heaven. But *Gomorrah*, or *Hamorrah* [g], is written otherwise than *Emor* the Father of the *Amorites*. So that there is no probability that either the *Amorites* or *Emor* their Father founded *Gomorrah*, and called it by their name.

I. AMOS, the fourth of the small Prophets, was, as is said, of the little Town of *Tekoah*, in the Tribe of *Judah*, four leagues Southward from *Jerusalem*. There is no good proof however that he was a native of this place, but only that he retired thither, when he was driven from *Bethel*, which was in the kingdom of the ten Tribes. It is very probable that he was born within the territories of *Israel*, and that his Mission was directed principally to this Kingdom.

As he was prophesying in *Bethel*, where the golden Calves were, in the reign of *Jeroboam* the second, about the year of the World 3215. before the birth of J. C. 785. before the vulgar Æra 789. *Amaziah* the High-Priest of *Bethel* accused him before King *Jeroboam*, saying, Amos *hath* Amos vii. 10, 11, &c. *conspired against thee in the midst of the House of* Israel; *the land is not able to bear all his words*; *for thus* Amos *saith*, Jeroboam *shall die by the sword, and* Israel *shall surely be led away captive out of their own land*. *Amaziah* said therefore unto *Amos*, *O thou Seer, go, flee thee away into the land of* Judah, *and there eat bread, and prophesy there. But prophesy not again any more at* Bethel, *for it is the King's Chapel, and it is the King's Court.*

Amos answered *Amaziah*, *I was no Prophet, neither was I a Prophet's Son; but I was an herdman, and a gatherer of Sycamore fruit* [h]. *And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people* Israel. *Now therefore hear thou the word of the Lord; Thou sayest, Prophesy not against* Israel, *and drop not thy word against the house of* Isaac. *Therefore thus saith the*

[g] Gen. x. 19. עמרה Gomorrha אמורי Amorrhæus.

[h] The Sycamore is a sort of Fig-tree common in *Egypt* and *Palestine*, the fruit whereof does not ripen till it is prick'd with iron nails. After it was thus used, it would ripen in three days. See *Plin. l.* 13. *c.* 7. *Theophr. & Dioscorid.* See likewise *Theodoret* upon *Amos* vii.

the Lord, Thy Wife ſhall be an Harlot in the City, and thy Sons and thy Daughters ſhall fall by the ſword, and thy land ſhall be divided by line; and thou ſhalt die in a polluted land, and Iſrael *ſhall ſurely go into captivity forth of his land.* After this the Prophet retired into the Kingdom of *Judah*, and dwelt in the town of *Tekoah*, where he continued to propheſy. He complains in many places of the violence offered him by endeavouring to oblige him to ſilence; and bitterly exclaims againſt the diſorders of *Iſrael*.

He began to propheſy the ſecond year before the earthquake, which happened in
Amos i. 1. the reign of King *Uzziah*, and which *Joſephus* [i], with moſt of the antient and modern Commentators, refers to this Prince's uſurpation of the Prieſt's office, [k] when he attempted to offer incenſe to the Lord. The firſt of his Prophecies, in order of time, are thoſe of the VII Chapter. The others he pronounced in the Town of *Tekoah*, whither he retired. His firſt two Chapters are againſt *Damaſcus*, the *Philiſtines*, *Tyrians*, *Edomites*, *Ammonites*, *Moabites*, the Kingdom of *Judah*, and that of the ten Tribes. The evils which he threatens them with refer to the times of *Salmanezer*, *Tiglath-pileſer*, *Sennacherib* and *Nebuchadnezzar*, who did ſo much miſchief to theſe provinces, and at laſt led the *Iſraelites* into captivity.

He foretold the misfortunes which the Kingdom of *Iſrael* ſhould fall into after the death of *Jeroboam* the ſecond, who was then living. He foretold the death of King *Zechariah*, the invaſion of the lands belonging to *Iſrael* by *Phul* and *Tiglath-pileſer*, Kings of *Aſſyria*. He ſpeaks of the Captivity of the ten Tribes, and of their return into their own Country. He makes ſharp invectives againſt the ſins of *Iſrael*, againſt their effeminacy and avarice, their harſhneſs to the poor, the ſplendor of their buildings, and the delicacy of their tables. He reproves the people of *Iſrael* for going to *Bethel*, *Dan*, *Gilgal*, and *Beerſheba*, which were the moſt famous Pilgrimages of the Country, and for ſwearing by the Gods of theſe places.

The time and manner of his death are not known. Some old Authors relate [l], that *Amaziah* Prieſt of *Bethel*, whom we have ſpoken of, provoked by the diſcourſes of the Prophet, had his teeth broke, in order to ſilence him. Others [m] ſay, that *Hoſea*, or *Uzziah* the Son of *Amaziah*, ſtruck him with a ſtake upon the temples, and knocked him down, and almoſt killed him; that in this condition he was carried to *Tekoah*, where he died, and was buried with his Fathers. This is the account we have from theſe Authors. On the contrary, it is our opinion, that he propheſied a long time at *Tekoah*, after the adventure which he had with *Amaziah*. And the Prophet taking no notice of the ill treatment which he is ſaid to have received from *Uzziah*, his ſilence is an argument that he ſuffered nothing from him.

S. *Jerom* obſerves, that there is nothing great and ſublime in the ſtyle of *Amos*.
[n] He applies theſe words of St. *Paul* to 2 Cor. xi.
him, *rude in ſpeech, tho' not in knowledge.* 6.
He ſays farther, that as every one chuſes Amos i. 2.
to ſpeak of his own art, *Amos* generally makes uſe of compariſons taken from the country life, wherein he had been brought up. S. *Auſtin* [o] ſhews, that there was a certain kind of eloquence in the Sacred Writers, directed by the Spirit of Wiſdom, and ſo proportioned to the nature of the things they treated of, that even they who accuſe them of ruſticity and unpoliteneſs in their way of writing, could not chuſe a ſtyle more ſuitable, were they to have ſpoken on the ſame ſubject, to the ſame perſons, and in the ſame circumſtances.

II. Amos, the Father of the Prophet *Iſaiah*, was, as it is ſaid, the Son of King *Joaſh*, and Brother to *Amaziah*. The Rabbins [p] pretend, that *Amos*, *Iſaiah's* Father, was a Prophet, as well as his Son, according to the rule received among them, that when the Father of a Prophet is called in Scripture by his name, it is an indication that he has had the gift of Prophecy. S. *Auſtin* [q] conjectured that the Prophet *Amos*, the fourth among the ſmall Prophets, was the Father of *Iſaiah*. But the names of theſe two perſons are written differently [r]. Beſides, *Amos*, *Iſaiah's* Father, was, as well as he himſelf, of *Jeruſalem*, and of much ſuperior quality to the Prophet *Amos*, who was one that had the keeping of the larger ſort of Cattle. Some are of opinion, that the Man of
God who ſpake to King *Amaziah*, and 2 Chron.
obliged him to ſend back the hundred xxv. 7, 8.
thouſand Men of *Iſrael* whom he had purchaſed to march againſt the *Edomites*, was *Amos* the Father of *Iſaiah*, and Brother to King *Amaziah*. But this opinion is ſupported by no proofs.

III. Amos, the Son of *Nahum*, and Luke iii.
Father 25.

[i] Joſeph. Antiq. l. ix. c. 11. p. 319, 320. [k] The Rabbins, and *Procopius* of *Gaza*, are of opinion that this happened in the twenty fifth year of *Uzziah*, and conſequently in the year of the world 3219. But this cannot be: for *Jotham* the Son of *Uzziah*, who was born in 3221. was of age to govern, and conſequently was between fifteen and twenty years of age when his Father undertook to offer incenſe, and was ſtruck with a leproſy. See *Uſher*, in the year of the World 3221. [l] Cyrill. Præfat. in Amos. [m] Epiphan. de vita Prophet. c. 12. Iſidor. de vita & morte SS. c. 43. Doroth. Synopſ. c. 2. Chronic. Paſcal. p. 147. [n] Hieronym. Prolog. expoſit. in Amos. [o] Aug. l. iv. de Doctr. Chriſt. c. 7. [p] Hieronym. ex Hebr. vide in Iſai. xxxvii. 2. xxxviii. 1. Clem. Alex. l. 1. Stromat. [q] Aug. l. xviii. de Civit. Dei c. 27.
[r] עמוץ Father to *Iſaiah*. אמס the Prophet *Amos*.

Father of *Mattathias*, is to be met with in the Genealogy of our Saviour according to the Flesh, as it stands recorded in St. *Luke*.

AMPHIPOLIS, a City lying between *Macedon* and *Thrace*, but depending upon the Kingdom of *Macedon*. There is mention of it in the *Acts of the Apostles*; (Acts xvii. 1.) St. *Paul* and *Silas* being deliver'd out of prison, left *Philippi*, went to *Thessalonica*, and pass'd through *Amphipolis*. This City had the name likewise of *Chrysopolis* or *Christopolis*.

AMPHORA, is often taken in an appellative Sense for a Pitcher, or vessel to hold wine or water. (Luke xxii. 10.) For example, *There shall a Man meet you bearing a Pitcher of water, Amphoram aquæ portans.* At other times it is taken for a a certain measure: (Dan. xiv. 3.) For instance, *There were spent every day upon the Idol* Bel *six vessels of Wine, Vini amphoræ sex.* The *Amphora* is not an *Hebrew* measure, and the original *Hebrew* of the place, wherein this term is to be met with, is no where extant. The *Roman Amphora* contained two urns, or eight and forty *Sextarii*, or fourscore pounds, at twelve ounces to the pound *: But the *Attick* or *Athenian Amphora* contained three urns, or an hundred and twenty pounds, at twelve ounces each, which make but ninety, at sixteen ounces to the pound.

AMPLIAS, whom St. *Paul* speaks of (Rom. xvi. 8.) in his Epistle to the *Romans*, was one whom he particularly loved. It is not certainly known who he was, nor what was done; by him but the *Greeks* say, that he was ordained Bishop of *Odyssopolis* in *Mœsia* by St. *Andrew*, was an apostolical Person, at least one of the seventy two Disciples, and had the honour of Martyrdom. They observe his Festival on the 31st of *October*.

I. AMRAM, the Son of *Koath*, of the Tribe of *Levi*, married *Jochebed*, of whom he had *Aaron*, *Miriam*, and *Moses*. He died in *Egypt*, at an hundred and thirty (Exod. vi. 20.) seven years of Age. It is not very well known in what year of the World he died.

II. AMRAM, the Son of *Bani*, was one of those who after the return from *Babylon* separated from his Wife, whom he had married contrary to the express di- (Ezra x. 34.) rection of the Law.

AMRAPHEL, the King of *Shinar* or *Babylonia*, confederated with *Chedorlaomer*, King of the *Edomites*, and two other Kings, to make war against the Kings of *Pentapolis*, that is to say, of *Sodom*, *Gomorrah*, and the three neighbouring Cities. The Kings who were in league with *Amraphel* worsted those of *Pentapolis*, plunder'd their City, and carried off abundance of captives, among whom was *Lot*, *Abraham's* Nephew; but *Abraham* (Gen. xiv. 1, 2, &c.) pursued them, retook *Lot*, and recover'd all the spoil, in the year of the World 2092, before J.C. 1908, before the vulgar Æra 1912.

AMULETS, or Preservatives, are certain characters, ligaments, stones or metals, engraved or adorned with Stars, to which a power was attributed of preserving People from mischief, from being bewitched, and from diseases. Some are of opinion that *Laban's Teraphims*, which (Ch. xxxi. 19.) were carried away by *Rachel*, and the ear-rings which *Jacob* hid under an oak, (Ch. xxxv. 4.) were Preservatives or Amulets. See hereafter TALISMANS.

AMZI, the Son of *Zechariah*, and Father to *Pelaliah*, *Neh.* xi. 12.

ANA. We are acquainted with a City of this name at the extremity of *Arabia deserta*, upon the *Euphrates*. *Tavernier* says it takes up the two banks of this river much as *Paris* lies upon the two banks of the *Seine*; but another Traveller writes to me, that it takes up but one of the banks of the *Euphrates*, and has but one Street, which is extremely large. There is a very fine mosque in an island which lies near to it. The land about it for half a league is well cultivated, but beyond this distance there is nothing but frightful desarts.

ANAB, a City in the Mountains of *Judah*, *Josh.* xi. 21. St. *Jerom* believes it to be the same with *Bethanaba*, eight miles Eastward from *Diospolis*. *Eusebius* places *Bethoanab* at four miles distance from the same City of *Diospolis*. *Epiphanius* [e] speaks of a City or Village called *Anablata*, in the Diocese of *Jerusalem* towards *Bethel*; but I do not think any of these places to be the *Anab* mentioned by *Joshua*, which with *Hebron* and *Debir* is set by him more to the South of *Judah*.

ANAGLYPHA. This term is to be found in 1 *Kings* vi. 32. *Sculpsit in eis picturam Cherubim, & palmarum Species, & Anaglypha.* This last word is *Greek* [f], and signifies all sorts of figures *in relievo*, or rather all sorts of engraving embossed, or *in basso relievo*. Vessels adorned with figures *in relievo*, *Opera signi*, as *Virgil* speaks [g]; or *in asperitatem excisa*, as *Pliny* terms them [h], are what we call *Anaglypha*.

But the passage in the book of *Kings* where this word is met with, signifies, that as there were figures of Palm-trees, Cherubims, and blown Lilies all round the wall within the Sanctuary, *Solomon* appointed the same to be carved *in basso relievo*

[e] Epiphan. Epist. ad Joan. Ierosol. [f] Ἀνάγλυφα Cælata. [g] Æneid. v. v. 267. [h] Plin. l. xxxiii. c. 11.

* *The* Amphora *in Dr.* Arbuthnot's *Account of it contained seven* English *Gallons and one Wine pint; the* Urna *three Gallons, four Wine pints and a half; the* Sextarius *one Wine pint. See his Tables of ancient Coins, Weights, Measures*, &c. c. ix.

relievo upon the doors of the Sanctuary; or, as the *Hebrew* reads it, *he carved upon them carvings of Cherubims, and Palm-trees, and open Flowers* [w].

•ANAGOGE. This is one of the four senses wherein the Scripture is interpreted, *viz.* the literal, allegorical, anagogical, and tropological. The anagogical sense is, when the sacred text is explained with a regard to the end which Christians should have in view, and this is eternal life. For example, the rest of the Sabbath, in the anagogical sense, signifies the repose of everlasting blessedness.

ANAH, the Son of *Zibeon* the *Hivite*, and Father of *Aholibamah*, *Esau's* Wife. While he was feeding Asses in the desart, [Genes. xxxvi. 24.] he discover'd Springs there of warm water. Thus St. *Jerom* translates the *Hebrew* text [מצא את הי-מים.] *jemim*; the Septuagint and other *Hebrew* Translators have preserved the term *jamim* or *jemim*; he found *jamim* or the *jamims*: Others [x] translate, *he discover'd the manner of producing mules*, by copulation between a She-ass and an Horse, or between an Ass and a Mare; but the Scripture never calls Mules *jamim*, nor are such creatures at all to be met with in the Scripture till after *David*.

Others [y] are of opinion, that *Anah found*, that is, attacked, surprized the People called *Jamim* or *Jemim* in the Wilderness, where he was feeding droves of Asses. The *Samaritan* Version reads, that *Anah* found the *Emeans*, a sort of People whom *Moses* takes notice of, *Deut.* ii. 10. *The* Emims *dwelt therein in times past, a People great and many, and tall as the* Anakims. These *Emims* dwelt in the neighbourhood of *Seir*, where *Anah* fed his Asses. The *Hebrew* term *Matza*, which signifies to find, is likewise taken often for to *attack* or surprize an enemy. This to me seems to be the true explanation.

Some have thought, but without any proof, that *Anah* had merited divine honours, and that he is named in the second book of *Kings*, where it is said that the Sepharvaim *adored* Henah, *or* Anah, *and* Ivah. See likewise 2 *Kings* xix. 12. and *Isaiah* xxxvii. 13.

ANAHARATH, a City belonging to [Josh. xix. 19.] the Tribe of *Issachar*.

ANAK, *Anakim*, famous Giants in *Palestine*. *Anak*, the Father of the *Anakims*, was the Son of *Arba*, who gave his [Ch. xiv. 15.] name to *Kirjath-Arba*, or *Hebron*. *Anak* had three Sons, *Sheshai*, *Ahiman*, and [Ch. xv. 14. Num. xiii. 23.] *Talmai*, who produced [*] a great many others, terrible for their fierceness and their extraordinary stature. The *Hebrews* said, that in comparison of these monstrous Men, they were but Grass-hoppers. Some have thought that the name of *Phœnician*, given to the *Canaanites*, and particularly to the *Sidonians*, came from *Bene-Anac*, Sons [בני ענק Bene-Anak.] of *Anak*. Others derive from it the *Greek* word *Anax*, which signifies King or Master. *Caleb*, assisted by the Tribe of *Judah*, took *Kirjath-Arba*, and destroyed [Judg. i. 20. Josh. xv. 14.] the *Anakims* in the year of the World 2559.

ANAMIM, second Son of *Mizraim*. [Genes. x. 13. ענמים.] He peopled the *Mareotis*, if we may credit the Paraphrast *Jonathan*, the Son of *Uzziel*, or the *Pentapolis* of *Cyrene*, according to the Paraphrast of *Jerusalem*. *Bochart* is of opinion that these *Anamims* are the People that dwell in the parts adjacent to the Temple of *Jupiter Ammon*, and in the *Nasamonitis*. We believe the *Amanians* and *Garamantes* to be descended from *Anamim*. The *Hebrew Ger* or *Gar* signifies a Passenger or Traveller. The name of *Gar-amantes* may be derived from *Ger amanim*. Their Capital is called *Garamania* in *Solinus*.

ANAMMELECH. It is said in the second book of *Kings*, that the inhabitants of *Sepharvaim*, who had been sent [2 Kings xvii. 31.] from beyond the *Euphrates* into the Country of *Samaria*, burned their Children there in honour of *Anammelech* and *Adrammelech*. We are of opinion that *Adrammelech* signifies the Sun, and *Anammelech* the Moon. *Adrammelech* imports a magnificent King, and *Anammelech* a gentle King. The Eastern People worshipped the Moon under the name of a Deity, and offer'd human Sacrifices both to Sun and Moon. [z] Some Rabbins imagine, that *Anammelech* was figured like a Mule, others describe him in the form of a Quail or a Pheasant; but this is very uncertain.

ANANI, the seventh Son of *Eliœnai*. [1 Chr. iii. 24.]

I. ANANIAS. When the Angel *Raphael* offer'd to bear *Tobias* company in his way to *Rages*, he told him that he was *Azarias*, the Son of *Ananias the Great*. *Tobit* answer'd, that he was of an illustrious extraction. [Tobit v. 12.] This is all we know of this *Ananias*.

II. Ananias, or *Ananiah*, of the Tribe of *Benjamin*, who, when the *Jews* returned from the *Babylonish* captivity, built part of the walls of *Jerusalem*. [Nehem. xi. 32.]

III. Ananias, a *Jewish* Merchant, who converted *Izates*, the Son of *Monobazes*, King of the *Adiabenians*, to *Judaism* [a]. *Orosius* [b] will have it that *Ananias* was a *Christian*, and that *Izates* was made a convert to *Christianity* by him. See above Adiabene. This conversion happened about the year of J. C. 41.

IV. Ananias

[w] מקלעות כרובים ותמרת ופטורי צצים. [x] Ita Hebræi. Vide Hieronym. quæst. Hebr. in Genes. [y] Bochart. de Anim. Sacr. p. 1. l. xi. c. 1. [z] Strabo, l. xi. & Lucian de Dea Syra. See our Dissertation upon the God *Moloch*, before the book of *Leviticus*, p. 30, 31. [a] Joseph. Antiq. l. xx. c. 1. [b] Oros. l. vii. c. 6.

IV. Ananias, Son of *Nebedæus*, High Priest of the *Jews*. He succeeded *Joseph* the Son of *Camith*[c], in the year of the World 4050, and was himself succeeded by *Ishmael* the Son of *Fabæus*, in the year of the World 4066. of J. C. 66. of the vulgar Æra 63. *Quadratus* Governour of *Syria* being come into *Judæa* upon the rumours which prevailed among the *Samaritans* and *Jews*, sent the High Priest *Ananias* to *Rome*[d], to give an account of his conduct to the Emperor *Claudius*. He justified himself so well that he was acquitted, and returned. St. *Paul* having been apprehended at *Jerusalem*, by the Tribune of the *Roman* Troops which guarded the Temple, declared to him that he was a Citizen of *Rome*, which obliged this Officer to treat him with some distinction. And as he did not know what it was whereof the *Jews* accused him, the next day he convened the Priests, and placed S. *Paul* in the midst of them, that he might have an opportunity to explain himself. S. *Paul* said to them, *Men and Brethren, I have lived in all good conscience before God until this day.* He said no more, and the High Priest *Ananias* commanded those who were near him to strike him on the face. The Apostle hereupon replied, *God shall judge thee, thou whited Wall; for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?* And they that stood by said, *Revilest thou God's High Priest?* Then said *Paul, I wist not, Brethren, that he was the High Priest; for it is written, Thou shalt not speak evil of the Ruler of thy People.*

Acts xxii. 23, 24. xxiii. 1, 2, 3, &c.

After this, St. *Paul*, knowing that the assembly was composed of *Pharisees* and *Sadducees*, cried out, *Men and Brethren, I am a* Pharisee, *the Son of a* Pharisee, *of the hope and resurrection of the dead I am called in question.* At these words the assembly was divided; and the Tribune fearing lest St. *Paul* should be pull'd in pieces by them, took him from amongst them. The next day above forty Men bound themselves under a great curse, neither to eat nor drink till they had killed *Paul*. They acquainted the Priests with their resolution, and intreated them to find out some opportunity to engage the Tribune once more to produce *Paul* before them, that they might dispatch him. But S. *Paul* having procured a discovery to be made of this design unto the Tribune, he ordered him to be conveyed to *Cæsarea*, that *Felix*, who was Governour of the Province, might take cognizance of his affair.

When the Priests understood that he was arrived at *Cæsarea*, *Ananias* the High Priest, and some other *Jews* went thither, in order to accuse him; but the affair was adjourned, and S. *Paul* continued two years there in prison. His prediction to *Ananias*, that God would smite him, was accomplished after this manner: *Albinus* Governour of *Judæa* being come into the Country, *Ananias* found means to gain him by his presents[e]. He was looked upon as the first Man of his Nation, by reason of his great riches, friends and fortune. But he had some violent people about him, who plundered the Country, and took by force the Tythes belonging to the Priests; and all this they did with impunity, by reason of the great credit which their Master had acquired by his wealth at *Jerusalem*.

Acts xxiv.

At the same time several companies of Assassins infected *Judæa*, and committed very great ravages. As soon as any of their companions fell into the hands of those who had the government of the Province, and were upon the point of being executed, they never failed to seize some of the domesticks or relations of the High Priest *Ananias*, that so this Pontiff might endeavour to procure the liberty of their Associates, in order to rescue those out of their hands who were detained by them. Thus they took one of *Ananias*'s Sons, whose name was *Eleazar*, and did not release him till ten of their companions were sent back to them. Upon this licence their number encreased considerably, and the country was exposed to frequent ravages.

At last *Eleazar* his Son putting himself at the head of a party of Mutineers, who had made themselves Masters of the Temple[d], and forbad any to offer sacrifices for the Emperor, and the Assassins joining with him, he pulled down his Father's house, who hiding himself with his Brother, in the Aqueducts belonging to the Royal Palace, and being soon discovered by the Seditious, both of them were killed, they of the Faction taking no notice at all of *Ananias*'s being the Father of their Leader. Thus God smote this whited Wall in the very beginning of the *Jewish* Wars. We are to distinguish what *Josephus* says of *Ananias*, when High Priest, from what he relates of the same *Ananias* when deposed from the Pontificate, lest we fall into the mistake of those who have made two persons of him.

V. Ananias, sirnamed the *Sadducee*[f], was one of the warmest defenders of the Rebellion which the *Jews* were engaged in against the *Romans*. He was sent by *Eleazar* the Leader of the Mutineers, to *Metilius* Captain of the *Roman* Troops, who was shut up in the Royal Palace of *Jerusalem*,

[c] Joseph. Antiq. l. xx. c. 3. [d] Ibid. l. xx. c. 5. [g] De Bello l. ii. c. 18. seu 32. p. 812, 813. c. 1.

[e] Ibid. c. 8. [f] Joseph. l. ii. de Bello c. 38.

Jerusalem, to promise from the Rebels, that they would give him and his people their lives, provided they would leave the place, and surrender up their arms. But *Metilius* having surrendred upon these conditions, the Factious, without any regard to their word, murdered all the *Romans*, except *Metilius* only, who promised to turn *Jew*.

In the year of J.C. 66. This was the *Ananias* sent by *Eleazar* to the *Idumæans*[h] with a request that they would come to the assistance of the Rebels at *Jerusalem* against *Ananus*, whom they had accused of a design to deliver up the City to the *Romans*. This happened in the year of J.C. 67.

VI. Ananias, Son of *Masbbal*, of the priestly race, and originally of *Emmaus*, was put to death by *Simon*, Head of a party of Malecontents. He was killed, together with fifteen other principal *Jews* of the City[i], during the last siege of *Jerusalem* by the *Romans*.

VII. Ananias, one of the first *Christians* of *Jerusalem*, who being converted, together with his Wife *Sapphira*, sold his estate, and reserved part of the purchase-money to himself; then went and carried the remainder to S. *Peter*, telling him that this was the whole price of his Inheritance. But the Apostle, to whom the Holy Ghost had revealed this falshood, reproached him very sharply for it, telling him that he had lied to the Holy Ghost, and not unto men. At the same time God smote *Ananias*, and he fell dead at the Apostle's feet. Some few hours after his Wife *Sapphira* came in; and S. *Peter* having put the same question to her which he had before proposed to her Husband, she too was guilty of the like falshood, and was suddenly struck dead in the same manner. This fell out in the year 33 or 34 of the vulgar Æra, in a little time after the Ascension. (Acts v. 1, 2, 3, & seq.)

Some have been so curious as to enquire wherein the sin of *Ananias* and *Sapphira* consisted; and whether their fault was punished with eternal damnation, or with bodily death only. As to the first question, many of the Antients have thought,[k] that when the first Believers embraced *Christianity*, and resolved to make sale of their estates, this resolution included at least a kind of implicit vow to reserve nothing to themselves, but to have every thing in common; and that *Ananias* and *Sapphira* having violated this vow, were guilty, in some sort, of perjury and sacrilege, by reserving to themselves a part of that which they had sold. They who are of this opinion make no doubt but that *Ananias* and *Sapphira* did herein commit a mortal sin. If to this you add their lying to the Holy Ghost, and the affront offered to God in tempting him, and questioning in some degree his power, their crime will appear still greater.

But we are not to conclude absolutely from hence that they were damned, because God might have inspired them with a lively sense of their fault, and have punished them with temporal death, to prevent their suffering those eternal torments which they had merited, if they had died obdurate and impenitent. *Origen*[l], S. *Jerom*[m], S. *Austin*[n], *Petrus Damianus*[o], and some Moderns[p], have followed that opinion which is most in favour of *Ananias's* salvation. But S. *Chrysostom*[q], S. *Basil*[r], and some others, are of the contrary opinion. There is no mark of their repentance visible, nor any interval between their crime and their death. It is safest in questions of this nature, which are more curious than necessary, to leave the decision of them to God.

VIII. Ananias, a Disciple of *Jesus Christ*, dwelling at *Damascus*, whom the Lord directed in a vision to go and find *Paul*, who had been lately converted, and was come to *Damascus*. (Acts ix. 10.) *Ananias* answered, *Lord, I have heard by many of this Man, how much evil he hath done to thy Saints at* Jerusalem; *and how he hath authority from the Chief Priests to bind all that call upon thy Name.* But the Lord said unto him, *Go thy way, for he is a chosen vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of* Israel. *For I will shew him how great things he must suffer for my Name's sake.* *Ananias* went therefore to the House where God had revealed to him that *Paul* was, and putting his hands on him said, *Brother* Saul, *the Lord* Jesus, *who appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized.* We know no other circumstance of the life of *Ananias* besides this which we have related. The book of Apostolical Constitutions believes him to be a Layman[s]. *OEcumenius*[t], and some Moderns, think he was a Deacon; S. *Austin*[v] will have it that he was a Priest, because it is said that S. *Paul* was sent to him that he might at his

[h] Joseph. lib. iv. de Bello, c. 6. seu 15. in Gr. p. 877. [i] Joseph. de Bello, l. vi. c. 15. [k] Hieronym. Ep. 8. Basil. Serm. 1. de Inst. Monach. Chrysost. & Œcumen. in Act. v. Cyprian. l. 3. ad Quirin. Aug. Serm. Olim. 10. de diversis, nunc 148. n. 2. Gregor. Magn. l. i. Registri Ep. Olim. 31. nunc 34. Sanct. Tirin. Cornel. Grot. &c. [l] Origen. in Matt. Edit. Huet p. 383. [m] Hieronym. Ep. ad Demetria. [n] Aug. Serm. 148. & l. iii. c. 1. contra Permen. [o] Petr. Damian. lib. de contemptu sæculi, c. 3. [p] Sanct. Salmeron. Carthus. a Lapide. [q] Chrysost. in Act. v. [r] Basil Serm. 1. de Instit. Monach. [s] Const. Apost. l. viii. c. ult. [t] Œcumen. in Act. ix. ex Canone supra citato. [v] Aug. qu. l. ii. c. 40.

his hands receive the Sacrament, the administration whereof was left by *Jesus Christ* to the Priesthood of his Church. The modern *Greeks* maintain, that he was one of the seventy Disciples, and made Bishop of *Damascus*, and that having obtained the Crown of Martyrdom, he was buried in the same City. There is a very fine Church to be seen there, in the place where he was interr'd; and the *Turks*, who have made a Mosque of it, do notwithstanding preserve a great respect for his Monument. The *Greeks* observe his Festival upon the first day of *October*, and the *Latins* on the 25th of *January*.

IX. Ananias. Thus some of the Antients call S. *Anian*, who was the first Bishop of *Alexandria* next to S. *Mark*.

I. ANANUS, the Son of *Seth*, and High Priest of the *Jews*, is called *Annas* in the Gospel. He enjoyed the High-Priesthood for eleven years; he succeeded *Joazar* the Son of *Simon*, and was succeeded by *Ismael* the Son of *Phabi*. After he was deposed, he still preserved the title of High Priest, and had a great share in the management of publick affairs. He is called High Priest in conjunction with *Caiaphas*, when St. *John* the Baptist entred upon the exercise of his Mission, tho' at that time he did not officiate in this character. He was Father-in-law to *Caiaphas*; and *Jesus Christ* was directly carried before *Annas*, after he had been taken into custody in the Garden of *Olives*. *Josephus*[w] remarks, that *Ananus* was looked upon to be one of the happiest Men of his Nation, five of his Sons having been High Priests, which great dignity he himself possessed for many years: an instance of good fortune which till then had happened to no one.

II. Ananus, Son to *Ananus* the High Priest, whom we have been speaking of[x], was High Priest for three months, in the 62d year of J. C. *Josephus* describes him to be a man extremely bold and enterprizing, of the sect of the *Sadducees*; who thinking it to be a favourable opportunity, after the death of *Festus* Governour of *Judæa*, and before the arrival of *Albinus* his Successor, assembled the Sanhedrim, and therein procured the condemnation of S. *James*, the brother or relation of *Jesus Christ*, according to the flesh, and Bishop of *Jerusalem*; and of some others whom they stigmatised as persons guilty of impiety; and so delivered them up to be stoned. This act of his was extremely displeasing to all good Men in *Jerusalem*, and they sent privately to *Agrippa*, who was come from *Alexandria* into *Judæa*, entreating him that he would forbid *Ananus* to attempt any thing of the like nature for the future. The King to punish his great confidence deprived him of the High-Priesthood, after three months possession of it, and conferr'd it on *Jesus* the Son of *Damnaus*. At the same time almost, the Governour *Albinus*, who was on his way from *Alexandria* to *Jerusalem*, having likewise been inform'd of *Ananus*'s proceedings, wrote threatning letters to him, and told him, that he would curb his insolence as soon as he should come into the City.

It is very probable, [y] that this is the same *Ananus* who in the year 66 of *Jesus Christ* was nominated by the Council of the *Jews* to be Governour of *Jerusalem*. *Josephus*[z] commends extremely the prudence of this Governour, and mentions him as a very just man, a great lover of peace, zealous for the publick good, very vigilant, and very careful of the people's interests. Qualities very different from those which he attributes to him where he speaks of St. *James*'s death, who was Bishop of *Jerusalem*[a]. But age might have allayed the fire of his youth, and restrained that excessive boldness which was then thought blameable in him.

The Zealots who were Masters of the Temple, having invited the *Idumæans* to come to their assistance, and defend *Jerusalem* against *Ananus*[b], whom they had a mind to render suspected, as one who corresponded with the *Romans*, *Ananus* gave orders to shut the gates against them. But the *Idumæans* having entred by night, during a great storm, began to search for *Ananus*, and having easily found him, they massacred him with a great deal of insult, and left his body exposed to beasts, and deprived of the honour of a burial. *Josephus*[c] says, that the death of *Ananus* was the first step towards the destruction of *Jerusalem*, and that the walls and strongest ramparts thereof were overthrown at the time when this man, in whose wise conduct all the hope of their preservation consisted, was sacrificed so unworthily. This happened in the year of J. C. 67.

III. Ananus, a native of *Lydda*, and Captain of the *Jews*; who, being accused before *Quadratus*, as the fomenter of that division which was arisen between the *Jews* and *Samaritans*, was sent to *Rome* with the High Priest *Ananias*, to give the Emperor *Claudius* an account of his conduct[d].

IV. Ananus, the Son of *Jonathan*, did all he could to hinder the *Jews* from rebelling against the *Romans*. He intended, with some others, to introduce *Cestius* into the City, but the *Romans* having been discover'd by the Factions, they drove them

[w] Joseph. Antiq. l. xx. c. 8 p. 697. [x] Ibid. p. 698. [y] See M. de *Tillemont*, Note 25. upon the destruction of the Jews. [z] Joseph. l. ii. de Bello, c. 42. p. 822. [a] Idem de Bello, l. iv. c. 17. p. 881. c. 11. p. 872. c. 18. p. 883. [b] Joseph. de Bello, l. xvii, xviii. [c] Ibid. l. iv. c. 18. [d] Antiq. l. xx. c. 5.

them from the walls with ſtones, and obliged *Ananus* and his party to retire for ſhelter to their houſes[e].

V. ANANUS, a native of *Emmaus*, was one of *Simon*'s guards who commanded the Rebels. He ſurrender'd himſelf to *Titus* with one *Archelaus*, the Son of *Magadatus*[f]. *Titus* received them with his uſual clemency; but as he ſaw that pure neceſſity had obliged them to ſurrender, he did not treat them as he had done other *Jews* who had had recourſe to him, but granted them their Lives only, with permiſſion to go where they would. At firſt he had reſolved to put them to death, as Villains who abandoned the defence of their Country, after they had put it in a flame.

ANARCHY. This is a *Greek* word[g], and ſignifies properly an *Interregnum*, or the condition of a City, Commonwealth, or State without a Head, King, or Sovereign: For example, it is ſaid in ſome places of the Scripture, *In thoſe days there was no King in* Iſrael, *but every Man did that which was right in his own eyes.* This is the true deſcription of an *Anarchy*. The firſt Anarchy that we know of in the *Hebrew* Commonwealth is that which enſued upon the death of *Joſhua*. This great Man dying without appointing his Succeſſor, and the People having choſen no Leader in his place, the Government devolved to the Elders of the Tribes, who govern'd each according to his own mind[h].

Judg. xvii. 6. xviii. 1. 31. xxi. 24.

After the death of theſe Elders the Anarchy was ſtill greater; and it is generally believed, that during this interval the ſeveral Stories happen'd which are related at the end of the book of *Judges*, *viz.* the Story of *Micah* and the Idol, which he ſet up in his houſe, *Judg.* xvii. that of the *Danites*, who left their Country to ſettle at *Laiſh*, *Judg.* xviii. and laſtly, the hiſtory of the *Levite*, whoſe Wife was diſhonoured at *Gibeah*, which accident produced a war between all the other Tribes againſt that of *Benjamin*, *Judg.* xix, xx, xxi. We reckon with *Uſher* that this Anarchy was of about two and twenty years continuance, from the death of *Joſhua*, in the year 2561, to the firſt ſervitude of the *Hebrews* under *Chuſhan Riſhathaim*, in the year of the World 2591. We allow about fifteen years for the Government of the Elders after the death of *Joſhua*, and ſeven for the Anarchy from that time to the dominion of *Chuſhan Rhiſhathaim*, King of *Meſopotamia*, *Judg.* iii. begun in 2591, and terminated in 2599, by the valour of *Othniel*.

It is worth obſerving, that no point of Chronology is more perplexed than the Anarchies which happened, particularly under the Judges. Every one computes them after his own way: We have followed *Uſher*, who may be conſulted as well as the Chronological Table belonging to this Dictionary. There is ſaid to have been an Interregnum of eleven or twelve years under the Kings between *Jeroboam* II. and *Zechariah*; but we think we have ſhewn the contrary in our Supplement. Some maintain that there was another Anarchy after the Reign of *Pekah*, but we ſee no proof of it. The captivity of *Babylon* is not properly an Anarchy, but a diſperſion and total captivity of the whole *Jewiſh* nation.

ANATH, the Father of *Shamgar*, Judge of *Iſrael*, *Judg.* iii. 31.

ANATHEMA, is a *Greek* word[i], which ſignifies ſomething ſet apart, ſeparated, devoted. It is underſtood principally to denote the cutting off and entire deſtruction of one ſeparated from the communion of the Faith, or the number of the Living, or the privileges of Society, or the devoting of any Man, Animal, City, or other thing to be extirpated, deſtroyed, given to the flames, and in ſome ſort annihilated.

The *Hebrew* word *Cherem*[k] ſignifies properly to deſtroy, exterminate, devote, anathematize. *Moſes* requires of the *Iſraelites* to devote thoſe to the Curſe, and utterly extirpate them who ſacrifice to Ex. xxii. 19.
falſe Gods. In like manner, God commands that the Cities belonging to the *Canaanites* which did not ſurrender to the *Iſraelites*, ſhould be thus devoted. *Achan* Deut. vii. 2. 26. xx. 17.
having diverted to his own uſe ſome of the ſpoil of *Jericho* which had been devoted by God, was exterminated, he, his family, his cattle, his furniture, his tent, and all that belonged to him. He was ſtoned, Joſh. vi. 17. 21. vii. 1, 2. &c.
and conſumed with fire.

The word *Cherem*, or *Anathema*, is likewiſe ſometimes taken for that which is conſecrated, vowed, or offered to the Lord, ſo that it may no longer be employed in common and profane uſes. No devoted Lev. xxvii. 28, 29.
thing that a Man ſhall devote unto the Lord, of all that he hath, of Man and Beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed; every devoted thing is moſt holy unto the Lord: None devoted, which ſhall be devoted of Men, ſhall be redeemed, but ſhall ſurely be put to death. There are ſome who aſſert that the Perſons thus devoted were put to death; whereof *Jephthah*'s Daughter is a memorable example, whom her Father ſacrificed to God, *Judg.* xi. 29, *&c.* See our Differtation

[e] Antiq. de Bello, l. ii. c. 24. p. 819. 9.
[f] De Bello, l. vii. p. 956. c. d. Κεφ. κγ. in Latino, c. 7.
[g] Ἀναρχία, Anarchia, ubi nullus imperat.
[h] *Joſhua* died in 2561. The Elders govern'd about fifteen years, to the year 2576, and there was an abſolute Anarchy for about eight years, till towards 2591, before J. C. 1409, before the vulgar Æra 1413.
[i] Ἀνάθεμα, ab ἀνατίθημι.
[k] חרם Cherem.

tation upon *Jephthah*'s Vow before the book of *Judges*. Sometimes the whole nation devoted some particular persons or Cities: For example, the *Israelites* devoted King *Arad*'s Country. [Num. xxi. 2, 3.] The People assembled at *Mizpeh* devoted all who should not march against the Tribe of *Benjamin*, to revenge the injury offered to the young *Levite*'s Wife. [Judg. xxi. 5. Ch. xix.] *Saul* devoted those who should eat before Sun set while they were pursuing the *Philistines*. [1 Sam. xiv. 24.] It appears by the execution of all these consecrations, that they who were involved in them were to be put to death.

Sometimes particular persons devoted themselves if they did not perform something specified by them: For example, in the *Acts of the Apostles*, above forty Persons bound themselves with an oath that they would neither eat nor drink till they had killed St *Paul*. [Acts xxiii. 12, 13.] The *Essenians*[l] were engaged by the most horrible oaths to observe the statutes of their Sect; and they who, having incurr'd the guilt of any considerable fault, were driven from their Assemblies, were generally starved to death in a very miserable manner, and obliged to feed upon grass like Beasts, not daring even to receive any food which might be offered them, because they were engaged by the vows which they had made not to eat any.

Moses and St. *Paul* in some sort anathematized themselves, or at least wished to be accursed for their Brethren. [Ex. xxxii. 31. Rom. ix. 3.] *Moses* conjures God to forgive the *Israelites*; if not, that he would blot him out of the book of Life; and St. *Paul* says that he could wish to be accursed for his Brethren the *Israelites*, rather than see them excluded from the benefit of Christ's Covenant by their malice and obdurate temper.

Excommunication, Anathema, and cutting off, are the greatest penalty that can be inflicted on any Man in this world; whether by these terms we understand a violent and ignominious death, or a separation from the society of the Saints, an exclusion from the benefit of their Prayers, and communion with them in things sacred, or whether, lastly, Reprobation and condemnation to eternal misery are meant by them; for Interpreters are very much divided on these texts: But they agree that *Moses* and St. *Paul* gave each of them on these occasions the most sensible proofs of the greatest and most perfect charity, and in the strongest and boldest way of amplifying things, expressed their ardent desire to procure the happiness of their Brethren, and preserve them from the utmost misery.

Excommunication was also a kind of Anathema with the *Hebrews*, as it is among *Christians*. Of all the several degrees of Excommunication, Anathema was the greatest, whereby the excommunicated person was deprived not only of the opportunity of communicating in Prayers and other holy offices, but of all admittance to the Church, and conversation with Believers. Among the *Hebrews*, they who were excommunicated could not perform any publick duty of their employments; they could be neither Judges nor Witnesses, neither be present at Funerals, nor circumcise their own Sons, nor set down in the company of other Men nearer than within the distance of four cubits. They were not capable of receiving the publick rites of Burial; and if they died under Excommunication, a large stone was left upon their Graves, or the People threw stones upon their Sepulchres, and heaped them in great quantity upon them, as they did upon the bodies of *Achan* and *Absalom*. [Josh. vii. 26. 2 Sam. xvii. 27.] See *Selden de Jure Nat. & Gent.* l. iv. c. 1.

ANATHOTH, a City in the Tribe of *Benjamin*, about three miles distant from *Jerusalem*, according to *Eusebius*[m] and St. *Jerom*[n]; or twenty furlongs, according to *Josephus*[o]. [Josh. xxi. 18.] This was the place of the Prophet *Jeremiah*'s birth. It was given to the *Levites* of *Kohath*'s Family for their habitation, and to be a City of refuge. This City is entirely destroyed.

ANATHOTH, the eighth Son of *Becher*, 1 *Chr*. vii. 8.

ANCHIALUS. This word is particularly taken notice of by the Criticks who have wrote concerning the affairs of the *Jews*. We meet with it in *Martial*[p], *Jura, verpe, per Anchialum, Swear thou, who art circumcised, by* Anchialus. Who is this *Anchialus?* Is it the name of the true God, or some false Deity? And why is it demanded of the *Jews* that they should swear by *Anchialus*? This People, who were despised and hated by the *Gentiles*, among whom they lived, were conversant in business, and were concerned in trade; but their Honesty was much called in question; and as their Creed was very different from that of the Heathens, the latter were not contented with their taking the ordinary oaths, but obliged them to swear by their own Gods, as among us at present they oblige them to swear upon their sacred books, when they would be assured of the truth of what they affirm. The point therefore to be consider'd is, what *Anchialus* is, whether it be a Name or an Epithet of God.

It is certain that the most common oath in use among the *Jews* is, *As the Lord liveth.*

[l] Joseph. de Bello, l. ii. c. 12 p. 786 9. 787. a. [m] Euseb. in Anathoth. [n] Hieronym. in Jerem. i. & in Jerem. xxxi [o] Joseph. Antiq. l. viii. c. 10. [p] Martial. Epigr. l. xi. c. 95. *Ecce negas jurasque mihi per Templa tonantis. Monendo, jura verpe, per Anchialum.*

THE MEDITERRANEAN SEA OR
according to the Jews
THE WESTERN OR GREAT SEA
THE LAND OF CANAAN
THE EDOMITES
THE MOABITES
THE AMORITES
THE LAND OF GOSHEN
ARABIA
THE STONY
THE RED SEA
EGYPT
THEBAIS
DELTA
THE WILDERNESS OF SIN
THE WILDERNESS OF SINAI
THE WILDERNESS OF PARAN
THE WILDERNESS OF ZUR
A MAP
of the
CHILDREN of ISRAEL's
TRAVELS and MARCHES
in the WILDERNESS
from their going out of
EGYPT
to their passage over the River
JORDAN

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Zachary from time to time paid visits to the Blessed Virgin, and as often as he visited her found abundance of fine fruit near her, which grew in the Holy Land, and at times always when it was out of season; which induced him at last to ask *Mary* how she came by such a variety of beautiful fruits. She answered, *All you see comes from God, who provides every thing without any limitation of number or quantity for those who please him.*

Some have said that S. *Anna* had three Husbands; *Joachim*, by whom she had *Mary*, our Saviour's Mother; and *Cleophas*, by whom she had *Mary* the Daughter of *Cleophas*, and Mother of *James* the Minor, *Joseph* the Just, *Simon* the Zealot, and *Thaddæus*; and last of all, *Salomas* her third Husband, of whom she had a third Daughter named *Mary*, who was married to *Zebedee*, and was Mother to S. *James Major*, and S. *John* the Evangelist. There are some old verses cited for the confirmation of this genealogy; but both these verses, and they who maintain this opinion, are of too little authority to make way for the reception of it among learned Men. The verses are these,

Anna tribus nupsit, Joachim, Cleophæ, Salomæque,
Ex quibus ipsa viris peperit tres Anna Marias.
Quas duxere Joseph, Alphæus, Zebedeusq;
Prima Jesum; Jacobum, Joseph, cum Simone Judam,
Altera dat. Jacobum dat tertia, datque Joannem[a].

There is a great deal of probability that the *Marys* who are mentioned in the Gospel, and are said to have been the Holy Virgin's Sisters, were her relations only, or other Daughters of *Joachim* and *Anna*, born after the Holy Virgin. We know nothing exactly concerning the time of *Joachim's* and *Anna's* death, nor even of their tomb; tho' particular monuments are shewn to Travellers, and pains taken to persuade them that these were their sepulchers. The *Latins* observe the festival of S. *Anna* upon the 26th of *July*, and the *Greeks* that of her conception upon the 9th of *December*, and that of her marriage with *Joseph* on the 9th of *September*.

IV. Anna, or *Anno*, or *Thecemine*, the Wife of *Jeroboam* King of *Israel*. The name of this Princess is not to be met with in the *Hebrew* or Vulgate, but in the *Greek* only. What we know of this Queen may be seen under the Article Abijah, the Son of *Jeroboam* I. The *Greek* of the first Book of *Kings* says that *Pharaoh* King of *Egypt* married his Wife's eldest Sister *Thecemine* to *Jeroboam*, while he abode as a Refugee in *Egypt*.

ANNAS, or *Ananus*, High Priest of *Jerusalem*. See Ananus.

ANNIUS RUFUS, succeeded *Ambivius* in the Government of *Judæa*, and was himself succeeded by *Valerius Gratus*[b]. He governed this Province from the year of the World 4016, to 4018. He was sent by *Augustus*, and recalled by *Tiberius*.

ANNUNTIATION. Upon this festival the Christian Church celebrates the conception or incarnation of the Son of God in the womb of the Virgin *Mary*. The Angel *Gabriel* brought the first news of it to *Zechary*, telling him that he should have a Son, who should be the Fore-runner and Prophet of the *Messiah*. Six months after, the same Angel *Gabriel* was sent into a City of *Galilee* called *Nazareth*, to the Virgin *Mary*, of the Tribe of *Judah*, and Family of *David*. The Angel said to her, *Hail Thou that art highly favoured of the Lord; the Lord is with Thee, blessed art Thou among Women!* *Mary*, when she saw him, was troubled at his saying; and considered with her self, what this salutation could mean. And the Angel said unto her, *Fear not*, Mary; *for thou hast found favour with God. Thou shalt conceive and bring forth a Son, and shalt call his name* Jesus. *He shall be great, and shall be called the Son of the Highest. The Lord shall give unto him the Throne of his Father* David, *and he shall reign over the House of* Jacob *for ever, and of his Kingdom there shall be no end.*

Then said *Mary* unto the Angel, *How shall this be, seeing I know not a Man?* The Angel answered, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that Holy Thing which shall be born of thee, shall be called the Son of God. And behold thy Cousin* Elizabeth *she hath also conceived a Son in her old age; and this is the sixth month with her, for with God nothing shall be impossible.* And *Mary* Luke i. 5,
said, *Behold the Handmaid of the Lord,* 25. Ver. 26.
be it unto me according to thy word. At & seq.
the same time the Angel separated from her, and by the operation of the Holy Ghost she conceived the only Son of the Father, who had been four thousand years expected, and was to be the happiness, the light and salvation of all men.

We celebrate the memory of this mystery on the 25th of *March*; and S. *Austin*[c] says, that the Church, upon the authority of some old tradition, believed that the Saviour of the world was conceived upon this day. Not only the *Greek* and *Latin* Churches have chosen the 25th of *March* to celebrate this mystery upon; but

[a] Vide apud Joan. Gerson. Cancellar. t. 3. p. 59. [b] Joseph. Antiq. l. xviii. c. 3. [c] Aug. l. iv. de Trinit.

but the *Syrians* likewise, *Chaldees*, and *Copticks*[x] do the same. This opinion seems to be founded principally upon the supposition of *Christ's* being born upon the 25th of *December*. As a consequence of this opinion, it has been believed, that he was conceived upon the 25th of *March*, because generally there are nine months between the birth and conception of children. In the Article of NAZARETH, we shall speak of a Church built in this City, in the place where the Virgin was saluted by the Angel.

To ANSWER. Besides the common signification of this word, which is very well known, there are other interpretations of it; *to answer*, signifies to sing in
Ex. xv. 21. two Chorus's; for example, it is said that
ותען *Moses* having composed a song of thanks-
מרים giving, after the passage of the Red Sea,
להם Miriam *answered them*, *Sing ye to the Lord*, &c. That is to say, *Moses*, with the Men on one side, and *Miriam* with the Women on the other, sung the same song by turns, and as it were with two
Num. xxi. 17. Chorus's. And in the Book of *Numbers*, *Then* Israel *sang this song*, *Spring up*, *O well*, *answer unto it*; sing in the way of responses, or one side of the Quire singing one verse, the other another. And in the
Ver. ibid. first Book of *Samuel*, *Is not this* David, *of whom they sung one to another in dances*, *saying*, Saul *hath slain his thousands*, *and* David *his ten thousands*. They sung this song to his honour in the several Chorus's. The Vulgate generally translates the *Hebrew*, *Hanah*, by *concinere*; but, as is well known, it signifies properly *to answer*.

This word is taken likewise for to accuse or defend any one in a judicial way.
Gen. xxx. 33. For example, *Respondebit mihi cras justitia mea*. *My righteousness shall answer for me*, *it shall be my advocate before thee*.
Deut. xxxi. 21. And in *Deuteronomy*, *The song which thou shalt compose and teach them*. *Respondebit ei canticum istud pro testimonio*. *Isaiah* says, *Agitatio vultus eorum*, *respondebit eis*. The shew of their countenance will testify against them; their impudence will be like a witness and an accuser, who replies to what the person accused endea-
Hosea v. 5. vours to say in his own justification. *Hosea* says the same thing, *Respondebit arrogantia Israel*.

To answer, is likewise taken in a bad construction, as when it is said that a Son answers his Father insolently, or a Servant his Master. *Who art thou that repliest against God?* Who art thou to answer God Rom. ix. 20.
to excuse thy self to him, to contest with him? *Et sic respondes Pontifici?* *Answerest thou the High Priest so?* Joh. xviii. 22.

St. *Paul* says, that he *had in himself the answer of death*; like people who 1 Cor. i. 9.
have notice given them of their condemnation. He had a certain assurance of dying. Others translate the *Greek*, *We had* Τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν.
a fore-thought of death within ourselves. *Heinsius* maintains, that the translation ought to be, *We have had within ourselves a caution of death*; that is to say, an assurance that we shall not die.

ANT, a very common Insect, which hath furnished the Wise Man with a symbolical expression representing a diligent and laborious life. See likewise *Prov.* Prov. vi. 6.
xxx. 24, 25. where the Wise Man commends the prudence of the Ant, in gathering together in the summer, what is necessary for its subsistence in the winter*.

ANTARADA, a City of *Syria* or *Phœnicia*, lying upon the Continent, opposite to, and Eastward of, the Island *Arada*, and of the City of the same name situated in that Island. The Scripture does not speak expresly of the City *Antarada*; but in several places it mentions *Arada*, or *Arva*, or the *Arvadites*, who are reckoned among the *Canaanites*, whose Country God gave up to the *Hebrews*. *Antarada* Gen. x. 18. 1 Chron. i. 16.
is at present called *Tortosa*. The City is still considerable, chiefly for it fine Harbour. There is an ancient Monument shewn there of about twenty cubits in length.

ANTHEDON, a City of *Palestine*, lying upon the *Mediterranean*, about twenty furlongs South from *Gaza*. *Herod* the Great called it *Agrippias*, in honour of *Agrippa*[y]. See AGRIPPIAS.

ANTICHRIST. This is the name of that Man of Sin, who is to precede the second coming of our Saviour; and who is represented in Scripture, and in the Fathers, as the Epitome of every thing that is

[x] Vide Bolland. 25 Mart. [y] Joseph. Antiq. l. 13. c. 21.

* *I shall be excused, if to what the wisest of men has observed of this little Insect, I add what one of the most ingenious of mankind has said much to the same purpose.*

Parvula nam exemplo est, magni formica laboris
Ore trahit quodcunque potest, atque addit acervo
Quem struit haud ignara ac non incauta futuri.
Quæ simul in versum contristat Aquarius annum,
Non usquam prorepit & illis utitur ante
Quæsitis sapiens. *Horat. Serm. l. 1. 1.*

And Pliny *gives us so agreeable a description of the prudence and good œconomy*, &c. *of this little creature, that it may not be improper to insert it at length.* Et iis, *says he*, Reipublicæ ratio, memoria, cura, semina arrosa condunt, ne rursus in fruges exeant e terrâ: majora ad introitum dividunt: madefacta imbre proferunt, atque siccant: operantur & noctu pleno Lunâ: eædem interlunio cessant. Jam in opere qui labor, quæ sedulitas? Et quoniam ex diverso convehunt altera alterius ignara, certi dies ad recognitionem mutuam nundinis dantur. Quæ tunc earum concursatio, quam diligens cum obviis quædam collocutio atque percontatio! *Plin. Hist. Nat. l. xi. c. 30.*

is most impious, cruel and abominable. To him is attributed what the Prophets have said of *Antiochus Epiphanes*, of *Gog* and *Magog*, of the foolish Shepherd mentioned by *Zachary*, of the Son of Perdition, and the Man of Sin spoken of by S. *Paul*, which many have applied in an historical sense to *Nero*. For it may be said, that *Nebuchadnezzar*, *Cambyses*, *Antiochus Epiphanes*, *Caius* and *Nero*, were so many Antichrists, or Fore-runners of Antichrist[s]. And S. *John* in his Epistle informs us, that already in his time there were many such Antichrists. *Little Chil-*
John ii. 18. *dren*, says he, *it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.* The Antichrists which this Apostle speaks of were no other than Hereticks and Persecutors.

But Antichrist, the true, real Antichrist, who is to come before the universal Judgment, will in himself alone include all the marks of wickedness which have been separately discern'd in different persons, who for their impiety have deserved the name of Types or Fore-runners of Antichrist. I will give you here some of those touches wherewith the Sacred Authors
Dan. vii. 19, 20. have described him. *I saw*, says *Daniel*, *an horn that had eyes, and a mouth that spake very great things: the same made war with the Saints, and prevailed against them until the Antient of Days came, and judgment was given to the Saints of the Most High, and the time came that the Saints possessed the kingdom.* The Prophet was told, that he who was represented by this Horn should utter blasphemies against the Most High, should trample upon the Saints, and flatter himself that he should produce a change of times and laws; but that the supreme Judge should destroy his power, and for ever exterminate him.

Ch. viii. 9, 10. In another vision, the same Prophet saw a little Horn, which was exalted in an extraordinary manner, and was so insolent as to attack the Heavens, the Stars whereof he beat down and trampled on. *He made war against the King of Strength, against God himself, abolished his perpetual Sacrifice, and overthrew the place which was consecrated to him. God permitted all this to punish the sins of his people. Truth was banished out of the earth; the Enemy was in every thing successful, and did what he pleased for the space of two thousand three hundred days.* All these misfortunes were followed with the Resurrection of the dead, and the eternal happiness of the Faithful: *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

Zachary represents the adversary of the Zach. xi. 16, 17. *Messiah* under the Idea of a foolish Shepherd, *who does not visit those that be cut off, neither seeketh the young one, nor healeth that that is broken, nor feedeth that that standeth still. He shall eat the flesh of the fat, and tear their claws in pieces. Wo to the idol Shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkned.* Such will Antichrist be, and such his dominion.

Our Saviour in the Gospel describes the Matt. xxiv. 4, 5, &c. times that shall precede his coming, as times of war, famine and rebellion; and says that all this is but the beginning of sorrows. Then the just shall be given up into the hands of the wicked, and put to death by them; many good men shall be offended; and the Abomination of Desolation shall be seen in the Holy Place. The calamities which will then happen, will be so extreme, that if they were not to be shortned, no one would be saved: but for the Elects sake they will be shortned. Then shall arise false Christ's and false Prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they should deceive the very Elect. After all this, the Son of Man shall appear in all the brightness of his Majesty.

St. *Paul*, writing to the *Thessalonians*, 2 Thess. ii. 3, 4, 5. says, *that this Man of Sin, this Son of Perdition, this Enemy of God, shall exalt himself above all that is called God, or that is worshiped; so as to sit in the Temple of God, shewing himself that he is God.* He adds, *Ye know what withholdeth, that he might be revealed in his time: for the mystery of iniquity doth already work—— then shall that wicked be revealed whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all the deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

This terrible picture of Antichrist drawn by S. *Paul*, seemed so like *Nero*, that many of the Antients[y] thought this Prince was Antichrist, or at least his Fore-runner, and that Antichrist would appear very soon after him. Others[z] were of opinion, that *Nero* would rise again before the consummation of Ages, to accomplish all that was said of Antichrist in the Scriptures. Lastly,

[s] Vide Hieronym. in Dan. xi. 24.
[y] Victorin. in Apocal. Ambrosiast. in 2 Thess. ii. Chrysost. in 2 Thess. alii.
[z] Hieronym. in Dan. xi.

Lastly, S. *Austin* assures us, that there were others who maintain'd that *Nero* was not dead, but was still living in some unknown and unaccessible place; that his vigour and his cruelty were the same they had been, the effects whereof were to be one day felt by God's faithful Servants*.

Rev. xi. 7. xiii. St. *John* in the *Revelations* describes Antichrist under the name of the *Beast that ascendeth out of the bottomless pit, and killeth the two Witnesses* (which are supposed to be *Enoch* and *Elias*) *who maketh war with the Saints, killeth them, and leaveth their dead bodies exposed in the market-place of the great City, which spiritually is called* Sodom *and* Egypt, *where also our Lord was crucified.* He afterwards represents him to be *a Beast rising up out of the sea with ten Horns and ten Crowns upon his Horns, and upon his Heads the name of* Blasphemy. *The Dragon* (or the Devil) *gave him his strength and power. The Beast was worshiped, and a mouth given him, speaking great things, and Blasphemies, and power to make war against the Saints for two and forty months: the Beast overcame, and was worshiped for two and forty months.*

Ch. xiii. 17, 18. In another place he says, *that the Beast should oblige all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. So that no one might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name. Here is Wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a Man: and his number is six hundred threescore and six.*

Some believe this number of six hundred sixty six, to be that of the letters in the name of Antichrist, set down according to their numerical valuation: for the letters of the *Hebrew*, *Greek* and *Latin* Alphabet have a certain numerical value; for example, I in *Latin* stands for number one, V for five, X for ten, L for fifty, C for an hundred, D for five hundred, M for a thousand. In *Greek* A stands for one, I for ten, K for twenty, Λ for thirty, M for forty; and so on.

Here the curious are perplexed to know whether the name of the Beast which St. *John* speaks of is to be *Hebrew*, *Syriac*, *Greek* or *Latin*; and secondly, whether his name will be that of his person, or his dignity, or that which his followers shall give him; or lastly, whether it will be that which he will merit by his crimes. There are many conjectures on this matter, and almost all the Commentators have tried their abilities, without being able to say certainly that any of them have succeeded, in giving us the true mark of the Beast, or the cypher whereby he will distinguish his followers. The number 666 has been discovered in the names of *Ulpius Trajanus* (*a*), *Dioclesian* (*b*), *Julian the Apostate* (*c*), *Luther* (*d*), *Evanthas* (*e*), *Latinus* (*f*), *Titan* (*g*), *Lampetis* (*h*), *Niketes* (*i*), *Kakos Hodegos* (*k*), that is to say, bad guide; *Arnoumai* (*l*), I renounce *Romiit* (*m*) *Roman*, *Abinu Kadescha Papa* (*n*), our holy Father the Pope; and lastly of *Elion Adonai, Jehovah, Kadosch* (*o*), the

* Aug. l. 20. de Civit. c. 19.

(*a*) Ο Υ Λ Π Ι Ο Σ
70. 400. 30. 80. 10. 70. 6.

(*b*) D I O C L E S A U G U S T U S. DCLXVI.

(*c*) C. F. J U L I A N U S C E S A R. A T H E U S. DCLXVI.
Or rather, C. F. J U L I A N U S C A E S. A U G. DCLXVI.

(*d*) ל ו ל ת ר
200. 400. 30. 6. 30.

(*e*) Ε Υ Α Ν Θ Α Σ
5. 400. 1. 50. 9. 1. 200.

(*f*) Λ Α Τ Ε Ι Ν Ο Σ
30. 1. 300. 5. 10. 50. 70. 200.

(*g*) Τ Ε Ι Τ Α Ν
300. 5. 10. 300. 1. 50.

(*h*) Λ Α Μ Π Ε Τ Ι Σ
30. 1. 40. 80. 5. 300. 10. 200.

(*i*) Ο Ν Ι Κ Η Τ Η Σ
70. 50. 10. 20. 8. 300. 8. 200.

(*k*) Κ Α Κ Ο Σ Ο Δ Η Γ Ο Σ
20. 1. 20. 70. 200. 70. 4. 8. 3. 70. 200.

(*l*) Α Ρ Ν Ο Υ Μ Ε
1. 100. 50. 70. 400. 40. 5.

(*m*) ר ו מ י י ת
400. 10. 10. 40. 6. 200.

(*n*) א ב י נ ו ה ק ד ו ש א א פ י פ י
10. 80. 10. 80. 1. 1. 300. 6. 4. 100. 5. 6. 50. 10. 2. 1.

(*o*) ע ל י ו ן א ד נ ו י ה ו ה ק ד ש
300. 4. 100. 5. 6. 5. 10. 10. 30. 4. 1. 50. 6. 10. 30. 70.

the moſt High, the Lord, the holy God. This laſt Name could have been invented only to ſhew the vanity of all that pains which has been taken in this Enquiry, ſince the number 666 is found in Names, which are moſt ſacred and moſt oppoſite to Antichriſt. The wiſeſt and the ſafeſt way is, to be ſilent with reſpect to both this Name and Character.

I may ſay the ſame almoſt of the time when Antichriſt will appear. We know certainly that he will come before the conſummation of Ages, and will precede the ſecond coming of *Jeſus Chriſt*. But all thoſe who have attempted to fix the year of his Appearance, have only diſcerned their ignorance and raſhneſs. There have been Impoſtors ever ſince S. *Paul's* time, (2 Theſſ. ii. 1, 2.) who have terrified Believers by perſuading them that the Day of the Lord was at hand. To encourage theſe People, S. *Paul* wrote to the *Theſſalonians*, in theſe terms, *We beſeech you, Brethren, by the coming of our Lord Jeſus Chriſt, and by our gathering together to him, that ye be not ſoon ſhaken in Mind neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Chriſt is at hand. Let no man deceive you by any means; for that Day ſhall not come except there come a falling away firſt, and that man of Sin be revealed, the Son of Perdition; who oppoſeth and exalteth himſelf above all that is called God.* S. *John* in his firſt Epiſtle ſays, (1 John iv. 3.) *Every Spirit that confeſſeth not that Jeſus is come in the Fleſh, is not of God; this is that Spirit of Antichriſt, whereof you have heard that it ſhould come, and even now already is it in the World.* The Hereticks of that time were true ſigns of Antichriſt, but this ſtill ſhews that the Chriſtians of that time expected the coming of the *Meſſiah*.

The ſame Opinions and Diſpoſitions are obſervable in the generality of the Fathers of the firſt Ages. The Churches of *Vienne* and *Lions* in *Gaul* [a], ſeeing the violence of the perſecution, which was ſet a-foot by *Marcus Aurelius*, believed they then beheld the Preludes to the perſecution of Antichriſt. An old eccleſiaſtical Author, called *Judas* [c], who lived under the Emperor *Severus*, aſſerted, that Antichriſt would very ſoon appear; becauſe the Perſecution was then carrying on with great heat againſt the Church. *Tertullian*, who lived at the ſame time [d], and S. *Cyprian* [e], who flouriſhed ſoon after, never queſtioned but that the coming of Antichriſt was very near. S. *Hilary* [f] obſerving the progreſs of *Arianiſm*, believed he ſaw thoſe Signs which were to be the forerunners of Antichriſt. S. *Baſil* the Great [g], S. *Ambroſe* [h], S. *Jerom* [i], S. *Martin* [k], S. *Chryſoſtom* [l], and *Gregory* the Great [m], were of Opinion, that the end of the World was at hand, and that the coming of Antichriſt could not be far off.

After the tenth Age, which concluded the ſixth millenary, according to their opinion who reckoned the Birth of *Jeſus Chriſt* to have happened about the five thouſandth year of the world, people began to get the better of that apprehenſion they had been under, of the concluſion of the world, which was to be according to the tradition of the Antients, after the duration of ſix thouſand years. They began to build larger churches, and larger edifices. S. *Jerome's* tranſlation of the Scriptures, which allowed the world to have exiſted not above four thouſand years before *Jeſus Chriſt*, contributed likewiſe to perſuade men, that the laſt period of the World, and the coming of Antichriſt, were not ſo near. Notwithſtanding this did not hinder ſome from attempting once more, to fix the year of Antichriſt's appearance. The Council of *Florence* aſſembled in 1105 condemned *Fluentius* Biſhop of that City, for maintaining that Antichriſt was then already born. Abbot *Joachim*, who lived in the twelfth Age, pretended that Antichriſt was to appear in the ſixtieth year of his time. *Arnaud de Ville-neuve* ſaid, Antichriſt would come in 1326. *Peter Dailly* was of opinion, that according to his obſervations He muſt appear in 1789. Cardinal *de Cuſa* in 1730 or 1734. *John Pico* at *Mirandola* in 1994. *Francis Melet* in 1530, or 1540. *John* of *Paris* in 1560. *Jerom Cardan* in 1800. *Vincent Ferrier*, who lived in the fifteenth Age, wrote to Pope *Benedict* the XIII. that Antichriſt would appear in a very little time, and that an holy Hermit had inform'd him nine years before, that this Enemy of God was then born. The event has already confuted the generality of theſe predictions: And we may affirm without raſhneſs, that the reſt are no better grounded, nor at all more certain than the preceding ones.

There is a Tradition which ſeems to be received among the Antients, that Antichriſt ſhould be born of ſome *Jewiſh* Family [n], and ſhould come out of the Tribe of *Dan*. In which ſenſe theſe words of *Jeremiah* are explained [o], *The ſnorting of his horſes are heard from* Dan: *the whole* (Jerem. viii. 16.) *Land*

[a] Apud Euſeb. l. v. hiſt. Eccl. c. 1. [c] Judas Syrus apud Euſeb. l. vi. c. 6. hiſt. Eccl. [d] Tertull. de Fuga in perſecut. c. 2. [e] Cyprian. Ep. 56. ad Tibarit. & Ep. 53. ad Fortunat. [f] Hilar. contra Auxentium. n. 5. p. 1265. [g] Baſil. Ep. 71. [h] Ambroſ. l. x. in Luc. c. 3. [i] Hieronym. ad Ageruchiam. [k] Apud Sulpit. Sever. Dialog. 2. [l] Chryſoſt. homil. 33. in Joan. [m] Greg. Mag. lib. iv. Ep. 35. & 38. & homil. 1. in Evangel. [n] Pſeudo-Hippolyt. de conſumm. mundi. Ambroſiaſt. in 2 Theſſal. xi. Hieronym. in Dan. xi. [o] Iren. l. v. adverſ. hæreſ. c. 38. Pſeudo-Hippolyt. de conſum. mundi. Ambroſ. l. de Bened. Patriarch. c. 7. & in Pſal. xl. Aug. q. 12. in Joſu. Theodoret. q. 109. in Geneſ. Greg. Mag. l. xxxi. in Job. c. 18. Proſper de Promiſſ. parte 4, &c.

Land trembled at the sound of the neighing of his strong ones; for they are come and have drowned the Land and all that is in it. The most ancient Commentators upon the Revelations, such as *Aretas*, *Bede*, *Primasius*, *Rupert*, *Haimo*, and many others are of opinion, that S. *John*'s omission of the name of *Dan* in his enumeration of the Tribes of *Israel*, proceeds from the knowledge he had, that Antichrist should be born of this Tribe. And how should he come from this Tribe, since the *Jews* dwell no longer in *Judæa*, or at least are no longer Masters of this Province? Why he will come, say the Fathers, from the other side of the *Euphrates*, from *Babylonia*, where some suppose that the ten Tribes, and in particular that of *Dan*, subsists still intire. This opinion is followed by almost all those, who have written since S. *Jerom* [p], in whose time it was very common in the Church.

Rev. vii. 5. & seq.

As to the Father of Antichrist, the world is not agreed. Some think [q] he will be ingendered of a Devil and some very corrupt Woman; others tell us, that Antichrist will be a Devil incarnate and not a Man. *Unus de hominibus in quo Satanas habitaturus sit corporaliter*, says S. *Jerom* [r]. *Hilary* the Deacon [s] thought, that as *Jesus Christ* was incarnate, and proved his Divinity by his Miracles; so the Devil will appear in Antichrist, and endeavour to persuade the world that he is God, by working false Miracles. And in like manner as *Jesus Christ* was born of a Virgin, says S. *Hippolytus*, will Antichrist boast that he has derived his Birth from a Mother, who never had any Conversation with Man: But whereas the Son of God assumed real Flesh, Antichrist, as this Author says, will take only the image or phantom of Flesh. It is best to follow the Opinion of S. *Chrysostom* [t], *Theodoret*, *Theophylact*, and many others, that Antichrist will be a real Man, and an Agent of the Devil in exercising all his cruelty and malice against the Faithful.

They who tell us that the Mother of Antichrist will be the most debauched and most impure of all Woman-kind, or that he will be born in Incest committed between the Father and his Daughter, or the Son and his Mother, or lastly between a Man and Woman who are both obliged to Celibacy by vows and solemn engagements, cannot maintain this Opinion without falling into a kind of Contradiction; for how will Antichrist prove his Mother's Virginity, if her original is so polluted and corrupt, and she is so infamous in the world for her debauches? How can any one assert, that he will be of *Jewish* extraction, if he is to be born of a Father and a Mother both solemnly engaged in the monastick Profession, which, as is very well known, is not in use among the *Hebrews*? It is true, some suppose that this Woman will make an outward profession of Retirement, Piety, and Virginity, and will so well conceal her ignominious course of Life, as to persuade all the world, that the Son, who will be born of her, was produced in her after a supernatural manner. But where will she find persons credulous enough to believe her upon her bare Word? The birth of any Man of a pure Virgin is not a thing that People are apt easily to credit. All the Authority of the Prophets both of the old and new Testament, and all the Miracles wrought by *Jesus Christ*, and related in the Gospel, were no more than necessary to convince us of *Mary*'s Virginity, after the Conception and Birth of our Saviour.

It remains now to examine the Dominion of Antichrist. As it is supposed that he will be born in *Babylonia*, it is said, that he will there lay the Foundations of his Empire [u], and that the *Jews* will be the first, who will declare [x] for him, acknowledge his Dominion, and enjoy the principal Imployments in his Government. These he will win upon by his delusions, his caress and false miracles, and by all the appearances of goodness, piety and clemency; so that this unhappy People will take him for the *Messiah*; and will flatter themselves with expectations of seeing the Kingdom of *Israel* restored by his means to its former Splendor.

As soon as Antichrist shall appear, he will begin with attacking the *Roman* Empire, which will be then divided among ten powerful Kings according to these words of *Daniel*, which are applied to the Kingdom of Antichrist, *The fourth Beast which I saw was dreadful, and terrible, and strong exceedingly; it had great iron teeth, it devoured and broke in pieces, and stamped the residue with the feet of it: It was not like any other Beasts that I have seen; it had ten horns, and as I considered these ten horns, I saw another little horn, before whom there were three of the first horns pluckt up by the roots.* The Beast here with ten Horns, according to the generality of Interpreters, is the *Roman* Empire. The little Horn is Antichrist; the three Horns which fell before it, are three Monarchs, who will be overcome by the arms of this Enemy to God.

Dan. vii. 7, 8, 9, 24, 25.

Daniel

[p] Hieronym. in Dan. xi. Nostri interpretantur hæc omnia de Antichristo, qui nasciturus est de populo Judæorum, & de Babylone venturus. [q] Lactant. l. xvi. c. 17. Beda in Apoc. xiii. Sulpit. Dialog. 2. Hieronym. in Isai. xvii. [r] Hieronym. in Dan. vii. Vide & Bedam in Apoc. xiii. [s] Ambrosiast. in 2 Thessal. ii. [t] Chrysost. Theodoret. Theophyl. in 2 Thess. ii. [u] Aretas in Apocal. c. ix. 14. Lactant. l. vii. c. 17. Hieron. in Dan. xi. [x] Cyril. Jerosol. Catech. 15. Hieron. Theodoret. Strab in Dan. xi.

Daniel describes these three Monarchs in another Place, *He shall stretch forth his Hand also upon the Countries, and the Land of* Egypt *shall not escape. But he shall have Power over the Treasures of gold and silver, and over all the precious things of* Egypt; *and the* Lybians *and* Ethiopians *shall be at his Steps.* These are the three Kingdoms whereby the Fall of the *Roman* Empire will begin; their Subjection shall draw on the Ruin of all the rest. We do not warrant these applications, but relate only what the Ancients have said of them. (Dan. xi. 42, 43.)

After he has subdued *Egypt*, *Ethiopia* and *Lybia*, he will march against *Jerusalem*, which he will make an easy conquest of, and there establish the seat of his Empire. He will be then informed, that the Kings *Gog* and *Magog* are coming to oppose him, he will give them battle and without difficulty defeat them in the midst of *Palestine*. The whole Country will be enriched with their Spoils. After this Antichrist seeing himself master of the Eastern and Western Empire, will turn all his application towards the destruction of *Christ's* Kingdom, and the persecution of good Men. He shall exalt himself above all that is called God or that is worshipped; so that he as God sitteth in the Temple of God: In the Temple of *Jerusalem* which he will rebuild. Nay, there are some of the Ancients [x], who believe that he will be seated in the Churches of *Christians*, and there receive the adorations of great numbers of Apostates, who will renounce the Faith of *Jesus Christ*. Then *God will give his Spirit to his two witnesses*, who are thought to be *Enoch* and *Elias*, *they shall prophesie a thousand two hundred and threescore days cloathed in Sackcloth. —— And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit, shall make War against them, and shall overcome them and kill them. And their dead shall lie in the street of the great City, which spiritually is called* Sodom *and* Egypt, *where also our Lord was crucified. But after three days and an half the Spirit of Life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them: And they heard a great voice from Heaven saying unto them, Come up hither; and they ascended up to Heaven in a Cloud.* The Scripture does not particularly tell us what the Duration will be of Antichrist's Kingdom; but in several places it seems to allow three years and an half for the continuance of his Persecutions. At least it assigns three years and an half for the Persecutions of those, who are looked upon as Figures of Antichrist. (See Ezek. xxxviii, xxxix. — 2 Thess. ii. 4. — Rev. xi. 2, 3, 4. — Rev. xv. 2, 3. Dan. vii. 25. & xii. 11.)

The Righteous under the persecution of Antichrist will retire to the Mount of *Olives* [y], when they will be soon attacked by this Enemy to God. Then they will cry unto the Lord, and he will send *Jesus Christ* to deliver them. He will descend from Heaven attended by his Angels, and preceded by a flame which nothing will be able to extinguish. The Angels will give up the army of the wicked into the hands of the righteous, who will make so great a slaughter of them, from the third hour of the day until the Evening, that their Blood shall flow like a torrent in the Valley. Antichrist will come as far as the top of Mount *Olivet* [z], and there will be put to death in his own tent, and upon his own throne, without receiving the least assistance from any one. Which is agreeable to these words of *Daniel*, which are applied to Antichrist, *He shall plant the tabernacles of his Palace between the Seas and the glorious holy Mountain, yet he shall come to his end and none shall help him.* They who would know more particularly what is said of Antichrist *, may consult *Malvenda* the Dominican *De Antichristo*, and our Dissertation on the same Subject, placed before the Epistle to the *Galatians*. (Dan. xi. 45.)

The *Mussulmen* as well as the *Jews* and *Christians*, expect another *Christ*. The *Mussulmen* call him *Daggial*, or *Deggial*, from a name which signifies properly an Impostor, or a Liar; and they hold, that their Prophet *Mahomet* taught one of his Disciples, whose name was *Tamimi-Al-Dari*, every thing relating to Antichrist; and upon the faith of this man they tell us that Antichrist must come at the end of the world, that he will make his entry into *Jerusalem* like *Jesus Christ* upon an Ass; but that Christ, who as they will have it, is not yet dead, will come at his second advent to encounter him, and that after having conquered him, he will then die indeed [a]. That the Beast described by St. *John* in the *Revelations*, will appear with Antichrist, and make war against the Saints. That *Imam Mahadi*, who remains concealed among the *Mussulmen* will then shew himself, join *Jesus Christ*, and with him engage *Daggial*, after which they will unite the *Christians* and *Mussulmen*, and of the two Religions make

[x] Hieronym. Epist. ad Aglas. quæst. Œcumen. in 2 Thess. ii. [y] Lactant. l. vii. de Divino præmio, c. 17, 19. [z] Hieronym. in Dan. xi. Theodoret. Haymo. Strab. idem, &c. [a] Bibl. Orient. p. 282. & 531. mahadi.

* *Perhaps the Reader may be fully satisfied with what the Author has here said upon this subject. But if he would have more of the same nature, he may consult the works referr'd to by F.* Calmet; *and besides may have recourse to* Brightman, Mede, Cocceius, Vitringa, *and other Writers on the* Revelations, *as also* Salmasius, *under the name of* Simplicius *against* Grotius de Antichristo, *and many others.*

make but one. After this manner do these people pervert the truths of *Christianity*, and attribute those promises to themselves, which the Apostles made to the *Jewish* Nation, *viz.* that at the end of the world they shall be united with the Church, and acknowledge the Saviour whom they crucified.

Rom. xi. 25. 26. 2 Cor. iii. 16.

I. ANTIGONUS SOCCHÆUS, *Sadoc's* Master, who was head of the *Sadducees*. *Antigonus* taught, that a pure and disinterested worship should be paid to God. *Be not like slaves*, said he to his Disciples, *let not the view of rewards only be the motive of your obedience; obey without interest, without the hope of receiving any fruit from your labours. Let the fear of the Lord be upon you.* *Sadoc* his Disciple not being able to reconcile himself to such a disinterested spirituality, interpreted his Master's maxim in a quite opposite meaning. He concluded from it, that there were no rewards or punishments to be expected in another life; and that it was necessary to do good and to avoid evil in this, without any motives of hope or fear. This, say the *Jews*, was the original of the Sect of the *Sadducees*. *Antigonus* was a great Master and Teacher of the *Jewish* Law, and succeeded *Simon* the Just in this employment, who was High Priest from the year of the World 3702. to 3711. before J. C. 209. before the vulgar Æra 213.

II. Antigonus, the Son of *John Hircanus*, and Grandson to *Simon Maccabæus*. His Brother *Aristobulus* made him his Associate in the Kingdom[b]. Their union was interrupted by the envy and false accusations of their Enemies, who attempted to make *Antigonus* suspected by *Aristobulus*; who would never hearken to the ill which they reported of his Brother, till *Antigonus* one day returning from the war in a suit of rich armour, attended with a numerous retinue, went directly to the Temple, armed as he was, upon the day when the feast of Tabernacles, one of the principal which the *Jews* observed, was celebrated. *Antigonus's* enemies represented to *Aristobulus*, who was then indisposed, that his Brother affected visibly the Royal Power, and took upon him the airs of a Sovereign; and that he would come very soon with a great number of soldiers in his company, to kill him.

Aristobulus could not imagine things to be as they were reported; yet thought it was not proper intirely to neglect this intelligence. He ordered therefore his guards to be posted in an obscure subterraneous place, through which *Antigonus* was to pass, and directed them to seize and kill him, if he came that way armed; and if he came unarmed to let him pass. Now *Aristobulus* lay in the Tower which was afterwards called *Antonia*. He sent therefore to his Brother, desiring him to come and visit him without arms. But the Queen on the contrary, and *Antigonus's* enemies, inform'd him that the King having understood he had the finest arms in the world, desired he would come to see him with them. *Antigonus*, who had no distrust of any thing, went armed as he was to wait upon the King; but as he passed under the Tower called *Strato's*, he was killed by *Aristobulus's* Guards.

There was at that time one *Judas* at *Jerusalem*, who had the gift of Prophecy, so as to foretel always what was to come to pass, with great certainty. He being upon this day in the midst of his Disciples, and seeing *Antigonus* going, as we have said, to the Temple, cried out that he could not be able to survive his own shame; for whereas he had formerly foretold that *Antigonus* should on this day be killed in *Strato's* Tower, he saw him living, and in perfect health. But in a little time after, it was known that this Prince was massacred in a place called *Strato's* Tower, which confirmed the opinion some had entertained of his predictions being infallible. This happened in the year of the world 3899. before J. C. 101. before the vulgar Æra 105.

III. Antigonus, Son of *Aristobulus*, who was Brother to *Hircanus* and *Alexandra*. *Pompey* having taken *Jerusalem*[c], and seized on *Aristobulus* and his two Sons, *Alexander* and *Antigonus*, *Alexander* by the way found means to escape. But *Aristobulus* and *Antigonus* his Son, were carried away Prisoners to *Rome*. They made their escape, and returned into *Judæa* five or six years after. There they endeavoured to re-establish their affairs by the assistance of their friends; but they were defeated and taken by *Gabinius*[d], who sent them once more to *Rome*. *Aristobulus* continued there: but *Alexander* and *Antigonus* his Sons were sent back into *Judæa*, because *Gabinius* had signified that he had made this promise to their Mother.

In the Year of the World 3943. before J. C. 57. before the vulgar Æra 61.

In the Year of the World 3948. before J. C. 52. before the vulg. Æra 56.

In the year of the World 3955. before J. C. 45. before the vulgar Æra 49. *Cæsar* sent *Aristobulus* and his Son *Antigonus* back into *Judæa*, that he might bring over this Province to his party, and raise an insurrection there against *Pompey*[e]: but *Aristobulus* was poisoned by those of *Pompey's* party. His eldest Son *Alexander* was beheaded at *Antioch* by *Scipio*; and *Antigonus* seeing himself shut out of *Judæa* by *Antipater* and his Sons, had recourse to *Cæsar*, and laid before him the misfortunes which his Father and his Brother had undergone

[b] Joseph. Antiq. l. xiii. c. 18, 19.
[c] Ibid. l. xiv. c. 11. & lib. 1. de Bello c. 6.
[d] Antiq. l. xiv. c. 11. & de Bello l. 1. c. 6.
[e] Antiq. l. xiv. c. 13. & de Bello l. 1. c. 7. & Dio l. xli.

dergone on his account[f]. But *Cæsar* had more regard to *Antipater*'s reasons, and rejected the petition of *Antigonus*. About six years after, *Antigonus* being assisted with troops by his Father-in-law, *Ptolemy* the Son of *Mennæus*, made an irruption into *Judæa*, but was repulsed with loss by *Herod* the Son of *Antipater*, who at that time was only a private person[g].

In the Year of the World 3957.

In the Year of the World 3963.

In the Year of the World 3964.

The year following, *Antigonus* having promised to give the *Parthians* a thousand talents of Silver, and five hundred Women, upon condition that they would establish him in the Kingdom of *Judæa*, in the room of his Uncle *Hircanus*, and put *Herod* and his relations to death; *Pacorus* the King of *Parthia*'s Son entred *Judæa*, and advanced as far as *Jerusalem*. *Herod* and his Brother *Phasael*, after a vigorous resistance, retired to the Temple, and were besieged by an army consisting of *Parthians* and *Jews* in the interest of *Antigonus*, who had joined them. *Hircanus* and *Phasael* having imprudently relied upon the *Parthians* word, were seized on; *Phasael* killed himself; and *Hircanus* had his ears cut off, to prevent his ever exercising the High-Priesthood; the law excluding all those from this Office who had any such bodily defects. *Herod* was obliged to retire to *Idumæa*, with his relations. Thus *Antigonus* was established King of *Judæa*, and High-Priest, by the *Parthians*, who afterwards returned into their own Country, carrying the High-Priest *Hircanus* with them.

Lev. xxi. 17, 18.

In the mean time *Herod*, being gone to *Rome*, left his Mother and his Wife with his Brother *Joseph* in the Castle of *Massada*, where they were besieged by *Antigonus*. But *Herod*, by the credit of *Antony* and *Cæsar*, having obtained the title of King of *Judæa*[h], *Antigonus* was declared by the Senate an enemy to the Commonwealth. *Herod* returned speedily into *Judæa*, and with the succours he received from *Ventidius* and *Silo*, marched immediately to *Massada*, in order to deliver his relations, who were shut up in this castle; after this was effected, he laid siege to *Jerusalem*. But *Silo*, who had been corrupted by *Antigonus*, refused to continue the siege any longer; the *Roman* army went into winter quarters, and *Antigonus* himself received them into some of his Cities. Some time after, *Herod* going to reinforce *Mark Antony*, who was then employed in the siege of *Samosata*, was honourably received by him, and when the war was ended, was sent back into *Judæa*. Then *Antony* gave orders to *Sosius*, Governour of *Syria* and *Cilicia*, to assist *Herod* with all his forces against *Antigonus*.

In the year 3965.

He returned therefore into *Judæa*, and overcame *Antigonus* in a set battle; and if he had not been hindred from pursuing his victory by the rigour of the season, he might have taken *Jerusalem*, and finished the war. The year following *Sosius* having joined *Herod* with his troops, they marched together to besiege *Antigonus* in *Jerusalem*. The City endured the siege for five whole months, after which the lower City and the outward part of the Temple were taken. *Antigonus* and the *Jews* in his interest continued Masters of the upper City, and the inward parts of the Temple. *Herod* attacked those quarters of the City, which still held out for *Antigonus*, with so much vigour that at last he took them upon the first day of the year 4677, according to the *Julian* period. After this *Antigonus* seeing no more hope of safety, descended from the Tower where he was, and threw himself at *Sosius*'s feet, who insulted him for his mean spirit, calling him *Antigona*, instead of *Antigonus*. He ordered him to be put in chains, and guarded strictly. After he had pacified all things in *Jerusalem*, he departed from thence, carrying *Antigonus* with him to *Antioch*, where was *Mark Antony*; who designed to keep *Antigonus* for the ornament of his triumph, when he returned to *Rome*; but *Herod* fearing lest *Antigonus* might set forth too effectually his rights and pretensions to the Kingdom of *Judæa*, and might find protection from the Senate, so wrought upon *Antony* by great sums of money, as to prevail with him to put *Antigonus* to death. This unhappy Prince therefore had his head cut off at *Antioch*[l], in the year of the World 3967. before J. C. 33. before the vulgar Æra 37.

In the Year of the World 3966. before J. C. 34. before the vulgar Æra 38.

In the Year of the World 3967. before J. C. 33. before the vulgar Æra 37.

ANTI-LIBANUS. Thus the *Greeks* called that chain of Mountains which lay to the East of *Libanus*, and which properly speaking formed together with *Libanus* but one ridge of Mountains, which extended from North to South, and afterwards from South to North, in the shape almost of an horse-shoe[m], for the space of about fourscore leagues. The Eastern part of these Mountains was called *Anti-libanus*; and the Western part *Libanus*: the latter reached along the *Mediterranean*, from *Sidon* almost to *Arada*, or *Symira*. The *Hebrew* Text of Scripture never mentions *Anti-libanus*; but calls it always by the general name of *Libanus*. And the coins stampt at *Laodicæa* and *Hierapolis* have the name of the Cities of *Libanus* inscribed upon them, tho' they belong rather to *Anti-libanus*. The Septuagint, on the contrary, put *Anti-libanus* often in the room of *Libanus*. The valley which sepa-

Deut. i. 7. iii. 25. xi. 24. Josh. i. 4. ix. 1.

f Joseph. Antiq. l. xiv. c. 15. & l. i. de Bello, c. 8. g Antiq. l. xiv. c. 21. & l. i. de Bello, c. 10. h Antiq. l. xiv. c. 24, 25. i Ibid. c. 26. k Ibid. c. 27. l Ibid. c. ult. & l. xx. c. 8. & l. i. de Bell. c. 13. m See Plin. l. v. c. 20. Ptolem. & Euseb. & Hieronym. in Libano & Anti-libano. Maundrel. in Itinerario. Reland. Palæstina. l. i. c. 48. p. 318. & seq.

feparates *Libanus* from *Anti-libanus*, is very fruitful. It was formerly, on the fide of *Syria*, inclofed with a wall, whereof there are no footfteps to be feen at this day [n]. *Strabo* [o] fays that the name of *Cœle-Syria*, or the hollow part of *Syria*, belongs principally to that valley which lies between *Libanus* and *Anti-libanus*.

ANTILOGIA, or Contradiction, Oppofition. There are many feeming contradictions in the Scripture, which Interpreters and Commentators have endeavoured to reconcile. It is impoffible that the Holy Spirit, which is the Author of the Scriptures, fhould contradict himfelf, or that there fhould be any real difagreement in what he delivers; but the little knowledge which we have of things divine and fupernatural; our ignorance of the language, hiftory and cuftoms of the *Jews*; the lofs of many ancient monuments; the condefcenfion of God in being pleafed to exprefs himfelf often after a popular and human manner, whenever he fpeaks of his divine perfections and operations; all thefe things contribute to make the Text of Scripture obfcure, and occafion that appearance of *Antilogies* and Contradictions, which are indeed but appearances, and relate all to our imperfect way of conceiving things. There is nothing but Truth in the Sacred Writings, tho' it be fometimes clearer or obfcurer than at others [p]. *Cum in voluminibus Sacrarum literarum . . . aliqua velut a veritate diverfum fonante fententiâ, vel movetur lector, vel follicitatur auditor, certa & inconcuffa fide teneri debet unius atque ejufdem Spiritûs, & ejus præter quem nihil eft veritatis, apertius alibi, paulo obfcurius alibi fonare myfteria, &c.*

ANTIMONY. In *Latin, Stibium*; in *Hebrew, Phuc*; in *Greek, Stimmi*; is a mineral which comes near the nature of metals; it is found in Silver and Lead Mines. It is of a black colour, and filled with long glittering ftreaks like needles. It is mixed with feveral metals, and is generally ufed in melting them. Antimony is at this day very much employed in Phyfick; but before the twelfth age, it was of fervice only in the compofition of Paint; and it is in this fenfe, and with relation to this ufe, that we fhall fpeak of it. The Scripture defcribes it to us as a fort of Paint, with which the Women blackened their Eyebrows. *Jezabel* underftanding that *Jehu* was to enter *Samaria, painted her Eyes with Antimony*; or, according to the *Hebrew, put her Eyes in Antimony*. She rub'd them with it all over, or even dip'd them in the Paint, in order to fpeak to this Ufurper, and fhew herfelf before him.

2 Kings ix. 30. ותשם בפוך עיניה

As large black Eyes were thought the fineft, they of both fexes, who were careful of their beauty, rub'd their Eyes, the Eye-lids, and round the Eyes, with a needle dip'd in a box of Paint made of Antimony, with a defign of blackening them, of enlarging the Eye-lid, or rather wrinkling it, that the Eye might appear the larger. At this day the Women of *Syria, Arabia* and *Babylonia* [q], anoint and blacken themfelves about the Eyes; and both Men and Women put black about their Eyes in the Defart, to preferve them from the heat of the Sun, and the piercing of its rays. M. *Darvieux* [r] tells us, that the *Arabian* Women border their Eyes with a black colour made of Tutie, which the *Arabians* call *Rehel*. They draw a line of this kind of blacking without the corner of their Eyes, to make them appear larger. *Ifaiah*, in his enumeration of the feveral ornaments belonging to the Daughters of *Sion*, has not forgotten the needles which they made ufe of in painting their Eyes, and Eye-lids. Ifai. iii. 22.

Ille Supercilium madidâ fuligine tinctum
Obliquâ producit acu, pingitque trementes
Attollens oculos [s].

Jeremiah, addreffing himfelf to the Daughters of *Sion*, fays, *Though thou cloatheft thy felf with Crimfon, though thou deckeft thee with ornaments of gold, though thou renteft thy face with painting*, (Antimony) *thy lovers will defpife thee*. And *Ezekiel*, difcovering the irregularities of the *Jewifh* Nation, under the idea of a debauched Woman, fays, that fhe bathed, perfumed herfelf, that *fhe anointed her Eyes with Antimony*; that fhe adorned herfelf, fat upon a fine bed, and before a well-covered table, *&c.* *Job* fhews fufficiently how much Antimony was in efteem, by calling one of his Daughters a veffel of Antimony, or a box to put Paint in, *cornu ftibii*. The Author of the Book of *Enoch* fays, that before the Deluge the Angel *Azleel* taught young Women the art of painting themfelves.

Jer. iv. 30. Ezek. xxiii. 40. Job xlii. 14.

Tertullian [t] and St. *Cyprian* [u], have declaimed very warmly againft this cuftom of painting their Eyes and Eyebrows, which was much practifed in *Africk*, even by the Men, *Inunge oculos tuos non ftibio diaboli, fed collyrio Chrifti*, fays St. *Cyprian*. *Pliny* fpeaking of the *Roman* ladies, fays, that they painted their very Eyes. *Tanta eft decoris affectatio, ut tingantur oculi quoque*. *Sardanapalus* painted his Eyes and Eyebrows. *Jofephus* reproaches the Seditious with the fame, who affumed the name of *Zealots*, and made themfelves Mafters of the Temple of *Jerufalem* [y].

ANTI-

[n] Plin. l. v. c. 20. [o] Strabo, l. xvi. [p] Aug. de prædeft. & gratia, c. 1. [q] Tavernier Voyage de Perfe l. ii. c. 7. Gabriel. Sionit. de morib. Orient. c. ii. [r] Darvieux Voyage au Camp du Grand Emir en 1664. Printed at *Paris* in 1717. p. 27, 28. [s] Juvenal. Satyr. 2. [t] Tertull. de cultu fœmin. [u] Cyprian. de lapfis & de difciplina & cultu virgin. & de opere & eleemofyn. [y] Joseph. l. v. c 9. de Bell. Jud.

A VIEW OF THE CITY OF ANTIOCH UPON THE ORONTES

Vol. X

ANTIOCH. There are several Cities which are known to be of this name; but the Scripture speaks only of the greater *Antioch*, which was the Capital of *Syria*, and of another *Antioch* of *Pisidia*, whereof we shall say something in the next Article. *Antioch* of *Syria* was formerly called *Riblath*, if we believe S. *Jerom*[x].

There is no mention of *Antioch*, excepting in the book of *Maccabees*, and in the New Testament; but of *Riblath*, or *Riblatha*, there is in the book of *Numbers*, in the books of *Kings*, and in *Jeremiah*. *Theodoret* says, that in his time there was a City of *Riblah* near *Emesa* in *Syria*, which is very contrary to S. *Jerom's* opinion. However this may be, 'tis certain *Antioch* was not known under this name till after the reign of *Seleucus Nicanor*, who built it, and called it *Antioch*, in consideration of his Father *Antiochus*, in the year 301. before the vulgar Æra of J. C. The Kings of *Syria*, Successors to *Alexander* the Great, resided generally at *Antioch*. There the Disciples of *Jesus Christ* were first called *Christians*. This City, which was formerly so beautiful, so flourishing, and so illustrious, is scarce any thing at present but a heap of ruins. The walls are still standing; but within the City there is nothing but gardens, ruins, and some bad houses. The river *Orontes* runs near the City, on the outside of it. *Antioch* is the place where S. *Peter* had his first See. The Bishop of *Antioch* has the title of *Patriarch*; and at all times has had a great share in the affairs of the Eastern Church.

(Numb. xxxiv. 11. 2 Kings xxiii. 33. xxvii. 6, 20, 21. Jer. xxxix. 5. lii. 9, 10, 26, 27.)

(Acts xi. 26.)

Antioch was almost square, had many gates, and part of it on the North side was raised upon an high mountain. It was adorned with galleries and fine fountains. *Ammianus Marcellinus*[y] says it was celebrated throughout the world, and that no other City exceeded it, either in fertility of soil, or richness of trade. The Emperors *Vespasian*, *Titus*, and others, granted very great privileges to it; but it has likewise been exposed to great revolutions. It was almost demolished by earthquakes, which happened in the fourth and fifth Centuries. The Emperor *Justinian* repaired it in 529. and called it, as *Evagrius* says, *Theopolis*; that is to say, the City of God. *Chosroes* King of *Persia* took it in 548. massacred the inhabitants, and burnt it. *Justinian* had it rebuilt in 552, in a more beautiful and regular manner than it was before. *Chosroes* took it a second time in 574. in the reign of *Justin*, and destroyed its walls. In 588 it suffered again a dreadful earthquake, whereby above sixty thousand persons perished.

(In the years 340. 394. 396. 458. 526. and 528.)

It was once more rebuilt, and afterwards exposed to new calamities. The *Saracens* made themselves masters of it in 637, or 638. in the reign of *Heraclius*. *Nicephorus Phocas* retook it in 966. *Cedrenus* relates, that in 970. the *Saracens*, to the number of an hundred thousand, laid siege to it without being able to get possession of it; but that afterwards they subdued it, added new fortifications to it, and made it almost impregnable. The *Christians* who were of the Croisade with *Godfrey* of *Bouillon*, when he attempted the conquest of the Holy Land, besieged it in 1097. The siege was long and bloody; the *Christians*, by their indefatigable labours, and the help of a secret correspondence in the place, carried it on *Thursday* the 3d of *June* 1098. Lastly, this City being frequently attacked by the *Saracens*, was taken on the 29th of *May* 1268. under the Sultan of *Egypt*, who demolished it. It has ever since lost its reputation and magnificence, and groaned under the dominion of the *Turk*.

Antioch abounded with great men, and the Church there was a long time governed by illustrious Prelates; but it suffered much upon several occasions, sometimes being exposed to the violence of Hereticks, and at other times rent in pieces by deplorable Schisms.

ANTIOCH of *Pisidia*, a City mentioned in the *Acts*, *ch.* xiii. 14. S. *Paul* and S. *Barnabas* preached in this City; and the *Jews*, who were concerned to see that some of the Gentiles had received the Gospel, raised a Sedition against *Paul* and *Barnabas*, and obliged them to leave the City. It is at present called *Versategli*, according to some; and as others say, *Tabora*, or *Sibi*, or *Antiochio*.

ANTIOCHIS, the Concubine of *Antiochus Epiphanes*, who gave her the Cities of *Tarsus* and *Mallo*, that she might make what use she pleased of the revenues of them. This disposal of these places by the King was received by the inhabitants of them as a mark of insupportable contempt. They took arms against *Antiochus Epiphanes*, who was obliged to march in person, in order to reduce them to obedience. It was a custom with the Kings of *Persia* to give their Wives particular Cities, some for their table, some for their head-dress, some for their attire, and others for their girdles. *Uxoribus attribuunt civitates hoc modo: Hæc civitas mulieri in redimiculum præbeat; hæc in collum; hæc in crines. Ita populos habent universos non solum conscios libidinis suæ, sed etiam administros*, says *Cicero*[z].

(2 Macc. iv. 30.)

I. ANTIOCHUS. There were many Kings

[x] Hieronym. in Ezek. xlvii. & in Isai. xiii. 1. & in Amos vi. 2. [y] Amm. Marcell. l. iv, & xxii. [z] Tullius in Verrem, 5.

Kings of this name in *Syria*, from the time of *Seleucus Nicanor*, who is reckoned the first King of *Syria* after *Alexander* the Great, and was Father to *Antiochus Soter*. This last was firnamed *Soter*, or Saviour, for having hindred the invasion of the *Gauls*, who intended to invade *Asia* [c]. It happened probably upon this occasion, as is related in the second book of *Maccabees*; that the *Galatians* having marched to attack the *Jews* in *Babylonia*, whose army consisted only of eight thousand men, re-inforced with four thousand *Macedonians*, the eight thousand *Jews* fell upon the *Galatians* so briskly, that they killed an hundred and twenty thousand men. It was perhaps too on this occasion, that *Antiochus Soter* made the *Jews* of *Asia* free of all the Cities belonging to the Gentiles, and permitted them to live according to their own Laws [d]. The event of this Privilege is recorded under the year of the World 3743, before J. C. 257, before the vulgar Æra 261.

2 Macc. viii. 20.

II. Antiochus II. Sirnamed *Theos*, God, the Son and Successor of *Antiochus Soter*, third King of *Syria*, married *Berenice* the daughter of *Ptolemy Philadelphus* King of *Egypt*. *Laodice* his first Wife seeing herself despis'd poisoned *Antiochus*, *Berenice*, and their Son, who was designed for their Successor in the Kingdom. After this *Laodice* procured *Seleucus Callinicus*, her Son by the same *Antiochus* to be acknowledged King of *Syria*. These events were foretold by *Daniel* in these terms. *And in the end of years the King of* Egypt, *or of the South, and the King of* Syria, *or of the North, shall make an Alliance together, and the King's Daughter of the South shall come to the King of the North to make an Agreement: but she shall not retain the Power of them, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.* See the Commentators on this place.

Dan. ix. 6.

III. Antiochus the Great, is very much celebrated in the *Greek* and *Roman* Histories for the Wars carried on by him against the *Egyptians* and *Romans*. We shall not enlarge much on his Actions in these Wars; but shall confine ourselves to what more immediately relates to the History of the *Jews*. *Antiochus* was the Son of *Seleucus Callinicus*, and Brother to *Seleucus Ceraunus*. *Antiochus* succeeded his Brother *Seleucus* in the year of the World 3781, before J.C. 219. He made War with *Ptolemy Philopator* King of *Egypt*, but was defeated near *Raphia*, as is related in the third book of *Maccabees*, Chap. i. Thirteen years after, *Ptolemy Philopator* being dead, *Antiochus* resolved to make himself Master of *Egypt*; and immediately seized on *Cœle-Syria*, *Phœnicia*, and *Judæa* [e]. But *Scopas*, General of the King of *Egypt's* Troops, having entred *Judæa*, while *Antiochus* was taken up with the War against *Attalus*, re-took those places which *Antiochus* had usurped from the King of *Egypt* [f]. Soon after this, *Antiochus* recovered what *Scopas* had retaken from him [g].

In the Year of the World 3800, before J. C. 200, be. the vulgar Æra 204.

In the Year of the World 3806, before J. C. 194, before the Vulgar Æra 198.

Upon this occasion happened that which *Josephus* relates, concerning this Prince's journey to *Jerusalem*. After the Victory which *Antiochus* obtained over *Scopas* near the Springs of *Jordan*, he made himself Master of the strong places in *Cœle-Syria*, and *Samaria*; and the *Jews* submitted freely to him, received him into their City and furnished his army plentifully with provisions, and what was necessary for his Elephants. As an acknowledgment of their affection, *Antiochus* made a Grant to them, which is mentioned by *Josephus* [h] of twenty thousand pieces of Silver to purchase Beasts for their Sacrifices, of one thousand four hundred and sixty measures of Meal, and three hundred seventy five measures of Salt, to be offered with the Sacrifices, and of so much Wood as was necessary to rebuild the Porches of the Lord's House. He declared his will, that the Senators, Priests, Scribes, and singing Men of the Temple should be exempt from the Tribute paid in the way of Capitation-tax. Lastly, he gave the *Jews* liberty to live according to their own Laws all over his Dominions. He remitted the third part of their Tribute to indemnify them for the losses which they had sustained during the Wars; he forbad the Heathens from entring the Temple without being purified, and to bring into the city the flesh of Mules, Asses, and Horses to sell, under the penalty of paying three thousand Drachma's, as a Fine for the offence.

In the same year 3806.

In the year of the world 3812 he married his daughter *Cleopatra* with *Ptolemy Epiphanes* King of *Egypt*, and gave *Cœle-Syria*, *Phœnicia*, and *Judæa* for her Dowry [i], upon condition that the Tributes arising from these three Provinces, should be equally divided between the two Sovereigns, that is to say, between the King of *Syria*, and the King of *Egypt*. Three years after he was overcome by the *Romans*, and obliged to make a cession of all that he possessed beyond Mount *Taurus*, and to give twenty hostages, among whom was his own Son *Antiochus*, sirnamed afterwards *Epiphanes*. The *Romans* moreover imposed a Tribute on him, consisting of twelve-

In the Year of the World 3815, before J. C. 185.

[c] Appian. Syriac. p. 130.
[d] Joseph. Antiq. l. xii. c. 3.
[e] Antiq. lib. xii. c. 3. Polyb. l. iii.
[f] Antiq. lib. xii. c. 3. Polyb. l. xvi.
[g] Tit. Liv. l. xxxiii.
[h] Antiq. lib. xii. c. 3.
[i] Ibid.

twelve-thousand *Euboic* Talents [*], each of fourteen *Roman* pounds weight. To satisfy the charge which the *Romans* had put him to, *Antiochus* resolved to carry off the great treasures laid up in the Temple of *Belus* at *Elymais* [k]. But the people of this Country being informed of his design, surprized him, and destroyed him with all his army, in the year of the world 3817, before J. C. 183, before the vulgar Æra 187. He left two Sons, *Seleucus Philopator*, and *Antiochus Epiphanes*, who succeeded him, and both reigned one after the other.

IV. Antiochus Epiphanes, was the Son of *Antiochus* the Great, whom we have been speaking of, and Brother to *Seleucus Philopator* King of *Syria*. Having continued as an hostage at *Rome* for fourteen years, his Brother *Seleucus* resolved to procure his return to *Syria*. It is thought that he intended to make use of him in the design which he had formed, of conquering *Egypt*, a Country that the Kings of *Syria* had for a long time looked on, as an object worthy of their ambition. However this might be, *Seleucus* sent his own Son *Demetrius* as an hostage to *Rome*, in the room of *Antiochus*; but while this last was upon his journey *Seleucus* died, so that when he landed in *Syria*, the people received him as some propitious Deity, come to take upon him the Government, and oppose the Enterprizes of *Ptolemy* King of *Egypt*, who threatned to invade *Syria*. For this reason *Antiochus* had the Sirname given him of *Epiphanes*, that is, of one appearing as it were like a God, and manifesting himself to men.

In the Year of the World 3829, before J. C. 171, before the vulgar Æra 175.

This Prince thought betimes of possessing himself of *Egypt*, which was then injoyed by *Ptolemy Philometor* his nephew, Son to his Sister *Cleopatra*. He sent *Apollonius* one of his Officers into *Egypt*, under pretence of being present at *Ptolemy's* Coronation; but in reality to observe how the great men of the Kingdom were disposed towards him, and to get intelligence, whether they were inclined to put the Government of *Egypt* into his hands, during the minority of the King his Nephew. But *Apollonius* found them no way disposed in favour of his Master, which obliged *Antiochus* to make war against *Philometor*. He came to *Jerusalem* in 3831, and was received there by *Jason*, to whom he had sold the High-Priesthood. He designed to attack *Egypt*, but returned without doing any thing.

In the Year of the World 3831, before J. C. 169, before the vulgar Æra 173.

2 Macc. iv. 21. seq.

The Ambition of the *Jews*, who sought after the High-Priesthood, and bought it of *Antiochus*, was the beginning of those Calamities which overwhelmed their Nation, under the reign of *Antiochus Epiphanes*. *Jason* procured himself to be established in this Dignity in the room of his brother *Onies* III. *Menelaus* having offered more, *Jason* was deprived, and he confirmed in his place. These Usurpers of the High-Priesthood, to gratify the *Syrians*, took up all the Manners of the *Greeks*, their Games and Exercises, and neglected the Worship of the Lord, and the Service of the Temple. In the mean time the War broke out between *Antiochus Epiphanes*, and *Ptolemy Philometor*. *Antiochus* entred *Egypt* in 3833, and reduced it almost all intirely to his obedience [l]. The next year he returned, and while he was taken up with the Siege of *Alexandria*, a false report was spread of his Death; and the inhabitants of *Jerusalem* shewing their joy on this occasion, *Antiochus* as he came back from *Egypt* entred this City by force, treated the *Jews* as Rebels, and commanded his Troops to put all they met with to the sword. Fourscore thousand of them were killed in three days time, forty thousand were made captives, and as many sold [m]. He entred into the Holy of Holies in the Temple conducted by the pretended High-Priest *Menelaus*, took and carried off the most precious vessels of this holy place, to the value of eighteen hundred talents.

In 3835 *Antiochus* made a third Expedition against *Egypt*, werein he subdued it intirely [n]. The year following he sent *Apollonius* into *Judæa*, with an army of two and twenty thousand men, and gave him orders to kill all those who were of full age, and to sell the women and young men. *Apollonius* executed these Orders but too punctually. It was upon this occasion that *Judas Maccabæus* retired into the wilderness with his Father and his Brethren. But these misfortunes were no more than preludes to those which they were afterwards to suffer. *Antiochus* apprehended, that the *Jews* would never be constant in their obedience to him, unless he oblig'd them to change their Religion, and embrace the ceremonies and worship of the *Greeks*. He commanded therefore an Edict to be published, injoining them to conform themselves to the laws of other Nations, and forbidding them to offer their usual Sacrifices in the Temple, and to celebrate their Festivals and Sabbath. Many corrupt *Jews* complied with these Orders, but others opposed them. *Mattathias* and his Sons retired to the mountains: Old *Eleazar* and the seven Brethren,

2 Macc. v. 24, 25.

2 Macc. v. 29.

[k] Vide Diodor. in Excerptis Valef. p. 292, 298. Strabo. l. xvi. p. 744. Justin. l. xiii. &c. [l] Vide 2 Macc. v. 3, 4, 5, &c. Liber de Maccab. c. 4. [m] The construction of the *Greek* intimates, that eighty thousand was the Sum total of those who were punished upon this occasion. Ὀκτὼ μυριάδες κατεφθάρησαν· τέσσαρες μὲν ἐν χειρῶν νομαῖς. Οὐκ ἔττον δὲ τῶν ἐσφαγμένων ἐπράθησαν. [n] Polyb. Legation. Diodor. in Excerptis Valesii.

[*] *Concerning the* Euboic *Talent and its Valuation, compared with the* Attick *and* Babylonish *Talents, See Dr.* Prideaux's *Connect. pt. II. p. 128. of the Ed. in Fol. See likewise Dr.* Arbuthnot's *Dissertations* &c. *Of the Talents.*

thren, *Maccabees*, suffered death with great courage at *Antioch*. The Statue of *Jupiter Olympus* was placed upon the Altar of the Temple, and the abomination of desolation was seen in the House of God.

2 Macc. vii.

Mattathias being dead, *Judas Maccabæus* put himself at the head of those *Jews*, who continued faithful to the Lord. He made war against the Generals, whom King *Antiochus* sent into *Judæa*, with the success which we shall see in another place: The King being informed of *Judas*'s valour, and of the resistance of the *Jews*, sent new forces against them; and observing his treasures to be exhausted, resolved to go into *Persia*, there to levy the Tributes due from the people, and gather large sums of money, which he was to pay the *Romans*. He understood that there was a very great mass of riches in the Temple of *Elymais*, and he determined to carry it off with him. But the inhabitants of the Country made so vigorous a resistance, that he was forced to retreat towards *Babylonia*. When he was come to *Ecbatana*, he received news of *Nicanor*'s and *Timotheus*'s defeat; and that *Judas Maccabæus* had retaken the Temple of *Jerusalem*, and restored the worship of the Lord, and Sacrifices.

1 Macc. iii. 27.

Ch. v. 1, 2, 3, &c. and 2 Macc. ix. 1, 2, 3.

Upon this intelligence the King, transported with indignation, commanded the person who drove his chariot to make the horses put on, and hasten his journey, threatning to make *Jerusalem* a grave for the *Jews*. But the Divine Vengeance soon overtook him; for he fell from his chariot and bruised all his limbs. He was tormented with such a pain in his bowels, as would allow him no rest. Grief and vexation at so much ill success concurring with his disease, reduced him speedily to death's door. In this condition he wrote to the *Jews*, in a very submissive manner, made them large promises, and engaged even to turn *Jew*, if God restored him to his health. He recommended his Son *Antiochus* to them very earnestly, who was to succeed him, and intreated them to favour him, and to continue faithful to him. He died overwhelmed with pain and grief, in the mountains of *Paratacene*, in the little town of *Tabes*, in the year of the World 3840. before J. C. 160. before the vulgar Æra 164.

V. Antiochus Eupator, Son of *Antiochus Epiphanes*, was but nine years old, when *Epiphanes* his Father died, and left him the Kingdom of *Syria*. *Lysias*, who governed the Kingdom in the name of this young Prince, led an Army against *Judæa*, consisting of an hundred thousand foot, twenty thousand horse, and thirty elephants. He laid siege to, and took, the fortress of *Bethsura*; from thence he marched against *Jerusalem*, notwithstanding the valour and resistance of the *Maccabees*. The City was ready to fall into the Enemy's hands, when *Lysias* received news that *Philip*, whom King *Antiochus Epiphanes*, a little before his death, had trusted with the Regency of the Kingdom, during the minority of young *Eupator* his Son; that *Philip*, I say, was come to *Antioch*, to take the government upon him, according to the disposition of the late King, whereupon he proposed an an accommodation to the *Jews*, that he might return speedily to *Antioch*, and oppose the undertakings of *Philip*. Thus having made peace, he immediately returned with the young King and his Army into *Syria*.

2 Macc. xiii. & 1 Macc. vi.

In the mean time *Demetrius Soter*, Son of *Seleucus Philopator*, Nephew of *Antiochus Epiphanes*, to whom by right of birth the Kingdom belonged, (for *Antiochus Epiphanes* enjoyed it by usurpation only from his Nephew;) *Demetrius*, I say, having made his escape from *Rome*, where he was an Hostage, came into *Syria*, where finding the people disposed for a revolt, he put himself at the head of an Army, and marched directly to *Antioch*, against *Antiochus* and *Lysias*. But the inhabitants did not wait till he besieged it, they opened the gates, and delivered to him *Lysias*, and the young King *Antiochus Eupator*, who were put to death by his orders, without suffering them to appear before him. *Antiochus Eupator* reigned but two years. He ascended the Throne of *Syria* in the year of the World 3840, and died in 3842. before J. C. 158. before the vulgar Æra 162.

1 Macc. vii. 2 Macc. xiii.

VI. Antiochus Theos, or the God, Son of *Alexander Balas*, King of *Syria*, was brought up by an *Arabian* Prince called *Elmalchuel*. *Demetrius Nicanor* King of *Syria* having made himself odious to his Troops, one *Diodotus*, otherwise called *Tryphon*, came to *Zabdiel*, and desired him to trust him with young *Antiochus*, promising to place him on the Throne of *Syria*, which was possessed by *Demetrius Nicanor*. *Zabdiel* at first was unwilling to consent, fearing lest *Diodotus* should destroy this young Prince, after he had made use of him to divest *Nicanor* of the Kingdom. But at last he trusted him with *Antiochus*. *Tryphon* carried him into *Syria*, and put the Crown upon his head. The Troops which *Demetrius* had dismissed, came and surrendred themselves to him; and having formed a powerful Army he marched against *Demetrius*; who was overcome, and forced to retreat to *Seleucia*. *Tryphon* seized his Elephants, and made himself Master of *Antioch*.

1 Macc. xi. 39, 40. &c.

In the year of the World 3859. before J. C. 141. before the vulgar Æra 145.

Antiochus Theos, to strengthen himself in his new acquisition, sent letters to *Jo-*

nathan Maccabæus, High Prieſt and Prince of the *Jews*, whereby he confirmed him in poſſeſſion of the High Prieſthood, granted him four Toparchies, or four conſiderable places in *Judæa*, received him into the number of his friends, ſent him veſſels of gold, permitted him to uſe a gold cup, to wear purple, and a golden buckle; and gave his Brother *Simon Maccabæus* the general command of all the Troops upon the coaſt of the *Mediterranean*, from *Tyre* as far as the frontiers of *Egypt*. *Jonathan*, engaged by ſo many favours, declared reſolutely againſt *Demetrius* for *Antiochus*, or rather for *Tryphon*, who reigned under the name of this young Prince; and on many occaſions attacked *Demetrius*'s Generals, who were ſtill poſſeſſed of ſeveral places beyond *Jordan*, and in *Galilee*.

1 Macc. xi. 63. & ſeq. xii. 24, 34.

Tryphon ſeeing young *Antiochus* peaceable poſſeſſor of the Kingdom of *Syria*, reſolved to get rid of him, and himſelf uſurp the Crown. He thought it was neceſſary in the firſt place to ſecure *Jonathan Maccabæus*, who was one of the moſt powerful ſupports of *Antiochus*'s Throne. He came therefore with Troops into *Judæa*, invited *Jonathan* to *Ptolemais*, and there, upon frivolous pretences, made him a priſoner. *Simon*, *Jonathan*'s Brother, headed the Troops of *Judæa*, and oppoſed the deſigns of *Tryphon*, who intended to make himſelf Maſter of *Jeruſalem*. *Tryphon*, diſappointed of his hopes, put *Jonathan* to death at *Baſſa*, or *Baſcama*, and returned into *Syria*, where, without delay, he executed the deſign he had conceived, of killing *Antiochus*. He corrupted the Phyſicians, who having publiſhed that the young Prince was tormented with the ſtone, murdered him, by cutting him without any neceſſity. Thus *Tryphon* was left ſole Maſter of the Kingdom of *Syria*, in the year of the World 3861, before J. C. 139. before the vulgar Æra 143.

In the year of the World 3861, before J. C. 139, before the vulg. Æra 143.

1 Macc. xiii. 2 Macc. xiv.

VII. Antiochus Sidetes, or *Soter*, or *Euſebes*; that is to ſay, the Pious; (for he is mentioned by the Ancients under theſe different names;) was Son of *Demetrius Soter*, and Brother to *Demetrius Nicanor*. *Tryphon*, the Uſurper of the Kingdom of *Syria*, having rendred himſelf odious to his Troops, his Soldiers deſerted him, and offered their ſervices to *Cleopatra* the Wife of *Demetrius Nicanor*, who lived in the City of *Seleucia*, where ſhe was ſhut up with her Children, while her Husband *Demetrius* was a priſoner in *Perſia*, where he had married *Rodegune* the Daughter of *Arſaces* King of *Perſia* *. *Cleopatra* therefore ſent to *Antiochus Sidetes* her Brother-in-law, and offered him the Crown of *Syria*, if he would take her to Wife. *Antiochus* conſented. This Prince was then at *Cnidus*, where his Father *Demetrius Soter* had placed him with one of his friends. He came into *Syria*, and wrote to *Simon Maccabæus*, to engage him in his party againſt *Tryphon*. He confirmed the privileges and favours which the Kings of *Syria* his predeceſſors had granted him, permitted him to coin money with his own ſtamp, declared *Jeruſalem* and the Temple exempt from all royal Juriſdiction, and promiſed to add many other favours to theſe, as ſoon as he ſhould become peaceable poſſeſſor of the Kingdom, which had belonged to his Anceſtors.

In the Year of the World 3864, before J. C. 136, before the vulgar Æra 140.

1 Macc. xv. 1, 2, 3, & ſeq.

Antiochus Sidetes being come therefore into *Syria*, in the year of the World 3865, married his Siſter-in-law *Cleopatra*. *Tryphon*'s Troops reſorted to him in crouds, and ſurrendred themſelves to him; and *Tryphon* ſeeing himſelf abandoned, retired to *Dora* in *Phœnicia*, whither *Antiochus* purſued him with an Army by land, conſiſting of an hundred and twenty thouſand foot, and eight hundred horſe, and with a powerful fleet by ſea. *Simon Maccabæus* ſent him two thouſand choſen men, but *Antiochus* would not receive them, and revoked all the promiſes he had made him. He ſent *Athenobius* to *Jeruſalem*, to oblige *Simon* to reſtore to him *Gazara* and *Joppa*, together with the citadel of *Jeruſalem*; and to demand of him five hundred talents, as ſo much tribute for the places which he held out of *Judæa*; and five hundred talents more in the way of reparation for injuries which the King had ſuffered, and as tribute-money for his own Cities; threatning to make war upon him if he did not comply with theſe demands. *Simon* ſhewed *Athenobius* all the luſtre of his wealth and power, told him he had no place in his poſſeſſion which belonged to *Antiochus*; and as to *Gazara* and *Joppa*, which were Cities that had done infinite damage to his people, he was willing to give the King the ſum of an hundred talents, provided the property of them might be continued to him.

Ver. 25, & ſeq.

Athenobius returned with great indignation to *Antiochus*, who was extremely offended at *Simon*'s anſwer. In the mean time *Tryphon* having ſtollen privately from *Dora*, imbarked in a veſſel and fled. *Antiochus* immediately purſued him, and ſent *Cendebeus* with Troops into the maritime parts of *Paleſtine*, with orders to rebuild *Cedron*, and to fight the *Jews*. *John Hircanus* the Son of *Simon Maccabæus*, who was at *Gaza*, gave notice to his Father of *Cendebeus*'s coming. *Simon* furniſhed his Sons *John Hircanus* and *Judas* with Troops, and ſent them againſt *Cendebeus*,

* Joſeph. Antiq. l. xiii. c. 11.

debeus, whom they routed in the plain, and purfued as far as *Azotus*.

Antiochus never left *Tryphon* till he had forced him to difpatch himfelf [r], in the year of the World 3856, after five or fix years reign. After this he thought of nothing but reducing thofe Cities to his obedience, which in the beginning of his brother's reign had fhaken off their fubjection [s]. Some years after, *Simon Maccabæus*, Prince and High Prieft of the *Jews*, having been treacheroufly killed by *Ptolemy* his Son-in law, in the Caftle of *Docus* near *Jericho*, the Murderer fent immediately to *Antiochus Sidetes*, to demand Troops of him, that he might recover for him the Country and Cities belonging to the *Jews*. *Antiochus* came thither in perfon with an Army, and laid fiege to *Jerufalem* [t]. *John Hircanus* defended it with much vigour, and the fiege lafted a long time. The King divided his Army into feven parts, that he might poffefs all the avenues to the City. The Feaft of Tabernacles being to be celebrated, the *Jews* defired *Antiochus* to allow them a truce of feven days. This was granted them; and moreover, this Prince fent them Bulls with gilded horns, and veffels of gold and filver filled with incenfe, to be offered in their Temple. He ordered likewife fuch provifions to be given to the *Jewifh* Soldiers, as they wanted. This courtefy of the King fo won upon the hearts of the *Jews*, that they fent Ambaffadors to treat with him of peace, and to defire that they might be permitted to live according to their own Laws.

In the Year of the World 3869 before J. C. 131. before the Vulg. Æra 135. 1 Macc. xvi 11. xvii. 18, &c.

Antiochus required of them to give up their arms, to demolifh the City walls, to pay tribute for *Joppa*, and the other Cities they poffeffed out of *Judæa*; and laftly, to receive a garrifon into their City. The befieged confented to thefe conditions, the laft only excepted; for they could not refolve with themfelves to fee ftrangers in their Capital. They rather chofe to give the King Hoftages, and five hundred talents of filver. The King therefore entred the City, beat down the breaft-work which was above the walls, and went back into *Syria*, in the year of the World 3870. before J. C. 130. before the vulgar Æra 134.

Three years after, *Antiochus* marched againft the *Perfians* [u], or *Parthians*, demanding the liberty of his Brother *Demetrius Nicanor*, or *Nicator*, who had been made prifoner of war long before, by *Arfaces*; and was detained by the King of *Perfia* againft his inclination, becaufe he intended to make ufe of him upon occafion, in ftirring up a war againft *Antiochus*. *Antiochus* therefore thought it proper to prevent him. He had an Army of fourfcore, or according to *Orofius* [v], of an hundred thoufand men. Their equipage was fo numerous and magnificent, that according to the computation of fome there were two hundred thoufand fervants, or as others will have it, three hundred thoufand, the greateft part whereof were Cooks, Paftry-cooks, and Comedians. King *Antiochus* entertained his Officers in his Camp with as much delicacy and profufenefs as he could have done in the midft of his Capital. His Army imitated the extravagancy of their Prince. The generality of the foldiers had nails of gold under their fhoes, made ufe of plate, and had their tents adorned with works of embroidery. As foon as he appeared upon the frontiers of *Perfia*, feveral Eaftern Kings came and furrendred themfelves to him, detefting the pride and avarice of the *Perfians*. *Antiochus* defeated his Enemies in three engagements, and made himfelf Mafter of *Babylon*. *John Hircanus*, High Prieft of the *Jews*, accompanied him in thefe expeditions [w]; and it is believed that he had from hence the name of *Hircanus* [x], or *Hircanion*, which he probably acquired by fome gallant action performed by him in this war.

As *Antiochus*'s Army was too numerous to continue in any one place, he was obliged to divide it, in order to put it into winter-quarters. Thefe troops behaved themfelves with fo much infolence that they alienated the minds of all men. The Cities privately furrendred to the *Perfians*, and all refolved on one day to attack each the particular garrifon lodged in it; that fo the troops which were feparated might not be able to affift one another. *Antiochus*, who was at *Babylon*, had intelligence of this defign; and endeavoured to fuccour his people with the few foldiers whom he had about him. *Phraates* King of *Perfia* attacked him in the way, whom he fought with very great bravery. But at laft being deferted by his own forces, he was overpowered and killed by the *Perfians*, or *Parthians*, according to the generality of Hiftorians [y]; or according to others killed himfelf [z]; or as *Ælian* has it, threw himfelf headlong from a precipice [a]. This happened in the year of the World 3874. before J. C. 126. before the vulgar Æra 130. *Demetrius Nicanor*, or *Nicator*, whom the King of *Parthia* had fent into *Syria* to make a diverfion, reafcended the Throne after the death of *Sidetes*.

VIII. Anti-

[r] Strabo, l. xiv. p. 668. Vide & Jofeph. Antiq. l. xiii. c. 12. & Appian. Syriac. p. 132. [s] Juftin, l. xxxvi. c. 1. [t] Jofeph. Antiq. l. xvi. c. 13. [u] Juftin l. xxxviii. c. 9, & 10. Livius l. lix. Appian Syriac. p. 132. [v] Orofius, l. v. c. 10. [w] Nicolaus Damafc. apud Jofeph. l. xiii. Antiq. c. 16. [x] Eufeb. in Chronic. Sever. Sulpit. l. ii. hift. [y] Jul. Obfequens lib. de prodigiis. Juftin l. xxxviii, & xxxix. Jofeph. l. xiii. c. 16. Eufeb. in Chronic. Orof. l. v. c. 10. [z] Appian. Syriac. p. 132. [a] Ælian. l. x. c. 34. de animalib.

VIII. Antiochus Gryphus, or *Philometor*, the Son of *Demetrius Nicanor* and *Cleopatra*, revenged the Death of his Father upon *Alexander Zebina*, who had usurped the Kingdom of *Syria*. He attacked, defeated him, and compell'd him to shut himself up in *Antioch*; from whence he was forced very soon by the multitude of People which flocked together, upon notice that he intended to carry off a golden Statue of *Jupiter*, which was very massy. At Sea he was overtaken with a violent Storm, deserted by his own People, taken by Pyrates, and carried to *Antiochus Gryphus*, by whose direction he was put to death [e]. *Josephus* [f] says, that *Zebina* was killed in the Battle which he fought against *Gryphus*; and *Porphyry* relates [g], that he poisoned himself, not being able to survive the loss of his Army. *Cleopatra*, *Gryphus*'s Mother, envying the happy success of her Son, upon a certain day as he came from performing some Exercise, presented him with a cup of poisoned Liquor, which *Gryphus*, who had been informed of this Design, refused to drink, and forced *Cleopatra* to make a proof of it upon herself; and upon her doing so, she died instantly [h]. After this *Gryphus* enjoyed the Kingdom peaceably for eight years.

From the year of the World 3881 to 3890.

At the expiration of this time, as he was preparing to make War against the *Jews* [i], he understood that *Antiochus* of *Cyzicus*, his Brother by the Mother's side, the Son of *Cleopatra* and *Antiochus Sidetes*, was disposing things in order to march against him. *Gryphus* prevented him, attacked, defeated, and obliged him, to fly. After this he went and laid siege to *Antioch*, where *Cleopatra*, Wife to *Antiochus* of *Cyzicus* had shut herself up. The City being taken, *Cleopatra* retired for Sanctuary to a Temple, thinking to secure herself thereby from the violence and outrage of the Conqueror. But *Tryphena* her Sister, the Wife of *Gryphus*, whether her Husband would or no, sent Soldiers into the Temple, who killed *Cleopatra* at the feet of the Goddess, whom she held within her arms [k].

The year following the two Brothers *Antiochus Gryphus*, and *Antiochus* of *Cyzicus*, coming to an Engagement, *Gryphus* lost the Battle, and *Tryphena* his Wife falling into the hands of *Antiochus* of *Cyzicus*, was by him put to death, to revenge the Murder of *Cleopatra*, which had been executed by *Tryphena*'s Order. By this Victory *Antiochus* of *Cyzicus* became Master of the Kingdom of *Syria*; and *Gryphus* his Brother retired to *Aspendus*, where he continued till the next year, when he returned into *Syria*, and divided the Kingdom with his Brother. *Gryphus* remained Master of *Syria*, and *Antiochus* of *Cyzicus* possessed *Cœle-Syria* [l]. While the two Brothers made War against one another, and mutually weakened each other, *John Hircanus* fortified himself in *Judæa*, and every day made new Progresses [m]. *Antiochus Gryphus*, after he had lived five and forty years, and reigned eleven years alone, and fifteen with his Brother *Antiochus* of *Cyzicus*, was put to death by *Heraclion*'s means [n], who drew him into an Ambuscade in the year of the World 3907. *Gryphus* left five Sons, 1. *Seleucus* who succeeded him; 2 and 3. *Antiochus* and *Philip*, who were Twins; 4. *Demetrius Eucærus*; 5. *Antiochus* sirnamed *Dionysius*.

IX. Antiochus of Cyzicus, Brother by the Mother to *Antiochus Gryphus*, and the Son of *Cleopatra* and *Antiochus Sidetes* his Uncle, was brought up at *Cyzicus* by his Mother *Cleopatra*, who was apprehensive, lest *Demetrius Nicanor*, her first Husband, should kill him. Hence he is called the *Cyzicenian*, or *Antiochus* of *Cyzicus*. *Cyzicus* is a City in *Asia Minor* upon the *Propontis*. *Antiochus Gryphus* having undertaken to poison *Antiochus* of *Cyzicus* his Brother, the latter levied troops, and prevented the effects of *Gryphus*'s ill Will to him [o]. We have seen in the preceding Article, how *Gryphus* after he had won the first Battle, was defeated in a second, and how the two Brothers were reconciled, so that *Syria* continued in the possession of *Gryphus*, and the *Cyzicenian* had *Cœle-Syria*. This last seeing himself in a state of Tranquillity, gave himself up to Debauchery of all kinds, to the Pleasures of Eating and Drinking, Hunting, Shews, Buffoonries, and the making of Machines and Clockworks, which by the help of certain threads and wheels performed very surprizing Movements [p].

In the mean while *John Hircanus*, Prince and High Priest of the *Jews*, besieged *Samaria*; and the City being reduced by Famine to Extremities, the *Samaritans* invited *Antiochus* of *Cyzicus* to their Assistance. This Prince came speedily to their Succour, but was overcome by *Antigonus* and *Aristobulus* the Sons of *John Hircanus*, who commanded the Siege, and pursued him as far as *Scythopolis*. After which they returned to the Siege of *Samaria*, and blocked up the City so close, that the inhabitants were once more obliged to have recourse to *Antiochus* of *Cyzicus* [q]. This Prince having received six thousand Men from *Ptolemy Lathyrus*, the Son of *Cleopatra*

In the Year of the World 3895. before J. C. 105. before the vulg. Æra 109.

[e] Justin. l. xxxix. c. 2. [f] Joseph. lib. xiii. c. 13. [g] Porphyr. in Græcis. Euseb. Scaliger. p. 227.
[h] Justin. l. xxxix. Appian. Syriac. p. 132. [i] Joseph. Antiq. l. xiii. c. 17. [k] Justin l. xxxix. c. 3.
[l] Vide Justin. l. xxxix. Appian. Syriac. p. 132. Porphyr. in Græc. Euseb. p. 227. [m] Joseph. Antiq. l. xiii. c. 17.
[n] Joseph Wissem. & Euseb. Græc. p. 227. [o] Justin. l. xxxix. c. 3. [p] Diodor. Sicul. in Excerpt. Valesii p. 385.
[q] Joseph. Antiq. l. xiii. c. 18.

patra Queen of *Egypt*, laid waste the lands belonging to the *Jews*, imagining that he should hereby oblige *Hircanus* to raise the Siege of *Samaria*. But his Troops were at last dispersed, and *Samaria* taken by Storm, and razed by *Hircanus* [t]. *Antiochus* was conquered and put to death by *Seleucus* the Son of *Antiochus Gryphus* [u], in the year of the World 3910, before J. C. 90, before the vulgar Æra 94. *Justin* says, that *Antiochus* of *Cyzicus* died in Battle; *Josephus*, that he was taken and executed by *Seleucus*; *Porphyry* in *Eusebius*, that he killed himself, being upon the point of falling into his Enemy's hands. He reigned eighteen years. He left a Son named *Antiochus*, and firnamed the *Pious*. But as there is no mention made of him in Scripture, and the Story of him has no relation to the History of the *Jews*, we shall say no more of him in this place.

In the Year of the World 3893, before J. C. 105, before the vulg. Æra 109.

X. ANTIOCHUS, a *Jew* of *Antioch*, Son to the chief *Jew* of this City, accused his Father and the rest of the *Jews* in a full Assembly of the people, with a design of setting fire to the City. The people of *Antioch* hearing this Accusation, fell upon the *Jews*, who were then present, and killed a great Number of them; but *Antiochus*, who endeavoured not so much to procure their Destruction, as to oblige them to forsake their Religion, told the inhabitants of *Antioch*, that the way to distinguish those who were entred into this Conspiracy, from others that were innocent, was, to compel them to sacrifice after the manner of the Gentiles; and that all they who should refuse to comply, were guilty of the Crime they were accused of. Many perished upon this occasion, choosing to die rather than to sacrifice to Idols. Others apostatized and saved their lives by Sacrilege [x]. This happened about thirty five years after the Passion of *Jesus Christ*.

I. ANTIPAS-HEROD [y], or *Herod Antipas*, Son of *Herod* the Great, and one of his Wives call'd *Cleopatra*, a Native of *Jerusalem*. *Herod* the Great in his first Will declared him Successor to his Kingdom; but afterwards he changed his mind, and named *Archelaus* King of *Judæa*, giving to *Antipas* the Title only of Tetrarch of *Galilee* and *Peræa*. *Archelaus* the Son of *Herod* going to *Rome*, in order to persuade *Augustus* to confirm his Father's Will, *Antipas* went thither likewise, and the Emperor gave *Archelaus* one Moiety of what had been assigned him by *Herod*'s will, with the quality of *Ethnarch*, promising to grant him the Title of King, as soon as he had shewn himself deserving of it by his Virtue. His Revenues amounted to six hundred Talents. As to *Antipas*, *Augustus* gave him *Galilee* and *Peræa*, which produced to him a Revenue of two hundred Talents. Lastly, he gave *Philip*, *Herod*'s other Son, the *Batanæa*, *Trachonitis*, and *Auranitis*, and some other places, the income whereof came to an hundred Talents [z].

Antipas returning to *Judæa*, took a great deal of pains in adorning and fortifying the principal places of his Dominions. He gave the name of *Julias* to *Bethzaida* in honour of *Julia*, the Wife of *Augustus*; and *Cinnereth* he called *Tiberias* in honour of *Tiberius*. He married the Daughter of *Aretas* King of *Arabia*, whom he divorced about the year of J. C. 33, to marry his Sister-in-law *Herodias*, Wife to his Brother *Philip*, who was still living [a]. S. *John* Baptist exclaiming con- Matt. xiv.
tinually against this Incest, was taken 3, 4.
into custody by order of *Antipas*, and Mark i.
14.
imprisoned in the Castle of *Macherus*. vi. 17, 18.
Josephus says, *Antipas* caused S. *John* to Luke iii. [illegible]
be laid hold of, because he drew too great 19, 20.
a concourse of People after him, and that he was afraid lest he should make use of the Authority, which he had acquired over the minds and affections of the People, to induce them to revolt against him. But *Josephus* has taken the pretence for the true Cause. The Evangelists, who were better informed than he, since they were Eye-witnesses of what passed, and were acquainted in a particular manner with S. *John* and his Disciples, assure us, that the true Reason of imprisoning S. *John* was the Aversion which *Herod* and *Herodias* had conceived against him, on the score of that Liberty he used in censuring their scandalous Marriage.

The Virtue and Holiness of St. *John* were such, that even *Herod* feared and respected him, and did many things out of the regard he had for him. But his Passion for *Herodias* had prevailed with him to kill him, had he not been restrained by his apprehensions of the People, who esteemed *John-Baptist* as a Prophet. One Matt. xiv.
day while the King was celebrating the 3, 6, &c.
Festival of his Birth with the principal Persons of his Court, the Daughter of *Herodias* danced before him, and pleased him so well, that he promised with an Oath to give her whatever she should ask of him. She went to her Mother to learn of her what it might be proper for her to desire upon this occasion, and *Herodias*'s Advice to her was, to ask nothing but the Head of *John* the *Baptist*. At her return therefore to the Hall, she addressed herself to the King and said, Give me now immediately

[t] Joseph. ibidem. [u] Joseph. Antiq. l. xiii. c. 21. p. 460. Porphyr. apud Euseb. Græc. p. 227. Justin. l. xl. Prolog. [x] Vide Joseph. de Bello l. vii. c. 21. in Lat. p. 975. seu [illegible] 9. in Græc. [y] The Name of *Antipas* is the same with that of *Antipater*, which signifies equal to the Father, or comparable to the Father. In my [illegible] the *Hebrew* Name answerable to *Antipater* is *Abihu* אביהו, he is my Father, he shall be instead of a Father to me. [z] See Joseph. Antiq. l. xvii. c. 13. [a] Joseph. Antiq. l. xviii. c. 2.

mediately the Head of *John the Baptist* in this Charger. The King was afflicted at this Request; but in consideration of the Oath which he had sworn, and the Persons who were at table with him, he commanded it to be given to her; and at the same time sent to have *John* beheaded in prison; the Head was brought in a Basin, and given to this young Woman, who carried it directly to her Mother. *Aretas* King of *Arabia*, to revenge the Affront, which *Herod* had offered to his Daughter, declared war against him; and got the better of him in a very obstinate Fight. *Josephus*[a] assures us, that the *Jews* attributed the Defeat of *Antipas's* Army to the Death of *John the Baptist*, who had been executed by his Orders. Some years after, *Herodias* growing jealous of her Brother *Agrippa's* Prosperity, who of a private person was become King of *Judæa*, persuaded her Husband *Herod Antipas* to go to *Rome*, and desire the same Dignity of the Emperor *Caius*. She intended to accompany him in this Voyage, hoping that her Presence would contribute to procure the Emperor's Favour. But *Agrippa* growing jealous too after another manner, wrote to the Emperor, and accused his Brother-in-law *Antipas*. *Agrippa's* messenger arrived at *Baiæ*, where the Emperor was at the very time when *Herod* received his first audience. *Caius*, upon the delivery of *Agrippa's* letters, read them with great earnestness; in these *Agrippa* accused *Herod Antipas* of having been a party in *Sejanus's* conspiracy against *Tiberius*, and that he still carried on a correspondence with *Artabanus* King of *Parthia* against the *Romans*. As a proof of this accusation he said that *Antipas* had in his arsenals arms for seventy thousand Men. *Caius* being angry, demanded hastily of *Antipas*, if it were true that he had such a quantity of arms, and the King not daring to deny it, was banished instantly to *Lions* in *Gaul*. As for *Herodias*, he ordered the money which belonged to her to be returned, and promised to forgive her in consideration of her Brother *Agrippa*. But she chose rather to follow her Husband, and share in his bad fortune[b].

In the Year of the World 4042, of J. C. 42, of the vulgar Æra 39.

This is the *Antipas* who at the time of our Saviour's passion being at *Jerusalem*, ridiculed *Jesus Christ*, whom *Pilate* had sent back to him, dressed him in a white robe, and directed him to be conducted back to *Pilate*, as a mock King, whose ambition gave him no umbrage. The year of *Antipas's* death is not known, but it is certain he died in exile, as well as *Herodias*. *Josephus* in another place[c] says, that *Antipas* was sent in banishment to *Spain*, and that he died there. Perhaps *Caius*, who came into *Gaul* that very year wherein *Antipas* was exiled thither, might then order him from *Lions* to some confinement in *Spain*[d].

Luke xxiii. 11.

II. ANTIPAS, a faithful Witness, or Martyr, mentioned in the *Revelations*. It is said, that he was one of our Saviour's first Disciples, and that he suffered martyrdom at *Pergamus*, whereof he was Bishop. The Church has appointed his festival upon the eleventh of *April*. His Acts relate, that he was burnt in a brazen Bull. Rev. ii. 13.

I. ANTIPATER, the Son of *Jason*, was sent by *Simon Maccabæus*, upon a deputation to the *Lacedæmonians*, to renew the alliance with them, 1 *Macc.* xiv. 17—22.

II. ANTIPATER, an *Idumæan*, Father to *Herod* the Great. This *Antipater* was the Son of another *Antipas*, or *Antipater*, who had been established Governour of *Idumæa* by *Alexander Jannæus* King of the *Jews*[e]. He was, both for the antiquity of his family, and his riches, the principal person of *Idumæa*[f]. *Eusebius*[g], and *Julius Africanus*, call the Father of *Antipater Herod*, and make him an Heathen, and a Citizen of *Ascalon*. They say that a company of robbers having pillaged a Temple near *Ascalon*, took young *Antipater*, the Father of *Herod* the Great, who was the Minister of this Temple, and that his Father *Antipater* not being able to redeem him, this crew of thieves carried him into *Idumæa*, where he settled; and that being attached to *Hircanus* and his party, against *Aristobulus*, he made his fortune in the manner we are going to relate. But we had better depend upon the judgment of *Josephus*, and the recital he has left us, who could not be a stranger to the history of *Antipater*. As to his religion, there can be no question but he was a *Jew*, and circumcised; for the *Idumæans* had long before received circumcision, and the religion of the *Jews*, under *Hircanus*[h], when he made a conquest of their Country.

Antipater, whom we are here speaking of, was strongly attached to the party of *Hircanus*, King and High Priest of the *Jews*, against *Aristobulus*, who disputed with him for the sovereign Authority. *Aristobulus*, who had much more wit and valour than *Hircanus*, having levied an Army, and worsted his Brother's Troops, a treaty of accommodation was set on foot between them; whereby *Aristobulus* was to

[a] Joseph. Antiq. l. xviii. c. 7. [b] Antiq. l. xviii. c. 9. [c] Joseph. de Bello, l. ii. c. 16. [d] Tillemont, Ruine des Juifs, art. xvii. p. 44. [e] Joseph. Antiq. l. xiv. c. 2. [f] Idem de Bello, l. i. c. 5. [g] Euseb. Hist. Eccl. l. i. c. 6. [h] Joseph. Antiq. l. iii. c. 17.

to have the Title of King and High Prieſt, and *Hircanus* to continue quietly at home, and enjoy his fortune with tranquillity [h]. *Antipater* fearing the power and enterprizing humour of *Ariſtobulus*, and beſides having been for a long time ſecretly his enemy, was always animating the moſt powerful of the *Jews* againſt him, and ſolliciting *Hircanus* to recover thoſe privileges which *Ariſtobulus* had unjuſtly robb'd him of. He repreſented to him, that his life was not ſafe at *Jeruſalem*, and offer'd to provide a ſecure retreat for him in *Arabia*, with *Aretas Antipater*'s good friend [i].

When he was arrived there, *Antipater* preſs'd *Aretas* to re-eſtabliſh him in his dominions, and *Hircanus* promiſed, that if he did, he would reſtore twelve Cities to him, which his Father *Alexander Jannæus* had taken from the *Arabians*. *Aretas* hereupon marched againſt *Ariſtobulus*, and overcame him. *Ariſtobulus*, forſaken by the greateſt part of his Troops, retired to *Jeruſalem* and the Temple, where he was for ſome time beſieged by *Aretas*. In the mean while *Pompey* having ſent *Scaurus* into *Syria*, and coming thither himſelf ſoon after in perſon, *Hircanus* and *Ariſtobulus* both went to *Damaſcus*, to juſtify their conduct to him. *Antipater* on all occaſions ſtrongly ſupported the party of *Hircanus*; and *Pompey*, without declaring openly either for one ſide or the other, diſmiſſed them, telling them that he ſhould be going very ſoon into their Country, and that there he would put an end to their diſpute. He came accordingly, took *Jeruſalem*, and carried *Ariſtobulus* and his Children priſoners to *Rome*. But *Alexander* the Son of *Ariſtobulus* having eſcaped out of the hands of thoſe who had the charge of him, returned into *Judæa*, and had raiſed new troubles there, if *Antipater*, with the *Roman* Soldiers that were in the Province, had not oppoſed him [k].

During the war which *Julius Cæſar* carried on in *Egypt* [l], *Antipater* did him very great ſervices, by accompanying *Mithridates* of *Pergamus*, who brought him ſuccours from *Syria*. He engaged the *Jews* of *Egypt* to declare for him, and to give him all the aſſiſtance they were able; and in the battle, which was fought in the *Delta* [m], *Antipater* commanded the left wing, and came ſo ſeaſonably to the aid of *Mithridates*, who had the command of the right wing, that without him the battle had been loſt. *Cæſar* was ſo obliged to *Antipater* for the important ſervice which he had done him upon this occaſion, that he gave *Hircanus* the office of High Prieſt, offered *Antipater* what government he pleaſed, and gave him the adminiſtration of *Judæa*. He permitted likewiſe *Hircanus*, at the requeſt of *Antipater*, to rebuild the walls of *Jeruſalem*, and appointed a reſcript to be drawn up for this purpoſe in terms which were very much to the honour of *Hircanus* and the *Jewiſh* Nation.

As ſoon as *Antipater* returned to *Jeruſalem*, he took care to have the City walls rebuilt [n], which had been demoliſhed by *Pompey*'s orders, and procured the government of *Jeruſalem*, and the Country round about, for his eldeſt Son *Phaſael*; and the government of *Galilee* for his other Son *Herod*, who was not then above fifteen years of age. After the death of *Julius*

[In the Year of the World 3967, before J. C. 43, before the vulg. Æra 47.]

Cæſar, *Caſſius*, one of his murderers, came into *Judæa*, and exacted great ſums of money of the Provinces. *Antipater*, like an expert Politician, ſo managed matters that his Sons *Herod* and *Phaſael* were ſome of the moſt diligent to ſupply what was required of them: he contributed an

[In the Year of [illegible] 3961, before J. C. 39, before the vulgar Æra 43.]

hundred talents out of his own purſe, to compleat the ſum which was demanded; whereby he very much gained the affections of the *Romans* [o]. But *Malichus*, who was employed in levying this Tax, conceived ſo much jealouſy againſt *Antipater*, that he reſolved to put him to death. *Antipater* diſtruſted him, and got ſome Troops together to enable him to defend himſelf. *Malichus* affirmed with many oaths, that he had formed no ill deſign againſt *Antipater*, and pretended to be reconciled with him, by the mediation of *Marcus* Governour of *Syria*.

But this was all done only the better to conceal the ſnares which he was laying for him. He corrupted *Hircanus*'s Cup-bearer, and engaged him to give *Antipater* a cup of poiſon, while they were together at this Prince's table. As ſoon as *Antipater* was dead, *Malichus* took poſ-

[In the Year of the World 3961 before J. C. 39 before the vulgar Æra 43.]

ſeſſion of the Government of *Jeruſalem*, and denied ſtrongly that he was any way concerned in procuring his death. *Herod* and *Phaſael* made as if they believed him; but in a little time after he was killed by their directions near *Tyre*, to revenge the murder of their Father [p].

III. Antipater, Son of *Herod* the Great, and Grandſon of the *Antipater* we have been ſpeaking of, was born of *Doris*, *Herod*'s firſt Wife. His Father made him marry the Daughter of *Antigonus*, who had been beheaded at *Antioch* by *Antony*'s order. As *Antipater*'s Mother was not a Woman of quality, and he was born while *Herod* was no more than a private Gentleman, this Prince kept him and his Mother for ſome time at a diſtance from the Court; and never determined to recall him, till it appeared that *Alexander* and

[h] Joſeph. Antiq. l. xiv. c. 1. [i] Ibid. c. 2. [k] Ibid. c. 10. [l] Ibid. c. 14. [m] Ibid. c. 15.
[n] Ibid. c. 16, 17. [o] Ibid. c. 18, 19. [p] Ibid. c. 20.

and *Aristobulus*, his two Sons by *Mariamne*, who was of the *Assmonæan* race, talked in such a manner as raised some distrust in him of their submission to his will; and till they had been rendred suspected to him by ill reports, which were carried to him, of their conduct and conversation [q].

Then he began to treat *Antipater* with a great deal of distinction, and encouraged him to hope that he might declare him his Successor to the Kingdom. When he visited *Agrippa*, who was returning to *Rome*, he carried *Antipater* with him, recommended him to *Agrippa*, and desired him to present him to *Augustus*, and procure for him the honour of this Emperor's good graces. As soon as *Antipater* saw the preference thus given to him before his Brothers, he thought of nothing so much as their destruction, that so he might have no competitors who might dispute the Crown with him. He accused them, tho' he was absent; and *Herod*, who already, upon other accounts, was not very well disposed towards them, carried them to *Rome*, in order to accuse them before *Augustus*. But the Emperor reconciled them with their Father, and *Herod* brought them back from *Rome*, and *Antipater* with them. At his return, he called the people together in the Temple, and then declared to them that his Sons should reign after him in their order, first *Antipater*, then the two Brothers *Alexander* and *Aristobulus* [r].

In the Year of the World 3993. before J. C. 7. before the vulgar Æra 11.

Antipater's ambition soon filled *Herod's* palace with apprehensions and troubles, by the calumnies which he raised against his Brothers. *Herod*, who had placed all his confidence in him, heard his accusations without any distrust, because *Antipater* feigned often to take their part, and defend them in the King's presence, against those who said any thing to their disadvantage [s]. At last he accomplished their destruction, and they were strangled at *Sebaste*, by *Herod's* order [t], in the year of the World 3999. a year before the birth of our Saviour. When this was done, the Wretch had only one thing more to do, which was to procure his Father's death, that he might be the sooner in possession of the Kingdom. He formed a conspiracy therefore against him, with his Uncle *Pheroras*, *Herod's* Brother [u]. Some concerned in the plot were discovered and punished. The King forbad *Antipater* to have any correspondence with *Pheroras*; and *Antipater*, to remove any suspicion which might be entertained against his own person, prevailed with his friends at *Rome* to demand him, who accordingly wrote to *Herod* that he must immediately send his Son to the Emperor.

Antipater therefore departed from *Jerusalem* with great presents, and *Herod's* will, wherein he was declared first Successor to his Father, in case of his mortality; and next to him was named *Herod* born of *Mariamne*, Daughter to the High Priest *Simon*. During *Antipater's* absence, *Herod* discover'd in an unquestionable manner, that he had conspired against his life, and had procured poison to dispatch him. *Bathyllus*, *Antipater's* slave, whom he had made free, coming from *Rome*, confessed that he had brought poison to *Doris* and *Pheroras*, which the King was to take, in order effectually to destroy him; if the first dose which they were to give him, and as he supposed, they had given him, did not operate, as they expected. *Herod* no longer doubting his Son's wickedness, wrote to him, without revealing any thing he knew to him, desiring he would return with all speed possible, lest something should happen in his absence, that might give him disturbance. *Antipater* returned into *Judæa*, without learning from any one what had passed, tho' there had been seven months between the discovery of the treason, and his return to *Palestine* [w].

When he arrived at *Cæsarea*, he was surprized to find that no one came to meet him, or shewed any forwardness to do him honour. At *Jerusalem*, as soon as he came thither, his friends were not permitted to enter into the palace with him; and when he would have embraced the King, he thrust him from him, reproached him with the death of his Brothers *Alexander* and *Aristobulus*, and with the parricide which he had intended to commit on his person. The next day, he was ordered to appear before *Varus* Governour of *Syria*, *Herod* himself being his accuser. The poison which he had prepared for his Father was produced, and a criminal under sentence of death was compelled to take it, who died instantly. *Antipater* having nothing to say in his own justification, was loaded with irons, and put in prison. *Herod* at the same time wrote to *Augustus*, to acquaint him with his Son's proceedings. In the mean time the King fell sick, and was carried by his own appointment to *Jericho*, there to be looked after. Not long after, the Ambassadors whom he sent to *Rome* returned, and reported that *Augustus* left him at liberty to do what he thought proper with *Antipater*; to send him into banishment, or put him to death, as he should judge to be most fitting.

In the Year of the World 4001. before J. C. 1. before the vulgar Æra 3.

This news was agreeable to *Herod*: but his indisposition increasing daily, he called for an apple and a knife, as it were with a design to pare it, and as he was preparing to

[q] Joseph. Antiq. l. xvi. c. 6. & de Bello, l. I. c. 17. [r] Antiq. l. xvi. c. 11. [s] Ibid. [t] De Bello, l. I. c. 17. [u] Antiq. l. xvii. c. 3. [w] Ibid. c. 6. & l. I. de Bell. c. 21.

to stab himself with the knife, *Achiab* his Grandson, who was present, held him by the arm, and made a great outcry; whereupon it was concluded that the King was dead. This rumour reached *Antipater's* prison, who begg'd his keeper to set him at liberty, making him large promises both for the present and the time to come. *Herod* being informed of this, raised himself upon his elbow, and sent one of his Guards that instant, to dispatch him[a]. Such was the end of *Antipater Herod's* eldest Son, in the year of the world 4001, of J. C. 1, before the vulgar Æra 3. He was buried without ceremony in the Castle of *Hircanium*. *Herod* died in few days after.

ANTIPATRIS, called anciently *Caphar-Saba*[b]. *Adricomius* has confounded it with *Dora*, and *James de Vitry* with *Assur* or *Arsus*, a maritime town of *Palestine*[c]. *Antipatris* did not border upon the Sea; for it lay in the way from *Jerusalem* to *Cæsarea*. *Josephus*[d] says, it was about one hundred and fifty furlongs, or about seventeen miles from *Joppa*. The old Itinerary of *Jerusalem* places it at ten miles distance from *Lydda*, and six and twenty from *Cæsarea*. *Herod* the Great changed its old name, and gave it that of *Antipatris*, in honour of his Father *Antipater*, whom we have spoken of above. *Antipatris* was situated in a very fruitful and agreeable plain[e], watered with many fine springs and rivulets, and pretty near the mountains in the way from *Jerusalem* to *Cæsarea*.

Acts xxiii. 31.

ANTONIA, a Tower or Fortress of *Jerusalem*, situated towards the west and north-angle of the Temple, and built by *Herod* the Great in honour of his Friend *Mark Antony*, upon an eminence cut steep on all sides, and inclosed with a wall three hundred cubits high. It contained many apartments, bagnio's and halls, so that it might well pass for a very fine Palace. It was in form of a square Tower, with four Towers at the four corners to defend it. It was so high that one might look from thence into the Temple; and there was a bridge or vault, whereby a Communication was kept up between this Tower or Palace and the Temple[f]: So that as the Temple was in some sort the Citadel of the Town, the Tower of *Antonia* was the Citadel of the Temple. There is frequent mention made in *Josephus* of the Tower of *Antonia*, particularly in his History of the *Jewish* War. The *Romans* generally kept a Garrison in it, and from thence it was, that the Tribune ran with his Soldiers to rescue S. *Paul* out of the hands of the *Jews*, who had seized him in the Temple, and designed to put him to death. Acts xxi. 31, 32.

ANTONINUS PIUS, Emperor of *Rome*, adopted by *Adrian*, was originally of *Nimes*. The *Jews* relate many very apocryphal things of him[g]. They say he received Circumcision, that he always favoured their Nation, while he persecuted the *Christians*. He became a Disciple of *Judas* the Holy, and made himself eminent in the study of the *Mosaick* Law. He circumcised himself, that he might be qualified to eat the Paschal-Lamb. He dissembled his Religion, and while he worshipped Idols, privately professed himself a *Jew*. They tell us he was so learned in traditions, that he was employed with his Master in the composition of his *Mishna*. *Antoninus* went every day to *Judas*'s house through a subterraneous passage from his Palace, in order to study with him, and set two Centinels, one at his palace-gate, the other at the Rabbin's, that no one might perceive his going backward and forward so frequently, and lest his guards should reveal this secret, at his return he killed them.

One day he found the Rabbin *Chanina* at *Judas* the Holy's house, and was inclined to kill him, to prevent his discovering the correspondence which the Emperor carried on with this *Jew*. *Chanina* hereupon said to him, I am not a man but an angel. Go then, replied *Antoninus*, and raise him from the dead whom I have killed at the entrance of the subterraneous passage: *Chanina* went, and raised him. The Emperor in conversation with his Rabbin maintained, that the Soul and Body after death might each excuse themselves, and impute the guilt of their Sin to one another, the Soul affirming, that it was the Body which had sinn'd, for from the time of its separation it continued free; and the Body on the contrary, that it had done nothing since Death had made this division. But the Rabbin undeceived him, by producing the parable of a certain Master, who trusted a blind man and one who had no legs with the keeping of his fruit, the blind man took him who was lame upon his shoulders, and the fruit was eaten; their Master discovered their cunning, and punished both of them.

Judas asserted that the Soul was united with the Body in the very instant it was formed. *Antoninus* on the contrary maintained, that it was united with it much sooner, because a piece of flesh could not be three days without being salted. *Judas* submitted, and agreed that this union was effected at the moment of Conception. The

[a] Joseph. Antiq. l. xvii. c. 9. [b] Antiq. l. xiii. c. 13. & lib. xvi. c. 9. [c] Jacob. de Vitriaco hist. Jerosol. c. 23. Vide Reland. [d] Joseph. Antiq. l. xiii. c. 23. [e] De Bello, l. i. c. 16. [f] Joseph. Antiq. l. xviii. c. 14. p. 544. & de Bello, l. vi. c. 12. p. 919. [g] Basnage hist. des Juifs, l. ii. l. iv. c. 9. p. 149. Edit. Paris. ex Gantz. Zemach. David. & Gedalia Schial. Schelet Kabbala.

The Emperor one day asked *Judas* why the Sun was lower every evening at its ſitting. The reaſon, anſwered *Judas*, is, becauſe it pays its adorations to the Lord; but it defers doing ſo till the evening for the conveniency of labourers and travellers.

The *Jews* ſay, *Antoninus* had a Son whoſe name was *Abaſuerus*, whom he deſigned for the Empire; but he died young. All that has been here produced by us is nothing but fable. *Capitolinus* informs us, that the *Jews* rebel'd in the reign of *Antoninus*; that this Prince made war with them, and defeated them, nevertheleſs he left them the liberty of being circumciſed, which he denied the *Samaritans*; whom he forbad likewiſe to bring any over to them as Proſelytes, and to make themſelves Eunuchs.

ANTONY, *Mark Antony*, of the illuſtrious family of the *Antonys* at *Rome*. His name is very much celebrated in the *Roman* and *Greek* Hiſtories. But, in this work we are concerned no farther to take notice of him, than as he had a ſhare in the affairs relating to the *Jews*. After the battle of *Philippi*, wherein *Brutus* and *Caſſius* were defeated, *Mark-Antony* came into *Aſia*, and when he arrived in *Bithynia*, he found Envoys there from all the nations in *Aſia*, and among the reſt, Deputies from the *Jews*, who were come with accuſations againſt *Herod* and *Phaſael*; who, as they ſaid, aſſumed the whole authority of the Government, and left *Hircanus* the name only of a King[e]. But *Herod* ſo wrought upon *Antony* by his preſents, that he would not ſo much as give his accuſers audience, and confirmed the two Brothers *Herod* and *Phaſael* in the government, which they poſſeſſed in *Judæa*.

In the Year of the World 3963, before J. C. 37, before the vulg. Æra 41.

Some time after, *Hircanus* ſent an Embaſſy to him, to deſire that he would pleaſe to iſſue out his orders for reſtoring thoſe *Jews* to liberty, who had been unjuſtly carried into captivity by *Caſſius*, and diſperſed in the Provinces of *Aſia*. *Antony* granted his requeſt, and wrote to *Hircanus*, to the *Tyrians*, and *Sidonians*, to the inhabitants of *Antioch* and *Aradus*, that they ſhould ſet all thoſe at liberty, who had been ſold by *Caſſius*. Towards the end of the ſame year, when *Antony* was at *Daphne*, near *Antioch* in *Syria*, an hundred of the principal among the *Jews* came with freſh accuſations againſt *Herod* and *Phaſael*[f]. But *Antony* asking *Hircanus*, who governed firſt the Province, *Herod* and his Brother, or his Accuſers? *Hircanus* replied *Herod* and *Phaſael*; whereupon *Antony* confirmed them in their Government, and eſtabliſhed them Tetrarchs over all *Judæa*. He wrote even letters in their favour, and ordered fifteen of the warmeſt of their accuſers to be put in chains.

The ſame year when M. Antony was come to Epheſus. Joſeph. Antiq. l. 14. c. 22.

At laſt, when *Antony* came to *Tyre*, the *Jews* ſent a deputation to him of a thouſand, the moſt conſiderable among them, to carry their complaints againſt the two Brothers; but *Antony*, who had already been ingaged by *Herod*, commanded the Magiſtrates of *Tyre* to puniſh the male-contents, and ſupport the Tetrarchs whom he had appointed. *Herod* adviſed theſe Deputies to retire, but they not regarding him, the *Jews* and other inhabitants of the City fell upon them, as they were upon the Sea ſhore, killed ſome and wounded others, and ſome ſaved themſelves. The *Jews* made a great noiſe about the treatment which their Envoys had received, whereupon *Antony* ordered thoſe whom he kept in fetters to be killed. So *Herod* and *Phaſael* continued quiet in their Governments.

The next year the *Parthians* having entred *Syria*, and *Antigonus* the Son of *Ariſtobulus* having promiſed them a thouſand talents, and five hundred women[g], if they re-eſtabliſhed him in the Throne of his Anceſtors; they came into *Judæa*, took *Hircanus* and *Phaſael*, and obliged *Herod* to fly to *Rome*, where he found *Mark-Antony* and *Auguſtus* very ready to grant him their protection, as much out of averſion to *Antigonus*, whom they looked on as one of a very turbulent ſpirit, and an enemy to the *Romans*, as for the ſake of thoſe ſervices, which *Antony* and *Auguſtus* had formerly received from *Antipater Herod's* Father. Thus they procured *Herod* to be declared King of the *Jews* by the Senate, and *Antigonus* an enemy to the *Roman* Commonwealth. *Antony* and *Auguſtus* conducted *Herod* between them to the Capitol; and when they had offered the uſual Sacrifices, and there depoſited the act of his election by the Senate, they entertained him magnificently.

In the Year of the World 3964, before J. C. 36, before the vulgar Æra 40.

Herod returned into *Judæa* with letters of recommendation from *Antony*, addreſſed to the *Roman* Officers, enjoining them to be aſſiſting to him in getting poſſeſſion of his Kingdom; and when by the help of his own party, and the *Roman* troops he had made himſelf maſter of *Jeruſalem* and *Antigonus*, he prevailed with *Antony* to have *Antigonus's* head ſtruck off[h], by that means to deliver him from the greateſt enemy he could have. After this *Antony* made war againſt the *Parthians*, but performed nothing memorable; and his return was more like a real flight, than an honourable

In the Year of the World 3967, before J. C. 33, before the vulgar Æra 37.

[e] Joſeph. Antiq. l. xiv. c. 22. & l. xx. c. 8. & de Bello, l. i. c. 13. [f] Antiq. l. xiv. c. 23. [g] Antiq. l. xiv. c. 25. [h] Antiq. l. xiv. c. ult.

honourable retreat. Having given himself up intirely to his passion for *Cleopatra*, he dismissed *Octavia*, and plunged himself into all manner of excesses. At last being defeated by *Augustus* at *Actium*, he returned to *Egypt*, where after having tried several means of accommodating matters, he was forced to kill himself, in the year of the world 3974, before J. C. 27, and before the vulgar Æra 31. Concerning the particulars of his Life the Reader may consult *Plutarch*, *Dion* and *Usher*, ad ann. 3965. pag. 483, &c.

ANUA, a Village fifteen miles from *Neapolis*, otherwise called *Sichem* or *Naplouse*, in the way towards *Jerusalem* [i].

ANUB, the Son of *Coz*, of the Tribe of *Judah*. 1 Chron. iv. 8.

ANUS of the *Philistines*. The Ark of the Lord having been taken by the *Philistines*, and laid up at *Ashdod*, the hand of God was heavy upon their City, and other Principalities of the *Philistines*, and afflicted them with a painful disease in the *Anus*, or in the most secret part of that place, whence the excrements issue. The Interpreters are not agreed concerning the signification of the original word which is translated *Anus*, nor as to the nature of the disease with which God visited the *Philistines*; some are of opinion, that God sent them the inward or hidden Piles: The *Hebrew* properly signifies, that which is obscure and hidden. Others suppose the Dysentery to be meant here; others again, a Fistula or Condyloma, which is a descent of the fundament out of its place. The Psalmist describes pretty clearly a Fistula in these words, *He smote his enemies in the hinder parts, he put them to a perpetual shame.* The Septuagint and Vulgate add to the ninth verse in the *Hebrew*, that the *Philistines* made them seats of skins to sit with more ease, by reason of their indisposition. *Herodotus* seems to have had some knowledge of this History; but he did not understand it rightly, and has attributed the cause of it to something else [k]. He says, the *Scythians* having plundered the temple of *Askalon*, a celebrated City of the *Philistines*, the Goddess (*Derceto* or *Venus*) who was adored there, afflicted them with an unhappy disease, thought to have been the Hæmorrhoids, which was communicated to their posterity. The *Philistines* perhaps related the story after this manner, but it passed all along for certain truth, that this disease was ancient, and sent by God among them, and that it descended to their Children.

1 Sam. v. 6. ויך אתם בעפלים. 70. Ἐν ταῖς ἕδραις αὐτῶν. Vulg. In secretiori parte natium.

Psalm lxxviii. 66.

The *Philistines* to secure themselves from this uneasiness, and the ravages committed by rats which laid waste their Country, were advised by their Priests and Soothsayers to send back the Ark into the territories of *Israel*, but not without some presents, to make five figures of a golden *Anus*, and as many in the same metal of rats, to place them in or near the Ark, and give glory to God by acknowledging, that this plague was the pure effect of his justice. This advice was followed, and the Ark was returned. *Josephus* [l] and some Interpreters after him believed, that the five Cities of the *Philistines* made each a statue, which they consecrated to God, as a monument of their deliverance. The Heathens have often imitated this conduct of the *Philistines*, in offering figures to the Gods representing those parts of the body, which have been diseased. *Christians* in imitation of them still at this day, in several places, consecrate in honour of the Saints Images made of wax or metal, describing those parts of the body, wherein they believe they have experienced their power, in the cure wrought for them [m].

1 Sam. vi. 1, 2, 3, &c.

APADNO. *Daniel* speaking of *Antichrist*, according to the generality of the Commentators, or of *Antiochus Epiphanes* according to the literal meaning, says (as the Vulgate reads it) *He shall plant his tabernacles at* Apadno *between the Seas, in the glorious holy mountain, that he shall ascend to the very top of it, and none shall help him.* The question is to know where *Apadno* is situated. Some understand by it the Mount of *Olives*, where the faithful shall be assembled, where Antichrist shall march to attack them, and pitch his tent between the two Seas, the Dead Sea and the *Mediterranean*. Others take *Apadno* in an appellative sense * for his Palace, *He shall plant the tabernacles of his palace between the Seas and the glorious holy Mountain.* *Porphyry* [n] says, that *Apadno* was the name of a place in the mountains of *Elimæa* or *Persia*, where *Antiochus Epiphanes* pitched his tents, between the *Euphrates* and the *Tigris*, when he undertook to pillage the Temple of *Belus* or *Diana* of *Elimais*; but his design having been discovered he was obliged to retreat. *Symmachus* translates it [o], *He will set up the tents of his cavalry, between the Mountains.* Fuller [p], *He shall plant the tabernacles of his tunick between the two Seas.* Among the *Romans* there was a Cuirass or Tunick of a purple colour, put sometimes at the top of the General's tent as a signal for battle [q].

Dan. xi. 45.

We

[i] Eufeb. in locis. [k] Herodot. l. i. c. 105. Ἐνέσκηψε ὁ θεὸς θήλεαν νοῦσον. [l] Joseph. l. vi. Antiq. c. 1. Ὥστε ἀλγοῦντας ἐπὶ ἕδρας πάσχειν. [m] Vide Theodoret. l. viii. de Græc. affection. curand. [n] Porphyr. apud Hieronym. in Dan. xi. * ויטע אהלי אפדנו בין ימים [o] Sym. Στήσει τὰς σκηνὰς τῆς ἱππικῆς αὐτοῦ. [p] Fuller Miscellan. l. v. אפדנו ab אפד Amicire; Epood, amictus. [q] Plutarch. in Fabio, p. 162. in Bruto, p. 1002. Isidor. orig. l. xix. c. 22. Vide Lips. de Milit. Rom. l. iv. c. 12.

* *And thus it is construed by the Translators of our* English *Bible.* Buxtorf *interprets this word in the same manner; and says,* Sic in Targum ויגיר ית אפדניה על יהון Et extendit augustale suum super eos. *Buxt.*

We tranflate the *Hebrew* after this manner, *He fhall pitch his tents in* Apadno *of two Seas, or in* Padan *of two Rivers*, *Mefopotamia* fituated between the *Euphrates* and the *Tigris*, two large rivers, and juftly compared with the fea, particularly for their inundations. *Antiochus Epiphanes* being upon an expedition againft *Artaxias* King of *Armenia*, who had rebelled againft him [r], led his Army, and pitched his Tents in *Mefopotamia*, between
Gen. xxiv. 10. Deut. xxxiii. 4. Judg. iii. 8. Gen. xxv. 20. xxviii. 2. the two rivers *Tigris* and *Euphrates*. *He fhall place himfelf upon the glorious Mountain*; in the *Hebrew*, *upon the Mountain of* Zobi. *He fhall go up to the very top of it, and fhall die there, without any one's giving him the leaft affiftance*. *Antiochus Epiphanes* returning from *Perfia* to *Babylon*, fell from his chariot, and bruifed all his limbs. He died miferably, in the Mountains of *Tabes*, as the Hiftorians inform us [s].

Theodoret [t] believes, that *Apadno* was a place in the neighbourhood of *Jerufalem*. St. *Jerom* [u] fays, in a more particular manner, that *Apadno* was near *Nicopolis*, otherwife called *Emmaus*, where the Mountains of *Judæa* have their beginning. M. *Reland* [x] has fhewn, that *Emmaus*, which was called *Nicopolis*, was very different from the *Emmaus* mentioned by St. *Luke*,
Luk. xxiv. 13. which was fixty furlongs from *Jerufalem*. *Procopius* [y], fpeaking of certain places which were rebuilt by *Juftinian*, about *Amida* in *Mefopotamia*, mentions in particular *Apadna* and *Byrthus*. Which confirms our opinion, *viz.* that by *Apadno of the two Seas*, we are to underftand *Mefopotamia*, called in *Hebrew*, *Padan-Aram*, or *Aram Naharaim*; the Plain of *Aram*, or *Aram* of the two Rivers.

APAMEA, a City of *Syria*, lying upon the *Orontes*. It was built, as is believed, by *Seleucus* I. King of *Syria*; or by his Son *Antiochus Soter*, in honour of Queen *Apamea*, the Wife of *Seleucus*, and Mother of *Antiochus*. It is probably the fame with *Shepham*, a City of *Syria*, whereof there is mention fometimes in the Scrip-
Numb. xxxiv. 10, 11. ture.

APAMEA, a City of *Phrygia*, upon the river *Marfyas*. Some have been of opinion, that *Noah's* Ark refted near *Apamea*. This City took the firname of *Ark*; and its medals were ftruck with the figure of an Ark. In a piece coined in honour of *Adrian*, there is the image of a Man, who reprefents the river *Marfyas*, with thefe words, [z] *A Medal of the* Apameans, *the Ark and River* Marfyas. And in the *Sybilline* verfes, the Author whereof is pretty ancient [a], we read that Mount *Ararat*, where the Ark fettled, is upon the confines of *Phrygia*, at the fources of the river *Marfyas*. But this opinion is not to be defended; Mount *Ararat* was in *Armenia*, not in *Phrygia*.

APE, *Simia*; in *Hebrew Koph*. Interpreters agree concerning the fignification of this word. The Scripture [a] fays, that *Solomon's* fleet, among other things, brought back Ivory and *Apes*. The *Greek* Writers fpeak of a fort of Ape which was to be feen in *Ethiopia*, and upon the Red Sea, called *Kephos*, or *Keipos*, or *Kebos* [b], a name which comes pretty near the *Hebrew*, *Kuph* or *Koph*. The *Kepus* had hands and feet like a Man's, the face of a Lion, and the body of a Panther. It was about the fize of a Roe-buck. The *Egyptians* of *Babylon* in *Egypt* adored a kind of Ape, which *Strabo* [c] calls *Keipos* [d].

An Ape, of all animals, comes neareft to the figure of a Man. There are feveral forts of them; fome with, and others without a tail. Some have a head, or long fnout, like a Dog's; others have a rounder head, and a flatter nofe. The toes of their feet are as long as their fingers; they have generally red hair, inclining to be greenifh. There are fome in *Indoftan* all white; others are red upon their backs, but their breaft, belly, and infide of their thighs and arms, are white or grey. Thefe Creatures have a thoufand ftratagems to defend and fave themfelves. They live commonly upon the tops of trees, leaping from one branch to another with admirable dexterity. On both fides their jaws they have pockets where they lock up every thing which they wou'd keep. The females never have more than one young one, which they carry upon their backs, as a Mother does her Child. When they wou'd give it fuck, they take it in their paws, and prefent the breaft to it, like a Woman.

The *Egyptians* are not the only people who have adored Apes. They are ftill worfhiped in many places of the *Indies*. *Maffeus* [e] defcribes a magnificent Temple dedicated to the Ape, with a portico defigned for receiving the Victims which are facrificed to it; and fupported by feven hundred columns not inferior, as he fays, to thofe of the *Pantheon* at *Rome*. When the

[r] Appian. Syriac. p. 117, 131. Porphyr. apud Hieronym. in Dan. xi. [s] Polyb. in Excerptis Valefii, p. 144. [t] Theodoret in Dan. xi. [u] Hieronym. in Dan. xi. [x] Reland. Palæftin. l. ii. c. 6. & l. iii. p. 758. [y] Procop. l. ii. c. 4. de ædificiis Juftiniani. [z] ΑΠΑΜΕΩΝ ΚΙΒΩΤΟϹ ΜΑΡϹΙΑϹ.

[a] Ἔστι δέ τι Φρυγίης ἐπὶ ἠπείροιο μελαίνης
Ἠλίβατον τανύμηκες ὄρος, Ἀραρὰτ δὲ καλεῖται.
Μαρσύου ἔνθα φλέβες μεγάλου ποταμοῖο πεφύκασι.

[a] 1 Kings x. 22. 2 Chron. ix. 21. קופים, Kophim. Bochart. de animal. Sacr. Par. I. l. ii. c. 31. [b] Κῆπος, κῆβος, κεῖπος, κῆφος. [c] Strabo, l. xvii. [d] See Bochart, de Animal. Sacr. P. I. l. ii. c. 23. [e] Maffei Hift. Ind. l. i.

the *Portugueze*, in 1554, pillaged the Isle of *Ceylan*, there was a magnificent Temple upon the top of Pike *Adams*, or Mount *Adam*, wherein they found nothing but a little box full of gold and jewels, with an Ape's tooth. The Kings of the Country were desirous of redeeming this tooth, which they worshiped, and offered seven hundred thousand Ducats for the purchase of it. But the Bishop hindred them from accepting the offer, had the tooth burnt, and the ashes thrown into the sea[f]. The Inhabitants of *Goa* did not dare to kill an Ape, no more than a Serpent. They believed them to be Spirits created by God with an intention to afflict Mankind, and punish them for their sins.

APELLES, is one whom St. *Paul* speaks of in *Chap.* xvi. *ver.* 10. of the Epistle to the *Romans*, and calls *approved in Christ*, or an honest man, *probum in Christo*. The *Greeks* believe that *Apelles* was one of the seventy two Disciples, and made Bishop of *Heraclea*. They observe his festival on the 31st of *October*. In the *Roman* Martyrology we find him registred on the 22d of *April*, and on the 10th of *September* with *Luke* or *Lucius*.

APHACA, or *Aphek*, a City of *Syria* in Mount *Libanus*, between *Heliopolis* and *Biblos*. See Aphek.

APHARSACHITES, or *Apharsathchites*, people sent by the Kings of *Assyria* to inhabit the Country of *Samaria*, in the room of those *Israelites* who had
Ezra v. 6. been removed beyond the *Euphrates*. They, with other *Samaritans*, opposed the
Ezra iv. 9. rebuilding of the walls of *Jerusalem*. We are of opinion, that the *Apharsachites* are the *Prosochytes*.

APHEK. There are more Cities than one of this name in Scripture.

I. Aphek in the Tribe of *Judah*. There it was that the *Philistines* encamped when the Ark was brought from *Shiloh*, which was taken in battle by the *Philistines*. It is probably the same as *Aphekah* mentioned in *Josh.* xv. 53. [1 Sam. iv. 1, 2, 3, &c. seq.]

II. Aphek, in the Valley of *Jezreel*. It was there that the *Philistines* incamped, while *Saul* and his Army were near *Jezreel*, upon the Mountains of *Gilboa*. [1 Sam. xxix. 1, &c.]

III. Aphek, a City belonging to the Tribe of *Asher*, near the Country of the *Sidonians*. We are of opinion that it is the same with that which follows, and we are now going to speak of. [Josh. xix. 30. Judg. i. 31.]

IV. Aphek, a City of *Syria*, one of the principal in *Ben-hadad's* Kingdom, near unto which the battle was fought between *Ahab* and *Ben-hadad*, wherein the *Syrians* were worsted; and as they retreated with precipitation into the City, the wall fell upon them, and crushed in pieces seven and twenty thousand. It is probably in this very City of *Aphek*, or *Aphaca*, situated in *Libanus*, upon the River *Adonis*[g], where the famous Temple of *Venus* the *Aphacite* was to be seen. This City lay between *Heliopolis* and *Biblos*, and is that probably which *Paul Lucas* speaks of[h], as swallowed up in a Lake of Mount *Libanus*, which is about nine or ten miles in circumference, wherein he says there are several houses all intire under water. See our Comment upon *Josh.* xix. 30. and upon 1 *Kings* xx. 26. [1 Kings xx. 26. & seq.]

APHEREMA, one of the three Toparchies added to *Judæa* by the Kings of *Syria*. We think it to be the same as *Ephræm*, or *Ephraim*, mentioned in St. *John*. [1 Macc. xi. 34. John xi. 54.]

APHES-DAMMIM, *Ephes-dammim*, *Dommim*, or *Phes-dommim*, a place belonging to the Tribe of *Judah*, between *Shochoh* and *Azekah*, where the *Philistines* encamped when *Goliath* insulted the battalions of *Israel*. [1 Sam. xvii. 1, 2.]

APHRAIM, *Eusebius* places a Town of this name at six miles distance from *Legio*, towards the North.

APHSES, Head of the eighteenth sacerdotal family out of the twenty four which *David* chose for the service of the Temple. [1 Chron. xxiv. 15.]

APHUTÆI, *Israelites* who returned from the Captivity, and settled in their old Country. There is some probability that the name of *Aphutæi* comes from *Jiphtah*, a City mentioned in *Josh.* xv. 43. [ii. 53.]

APIS. The *Egyptians* worshiped an Ox or a Bull; this all the Ancients testify. They had an Ox consecrated to the Sun, which they fed at *Heliopolis*, and called *Mnevis*. They had another named *Apis*, dedicated to the Moon, and fed at *Memphis*. The God *Osiris* was adored under the figure of this Animal[i]. The following marks were those whereby it was distinguished. The whole body was black, except a white square spot upon the forehead: It had the figure of an Eagle on its back, as some say; or as others, the figure of a Crescent: The hairs of the tail were double, and it had the form of a Beetle under its tongue.

When a Calf was found with these marks, it was carried with great tokens of joy to the Temple of *Osiris*, where it was fed, kept and worshiped in the room of this God as long as it lived. After its death it was buried with great solemnity and mourning. This done, they looked out for another with the same marks. Sometimes they were many years before they found one; but when they had, there was a great Festival kept all over the Country.

[f] Lynchot. F. Syrard. [g] Sozomen. l. xi. c. 55. & Theophan. in Chronico p. 18. [h] Paul Lucas, Voyage du Levant, T. 1. ch. 20. p. 265. [i] Herod. l. iii. c. 38. Plin. l. viii. c. 46. Strabo l. xvii.

country. There is no queſtion but that the Golden Calf which *Aaron* made for the *Iſraelites* in the wilderneſs, and the Calves ſet up by *Jeroboam* to be worſhipped in his Kingdom of the ten Tribes, were an imitation of the ſuperſtitious adoration which the *Egyptians* paid to their bull *Apis*.

Some learned men [k] have thought, that the *Egyptians* paid divine honours to the Patriarch *Joſeph* under the figure of a Calf, or under the name of *Apis*. They ſay *Apis* was King of *Memphis*, who provided food for his ſubjects during the time of a great famine; that the name *Apis* ſignifies an ox; that this animal is the ſymbol of agriculture. Some imagine, that the King of *Memphis* is the ſame with *Joſeph*, who, as we know, preſerved *Egypt* during the ſeven years of barrenneſs. The Patriarch *Jacob* ſpeaking of the violence exerciſed by *Simeon* and *Levi* againſt
Geneſ. xlix. 6. ex Hebr. *Joſeph*, ſays, that *in their fury they killed a man, and in their indignation houghed an ox*,
עקרו which ſeveral interpreters explain of *Joſeph*.
.שור Beſides King *Pharaoh* called *Joſeph*, *Abis*,
70. Ἐποίησε μεσωτατον ταῦρον. my Father, which comes pretty near the word *Apis*. But theſe reaſons are not cer-
Gen. xlv. 8. *Fecit me quaſi patrem Pharaonis.* tainly convincing enough to confirm this opinion. There is no probability that the *Egyptians* ſhould worſhip *Joſeph*, who was of a religion different from theirs, and who had always ſhewn an averſion to their ſuperſtitions. Beſides the *Egyptian* Divines gave different reaſons for the worſhip of *Apis* from thoſe given for the ſuppoſed worſhip of *Joſeph*.

I. APOCALYPSIS, this word ſignifies in general revelation; and in particular the Apocalypſe or Revelation which S. *John* had in the Iſle of *Patmos*, whither
Between the years of J. C. 95 and 97. he had been baniſhed by *Domitian*. *Caius*, Prieſt of the Church of *Rome*, who lived about the end of the ſecond Age, ſeems to aſſure us, that the Apocalypſe or book of Revelations was written by the Arch-heretick *Cerinthus* [l]. *Dionyſius* Biſhop of *Alexandria* ſays, that ſome indeed thought *Cerinthus* to be the author of it; that for his part, he believed it to be written by an holy man, whoſe name was *John*, but he would not take upon him to affirm, that it was really the work of the Apoſtle and Evangeliſt of this name. It paſſes however in the Church for a point very clear, that the book of Revelations was compoſed by S. *John* the Son of *Zebedee*, and Brother of S. *James*; and notwithſtanding the doubts of *Caius* and *Dionyſius* of *Alexandria*, the ancients have unanimouſly ackowledged him to be the Author of it.

The Apocalypſe has not at all times been owned to be canonical. S. *Jerom*, *Amphilochius*, and *Sulpitius Severus* remark, that in their time there were many Churches in *Greece*, which did not receive this book. It is not in the catalogue prepared by the Council of *Laodicea*, nor in that of S. *Cyril* of *Jeruſalem*; but *Juſtin*, *Irenæus*, *Origen*, *Cyprian*, *Clemens* of *Alexandria*, *Tertullian*, and after them all the Fathers of the fourth, fifth and following Ages, quote the Revelations as a book then acknowledged to be canonical. The Hereticks called *Alogi* by *Epiphanius*, the *Marcionites*, and the Diſciples of *Cerdo*, *Luther*, and many other modern Hereticks, have likewiſe rejected the Revelations of S. *John*; but even this proves that it was received by the Catholick Churches, and Proteſtants themſelves have forſaken *Luther* in this particular; and *Beza* has ſtrongly maintained againſt his objections, that the Apocalypſe is authentick and canonical.

The Book of Revelations contains two and twenty Chapters; the three firſt are an inſtruction to the Biſhops of the ſeven Churches in *Aſia Minor*, which are *Epheſus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. The fifteen following Chapters contain the perſecutions, which the Church has ſuffered from the *Jews*, Hereticks, and *Roman* Emperors, principally from *Diocleſian*, *Maximian*, *Herculius*, *Galerius Maximian*, *Severus*, *Maxentius*, *Maximinus*, and *Licinius*; and laſt of all from *Julian* the Apoſtate. After this we have a view of that Vengeance which God has exerciſed againſt the perſons of perſecutors, againſt the *Roman* Empire, and City of *Rome*, deſcribed under the name of *Babylon* the great proſtitute, ſeated upon ſeven Hills. Laſtly, the xix, xx, xxi, xxii Chapters include the deſcription of the triumph of the Church, and its victories over its enemies, of the marriage of the Lamb, and the happineſs of the Church triumphant. They who would ſee more at large what relates to the Apocalypſe, may conſult the Diſſertations, which the Abbot *Du Pin* has joined with the Analyſis of this book; and the Preface which we have inſerted before our Comment on the Revelations.

II. Apocalypsis, or *Revelations* of S. *Peter*, an apocryphal Book mentioned by *Euſebius* [m], and S. *Jerom* [n], and cited by *Clemens* of *Alexandria* in his *Hypotypoſes* [o]. There is none of it remaining that we know of. *Sozomen* [p] ſays, that in his time there was an Apocalypſe of S. *Paul* read upon *Good-Fridays* in the Church, when

[k] Gerard. Voſſ. l. ix. de Idolatr. Vide apud illum Julium Firmin. & Rufin. &c. [l] Apud Euſeb. l. iii. c. 28. Hiſt. Eccl. [m] Euſeb. l. iii. c. 3. Hiſt. Eccl. [n] Hieronym. in Catalog. Scriptur. Eccl. [o] Apud Euſeb. l. vi. c. 14. Hiſt. Eccleſ. [p] Sozomen. l. vii. c. 19.

when all the people fasted religiously, in memory of our Saviour's Passion.

III. Apocalypsis or *Revelation* of S. *Paul*, an apocryphal Book, which was in use among the *Gnosticks* and *Cainites* [q]. This Book contain'd, as these Hereticks pretended, those ineffable things, which the Apostle had seen during his extasy, and which, as he tells the *Corinthians*, he was not permitted to divulge. *Sozomen* says [r], that several monks in his time set a great value on this work, and affirmed, that it had been discovered by a divine revelation, in the reign of *Theodosius*, at *Tarsus*, in S. *Paul's* house, where it had been hidden in a marble trunk under ground. But *Sozomen* enquiring into this fact, of an old Priest belonging to the Church of *Tarsus*, the Priest answered, that he had never heard any thing about it, and believed this story to have been the invention of some Hereticks. 1 Cor. xii. 4.

IV. Apocalypsis or *Revelation* of S. *John*, different from the true Apocalypse, whereof we have been speaking above. *Lambecius* says, that there is a Manuscript of it in the Emperor's Library. *Cod.* 119. *Biblioth. fol.* 108.... 15.

V. Apocalypsis or *Revelation* of *Cerinthus*. This Arch-heretick composed certain Revelations, which he pretended to have had [s], wherein he spoke of an earthly kingdom, and particular sensual pleasures which the Saints should enjoy for a thousand years at *Jerusalem*. It has been already observed in another place, that some of the ancients believed *Cerinthus* to be the author even of S. *John's* Revelations perhaps for no other reason, but because of the ill use which this Heretick made of the Apostle's words, the better to authorize his visions.

VI. Apocalypsis or *Revelation* of S. *Thomas*. This is known only by Pope *Gelasius's* Decree, which ranks it among the Apocryphal books.

VII. Apocalypsis or *Revelation* of *Adam*. The *Gnosticks*, as *Epiphanius* informs us [t], had an Apocalypse, of which they supposed *Adam* to be the Author. They who were concerned in writing this work, took occasion doubtless of forging it from what is said in *Genesis* of the Lord's causing a deep sleep to fall on *Adam*, or as the Septuagint have it, an extasy. Gen. xi. 21. Heb. תרדמה, 70. Ἔκστασιν.

VIII. Apocalypsis or *Revelation* of *Abraham*. The *Sethian* Hereticks had in like manner forged a spurious Apocalypse of *Abraham's*, which as *Epiphanius* says [u], was a work abounding with filth and nastiness.

IX. Apocalypsis or *Revelation* of *Moses*. *Georgius Syncellus* [x] speaking of this Apocalypse, says, that the following passage of S. *Paul* to the *Galatians* is taken from it, c. vi. 15. *Neither Circumcision availeth any thing, nor Uncircumcision, but a new creature*. *Cedrenus* says some Authors will have this Apocalypse to be the same thing as *Genesis* the *less*, another apocryphal Book, which the ancients were well acquainted with.

X. Apocalypsis or *Revelation* of *Elias*. S. *Jerom* tells us [y], that the following passage of S. *Paul* to the *Corinthians*, *Eye hath not seen, nor ear heard, neither hath it entred into the heart of man, to conceive what God hath prepared for those that love him*, that these words, I say, are borrowed from the Revelation of *Elias*. *Origen* in his citation of them tells us [z], that they are no where to be found but in the secret books of *Elias*. 1 Cor. xi. 9.

APOCRYPHAL, signifies properly hidden, according to the sense of the *Greek* root from which it is derived [a]. Those books are called apocryphal 1°. The author whereof is not known, whether he has put no name at all to his work, or a false one [b]. 2°. Those which are not in the Sacred Canon of the Scriptures, and are not publickly read in the congregation of the faithful, but which may be read in private for our own edification. 3°. Those books, which are not esteemed to be authentick, and of divine authority, tho' they may be thought to be composed by some sacred Author and Apostle; for example the Epistle of St. *Barnabas*. 4°. Lastly we call those dangerous books apocryphal, which were composed by some Hereticks of old to authorize their erroneous opinions.

There are apocryphal Books therefore of several degrees. Some are absolutely false, dangerous, and impious, composed by Hereticks to defend error or superstition, such as the spurious Gospels of S. *Thomas*, the Gospels of the *Valentinians*, *Simonians*, *Gnosticks*, *Marcion*, &c. Others are simply apocryphal, and contain nothing contrary to faith and good manners, and may be read privately with edification; such as the third and fourth Books of *Esdras*, and the third and fourth of *Maccabees*, the Epistle of S. *Barnabas*, and the Book of *Hermas*. Others after they had been long contested by some, have at last been received into the Canon with the consent of the Church [c]; such as *Judith*, *Tobit*, the two first Books of *Maccabees*, *Wisdom*, *Ecclesiasticus*, *Baruch*, the *Greek* additions to *Daniel* and *Esther*, the Story of *Susanna*, of

[q] Epiphan. Hæref. 18. c. 38. G. Eycat part. 2. animal. p. 120. Aug. tract. 98. in Joan. [r] Sozomen. l. vii. Hist. Ecclef. c. 19. [s] Theodoret. l. ii. hæretic. Fab. c. 3. [t] Epiphan. Hæref. 31. c. 8. Gnostic. [u] Epiphan. Hæref. 39. c. 5. [x] Georg. Syncell. p. 27. [y] Hieron. Ep. 101. ad Pammach. [z] Origen. Hom. ult. in Matt. xxvii. 9. [a] Ἀπόκρυφος absconditus, ab Ἀποκρύπτω abscondo. [b] Hieron. Ep. ad Lætam. Aug. l. xv. de Civit. c. 23. [c] Concil. Lateran. & Tridentin.

of *Bel* and the Dragon, which S. *Jerom*[a] places among apocryphal Writings, and says, that the Church reads them but without receiving them into the Canon: *Ecclesia quidem legit, sed intra Canonicas Scripturas non recipit.* Lastly there are some parts of Scripture, which are still at this day contested, and received by some as canonical, but are held by others to be apocryphal; for example the titles of the *Psalms*, the short preface of *Jeremiah*, that of *Ecclesiasticus*, and according to some, the additions to *Esther* and *Daniel*.

The Protestants * do not only reckon those Books to be apocryphal which are esteemed such in the Church of *Rome*; as the Prayer of *Manasseh* King of *Judah*, the third and fourth Books of *Maccabees*, the third and fourth Books of *Esdras*, S. *Barnabas*'s Epistle, the Book of *Hermas*, the addition at the end of *Job*, and the hundred and fifty first *Psalm*; but they reckon likewise the Book of *Wisdom*, *Ecclesiasticus*, the two first Books of *Maccabees*, *Tobit*, *Judith*, *Baruch*, and the additions to *Daniel* and *Esther*, which are not in the *Hebrew*, to be all apocryphal. And for the New Testament, they are divided in their opinions, whether the Epistle to the *Hebrews*, the Epistle of S. *James*, the second Epistle of S. *Peter*, the second and third Epistles of S. *John*, the Epistle of S. *Jude*, and the Revelations are to be acknowledged as canonical or not.

They who have any curiosity to see a larger and more exact Catalogue of those spurious and apocryphal Writings of the Old and New Testament, I mean of books composed by old Authors under the venerable names of Patriarchs or Prophets, may consult the two Volumes of *Fabricius* printed on this subject; the first upon the Old Testament, with this title, *Codex Pseudepigraphus veteris Testamenti*, and the second, intitled, *Codex apocryphus novi Testamenti*.

APOLLO, one of the false Gods worshipped by the Heathens, to whom they attributed Oracles, and the art of Divination. See hereafter the word *Python* and Spirit of *Python*, or Divination, *Acts* xvi. 16. See likewise *Deut.* xviii. 11. and 1 *Sam.* xxviii. 7. and 2 *Kings* xxi. 6.

I. APOLLONIA, a City of *Macedonia*, through which, and *Amphipolis* S. *Paul* passed in his way to *Thessalonica*. *Acts* xvii. 1.

II. Apollonia, a City of *Palestine*, situated pretty near the Sea, between *Joppa* and *Cæsarea*, almost at an equal distance. *Josephus*, *Pliny*, and *Ptolemy* speak of it. The *Peutingerian* tables place it at an equal distance between *Joppa* and *Cæsarea*. Some very improperly confound it with *Antipatris*. *Josephus*, Antiq. l. xiii. c. 23. speaks of *Antipatris* and *Apollonia* as of two different places. There is no mention of it in the Scripture.

APOLLONIUS, an Officer belonging to *Antiochus Epiphanes*, whom *Grotius* believes to have been Governor of *Mysia*. He is called *Misarches* in the *Greek*, which may be understood either in the interpretation I have given it, or as signifying the Chief of a crew of villains and wicked fellows. *Antiochus Epiphanes* having resolved to draw great sums from *Jerusalem*, sent *Apollonius* to execute this design. He came thither at the head of an Army of two and twenty thousand men. He pretended that he would continue there without giving any disturbance, and waited without saying any thing till the Sabbath-day came; then he fell upon the people, and put great numbers of them to the sword. The City was burnt and pillaged, and ten thousand persons taken and carried away captives, in order to be sold to the King's advantage. Two years after, *Judas Maccabæus* having gathered together an Army of six thousand *Jews*, who had continued faithful to the Lord, *Apollonius*, who at that time was in *Samaria*, marched against him, and gave him battle. But *Judas* got the victory, defeated *Apollonius*, killed him, dispersed his Army, carried off a very rich booty, and took *Apollonius*'s sword which he made use of in times of action.

[Margin: 1 Macc. v. 24.]

[Margin: In the Year of the World 3836, before J. C. 164, before the vulgar Æra 167. See 1 Macc. i. 30, 31. and 2 Macc. v. 24, 25, &c.]

[Margin: In the Year of the World 3838, before J. C. 162, before the vulgar Æra 165. 1 Macc. iii. 10, 11, 12.]

II. Apollonius Daus, Governor of *Cœle-Syria*, and General of *Demetrius Nicanor*'s Armies, the Son of *Demetrius Soter*; having abandoned the party of *Alexander Balas*, and gone over to *Demetrius Nicanor*, he put himself at the head of a powerful Army, in order to compel the *Jews* to declare for *Demetrius*. He incamped at *Jamnia*, and wrote to *Jonathan Maccabæus* Prince of the *Jews*, challenging him to descend into the plain, and reproaching him for continuing among rocks and mountains for no other reason, but because he was sensible that he was not strong enough to encounter him in the open field[c]. *Jonathan* stung with these reproaches, took his Brother *Simon* with him, and ten thousand chosen troops, and set down before *Joppa*. The Garrison, which was composed of *Apollonius*'s troops, shut the

[Margin: In the Year of the World 3856, before J. C. 144, before the vulgar Æra 148.]

[a] Hieron. Præfat. in lib. Salomon.

[c] Joseph. Antiq. l. xiii. c. 8. & 1 Macc. x. 69. & seq.

* *The Protestants acknowledge such Books of Scripture only to be canonical, as were so esteemed to be in the first Ages of the Church; such as are cited by the earliest Writers among* Christians *as of divine authority, and after the most diligent examination and enquiry were received, and so adjudged to be by the Council of* Laodicea. *The several Epistles here mentioned by the Author and the Book of Revelations, whatever the sentiments of some particular persons are or may have been of them, are allowed by all the Reformed Churches to be parts of the Canon of the New Testament. See* Reinoldus de Libris apocryphis, *and* Burmanni Synopsis. Centur. Magdeburg. *and others.*

the gates againſt him. But the Citizens ſeeing *Jonathan* was preparing to force them, opened the gates, and received him into the City.

Apollonius being informed that *Jonathan* had made himſelf maſter of *Joppa*, advanced as far *Azotus* with three thouſand horſe, and eight thouſand foot; having beſides left a thouſand horſe in ambuſcade near a brook to fall upon the *Jews* in their rear. But *Jonathan* having got intelligence of the deſign, ranged his troops in ſuch a manner, that they could face the enemy on every ſide, and forbad them to ſtir out of their ranks; commanding them to ſtand firm, and receive the firſt onſet of the enemy. *Apollonius*'s horſe were tiring themſelves all day with throwing darts and arrows againſt *Jonathan*'s troops, who received them on their bucklers, and were very little incommoded by them: towards the evening *Jonathan* gave orders to charge the Enemy; the horſe fled, and the infantry was entirely defeated. Some of thoſe who eſcaped threw themſelves into the Temple of *Dagon*, near *Azotus*; thither *Jonathan* purſued them, and burnt them, with the Temple. He took likewiſe the City of *Azotus*, pillaged and ſet fire to it. In this Action *Apollonius* loſt eight thouſand men. Upon this victory *Alexander Balas* beſtowed new favours, and new praiſes, upon *Jonathan*. He ſent him a golden buckle, ſuch as the King's relations wear, and gave him the property of *Accaron*.

Obſervations on Jonathan's victory over Apollonius. 1 Macc. x.

Jonathan's behaviour in this Action, and the excellent diſpoſition of his troops, ſhewed abundance of intrepidity and skill, and is a demonſtration that a body of foot drawn up very deep, with cloſe ranks and files, is always of advantage, (let the ſituation of the Country where they are obliged to engage be what it will,) either againſt horſe, which ſeems ſo formidable in plains; or againſt foot, if the Enemy does not attack in the like order. *Jonathan* being convinced of this truth, and of *Apollonius*'s ignorance, who was General of King *Demetrius*'s Army, the number and forces whereof he deſpiſed, made it evident to him in this Action, that he would ſuſtain the effort of the horſe, which *Apollonius* repreſented to be ſo terrible, telling *Jonathan*, with ſome ſurprize at his daring reſolution, in determining to keep the field, *Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone nor flint, nor place to flee unto.* (1 Macc. x. 73.) We may read the commendations which this General gives himſelf, in the Author above-cited, which have a great air of rodomontade. The brave *Iſraelite* ſoon undeceived him, and made it appear clearly to him that a ſmall number is more to be valued than one more conſiderable, when a man of ability takes upon him the conduct of them.

Jonathan took the field with a body of ten thouſand men, and was joined by his Brother *Simon* with the troops, in all probability, which were under his command. *Simon his Brother met him for to help him.* Which words are not to be underſtood with relation to his own perſon only, but to the union of his troops with thoſe headed by his Brother. *Apollonius* upon receiving this piece of news, *marched as if he were going to* Azotus, *and on a ſudden led his Army into the plain, becauſe his horſe were numerous, in which he principally confided. Jonathan,* who had none, *followed him to* Azotus, *and there the two Armies engaged.* Ver. 74.

Apollonius, who knew the intrepidity of the *Jewiſh* General, laid a thouſand men in ambuſh for him, and poſted them behind *Jonathan* in his march: He had intelligence of what was done, but took no great notice of it, ſo that on a ſudden he ſaw himſelf in the midſt of the enemy attacked in front and rear, and on all ſides. *Circuierunt caſtra ejus:* theſe words would be very perplexing to me in what I have to ſay farther, if the *Benedictine* Commentator did not inform me, that *caſtra* ſignifies the Army; for it is ſufficiently manifeſt from what the Author of the Book of *Maccabees* ſays, that the *Jews* did not incamp ſince the combat began as ſoon as the two Armies came in ſight of each other: this is demonſtration. Dom. *Calmet* in his Comment cites *Joſephus*, who explains the text of this place after another manner; and in my judgment with reaſon; it is likewiſe upon the credit of this Hiſtorian, whoſe truth and reputation are generally acknowledged, that I regulate the diſpoſition of the two Armies. *Joſephus*'s words therefore are theſe[f], *Jonathan diſcovering the enemy behind him was not at all diſturbed at it, but having drawn up his troops in a ſquare battalion,* (*literally ſpeaking like a Tile, according to the form of the Macedonian Phalanx*) *he commanded them to face the enemy every way.* From hence it would appear, that he formed an oblong Square of a very great depth, that is to ſay, a Phalanx-doubled. *Apollonius* fearing leſt his Phalanx might recoil againſt this impenetrable maſs of infantry, endeavoured to break through it with his cavalry by attacking it on all ſides, in order afterwards to cut them in pieces with his Foot, if the horſe could once diſorder them. But he was miſtaken, for he met with equal force and valour in this enormous maſs of combatants, notwithſtanding the ſhowers of ar-

rows

[f] Joſeph. Antiq. l. xiii. c. 8.

rows which were let fly againſt them; and this particular leaves me no room to queſtion that the archers were diſpoſed on every ſide. Theſe words, *like a tile*, evidently ſhew, that the *Jews* made uſe of their bucklers like *Antony's* foot in his retreat, when he was upon his expedition againſt the *Parthians*; that is to ſay, they formed as it were a wood of this defenſive kind of arms: this literally ſpeaking is without conteſt the *Teſtudo*; and the word tile ſufficiently proves that it was an oblong ſquare.

There is here one conſiderable difficulty from which it will be hard to diſengage ourſelves. The Author of this book ſays not a word relating to the place where *Simon* was with his troops. He was therefore detached from his Brother: where was he then? Was not the whole *Jewiſh* Army ſurrounded? *Simon* notwithſtanding *brings on his troops, and attacks the foot*, or phalanx of the Enemy, *becauſe the horſe were already fatigued; and having broken them, put them to flight*. Let us clear this point a little, for it was not poſſible he ſhould be ſeparated from his Brother: the truth of the matter is this; the foot being as much tired as the horſe who ſurrounded them, loſt all patience, moved, and quitting their firſt poſt marched up to the phalanx, and falling with all their weight upon it, broke and routed it. And as *Simon* drew up in the rear of his Brother's Infantry, he found he was oppoſite to the Enemy's phalanx, which he therefore charged, while *Jonathan* faced the Cavalry and Archers. I think I am right in my argument, and that my conjecture is more than probable; which is all that I propoſe to aim at. If the Author of this Book had reported this affair not altogether ſo obſcurely, we ſhould have diſcourſed more pertinently concerning it.

APOLLOPHANES, was killed with his Brothers *Chæreas* and *Timotheus* in the fortreſs of *Gazara*, by twenty of *Judas Maccabæus's* Soldiers, 2 *Macc.* x. 37.

APOLLOS, a *Jew* of *Alexandria*, who came to *Epheſus* during the abſence of St. *Paul*, who was gone to *Jeruſalem*. He was an eloquent man, and mighty in the Scriptures. He was inſtructed in the way of the Lord; and as he ſpoke with zeal and fervour, he taught diligently the things of the Lord, knowing only the baptiſm of *John*. So that he was only a *Catechumen*, and did not as yet diſtinctly know the myſteries of our Religion: But he knew that *Jeſus Chriſt* was the *Meſſiah*, and declared himſelf openly to be his Diſciple. When therefore he was come to *Epheſus*, he began to ſpeak boldly in the Synagogue, and to ſhew that *Jeſus* was the *Chriſt*. *Aquila* and *Priſcilla* having heard him, took him home with them, inſtructed him more fully in the ways of God, and baptized him, probably, in the name of *Jeſus Chriſt*.

In the year of J.C. 54.

Acts xviii. 24.

Some time after he had a mind to go into *Achaia*, and the brethren having exhorted him to undertake this journey, they wrote to the Diſciples, deſiring them to receive him. He arrived at *Corinth*, and was there very uſeful in convincing the *Jews* out of the Scriptures, and demonſtrating to them that *Jeſus* was the *Chriſt*. Thus he watered what St. *Paul* had planted in this City. But the great fondneſs which his Diſciples had for his perſon had like to have produced a Schiſm; ſome ſaying, I am of *Paul*; others, I am of *Apollos*; I am of *Cephas*. But this diviſion, which St. *Paul* ſpeaks of in his firſt Epiſtle to the *Corinthians*, did not prevent St. *Paul* and *Apollos* from being cloſely united by the bands of charity. *Apollos* hearing that the Apoſtle was at *Epheſus*, went to meet him, and was there when St. *Paul* wrote the firſt Epiſtle to the *Corinthians*, wherein he teſtifies that he had earneſtly entreated *Apollos* to return to *Corinth*, but hitherto had not been able to prevail with him; that nevertheleſs he gave him room to hope that he would go when he had an opportunity.

1 Cor. iii. 7.

St. *Jerom* ſays[a], that *Apollos* was ſo diſſatisfied with the diviſion which had happened upon his account at *Corinth*, that he retired into *Crete*, with *Zena* a Doctor of the Law; and that this diſturbance having been appeaſed by the Letter which St. *Paul* wrote to the *Corinthians*, *Apollos* returned to this City, and was Biſhop there. The *Greeks*, in their Calendars, make him Biſhop of *Duras*; and in their *Menæa* they ſet him down as ſecond Biſhop of *Colophon* in *Aſia*. *Ferrarius* ſays, he was Biſhop of *Iconium* in *Phrygia*; others that he was Biſhop of *Cæſarea*.

APOLLYON, [b] a *Greek* word, which ſignifies the Deſtroyer, and anſwers to the *Hebrew Abaddon*; which ſignifies the ſame thing. St. *John* in the *Revelations* ſays, that an Angel having opened the bottomleſs pit, a thick ſmoke iſſued out of it, and with this ſmoke locuſts like horſes prepared for battle, and commanded by the Angel of the bottomleſs pit, called in *Hebrew*, *Abaddon*; in *Greek*, *Apollyon*; and in *Latin*, *Exterminans*. Rev. ix. 11.

APORIOR, this verb is not common; it ſignifies to be in doubt, uncertainty, or perplexity: we meet with it in the Vulgate, *Eccl.* xviii. 6. *Cum quieverit aporiabitur*; when a man ſhall meditate quietly upon the wonders wrought by God, he will be exceedingly amazed. And in *Iſai.* lix. 6. *Aporiatus eſt, quia non eſt qui occurret*; he was grieved that

[a] Hieronym. ad Tit. iii.

[b] Ἀπολλύων, Diſperdens. Heb. אבדון.

that no one interposed to stop him. And in S. *Paul*, 1 *Cor*. iv. 8. *Aporiamur, sed non destituimur*; we are perplexed, but are not discouraged. In *Eccles*. xxvii. 5. we likewise meet with *aporia*, which is derived from the same root, *Sic aporia hominis in cogitatu illius*; by often ruminating and reflecting, we at last find our selves more embarrassed and uncertain.

APOSTATE. They principally are called by this name, who forsake true Religion to imbrace idolatry, *Mahometism*, Heresy, Schism, or any other Religion whatsoever, besides that which is approved of God, as *Judaism* was before the coming of *Jesus Christ*, and *Christianity* now is, since the death of our Saviour. They likewise are called Apostates, who forsake any holy profession, whereunto they have ingaged themselves by solemn vows, in order to return to a secular way of life. In Scripture the name of Apostate is not always taken in this sense. For example,
Job xxxiv. 18. in *Job*, God says to the King, Thou art an Apostate, as the Vulgate translates it; the *Hebrew* imports only, *Who says to the King Belial*, Thou art one of no worth, a wicked man. And in *Proverbs* vi. 12. *The man who is an Apostate is good for nothing*. The *Hebrew* has it, the *man of Belial, the wicked man*. And in *Ezekiel* ii. 3. *Gentes apostatrices*, that is, Nations that have rebell'd against the Lord. And when it is said, that wine and women will make wise men apostatize, the meaning is, that these two things are the most dangerous rocks, that man is exposed to, and ingage him most in sin and irregularity.

APOSTLE. This word comes from the *Greek*, *Apostolus*, which signifies an Envoy. The *Hebrews* had their Apostles, who were sent by their Patriarch to collect every year a certain kind of tribute, which the *Jews* paid him, and was called *Aurum coronarium* [i]. Some assert, that before *Jesus Christ*, they had another sort of Apostle [k], whose imployment it was to collect the half Shekel, which was to be paid by every *Israelite* to the Tabernacle or Temple of the Lord. The Deputies whose business it was to levy the half Shekel before the destruction of the Temple, might be called Apostles. But I cannot observe distinctly that this name was given them, as it was to other officers, belonging to the High-Priests and Heads of the people, who were sent to carry their orders to the cities and provinces, when any affairs relating to Religion were to be transacted.

For example, S. *Paul* was deputed to the Synagogues of *Damascus*, with directions to seize on and imprison all those who professed the Religion of *Christ Jesus*. The Apostle alludes to this custom, according to the remark of S. *Jerom* [l], when in the beginning of his epistle to the *Galatians*, he says, that *he is an Apostle not of man, neither by man, but by Jesus Christ*: as if he had said, that he was not an Apostle, after the manner of such as were seen among the *Jews*, who derived their mission from the chief Priests only, or principal men of the nation, but that he was the Apostle of *Jesus Christ* himself.

Eusebius and the same St. *Jerom* [m] speak likewise of Apostles who were sent by the *Jews* to defame *Jesus Christ* and his Disciples. *Justin* the martyr in his Dialogue against *Trypho*, says, they sent those whom they called Apostles, who dispersed circular letters filled with calumnies against the *Christians*. *Epiphanius* speaking of these Apostles [n], observes, that this was a very honourable and profitable imployment among the *Jews*.

As to the Apostles of *Jesus Christ*, they were the first and most distinguished of his Disciples; he invested them with an authority superior to that of any others, filled them with his Spirit, trusted them particularly with his mysteries, and chose them out of all those, who followed him, to raise the edifice of his Church upon them. *Jesus Christ* after his Resurrection sent them into all the parts of the world with commission to preach and baptize in the name of the Father, and of the Son, and of the Holy Ghost, and with power to work miracles and cures of all kinds. The names of the twelve Apostles chosen by *Jesus Christ* are these, 1. *Peter*, 2. *Andrew*, 3. *John* the Evangelist, 4. *Philip*, 5. *James Major*, 6. *Bartholomew*, 7. *Thomas*, 8. *Matthew*, 9. *Simon*, 10. *Thaddæus*, or *Jude*, 11. *James Minor*, 12. *Judas Iscariot*. This last having betrayed his Master, and in despair hanged himself, S. *Mathias* was chosen in his place. Lastly, S. *Paul* having been converted in a miraculous manner by *Jesus Christ* himself, was reckoned among the Apostles of the first rank. We shall give some account of the life of every Apostle in particular under the titles belonging to them.

APPAIM, the Son of *Nadab*, 1 *Chr*. xi. 30.

APPHUS, the Sirname given to *Jonathan Maccabeus*, 1 *Macc*. xi. 5. This word *Apphus* may signify one who faints away [o], or one who abounds, or one who scatters and disperses, according to the different ways of writing it.

APPIA, the Wife of *Philemon*, S. *Paul*'s friend. It is believed, that she suffered martyrdom with her husband *Philemon*; and their festival is observed upon the 22d of *November*.

APPLE

[i] L. xiv. Codic. Theod. de Judæis. [k] Vide Gothofredi Notas in Cod. Theod. l. xiv. [l] Hieronym. in Epist. ad Galat. v. 1. [m] Euseb. in Isai. xviii. Hieronym. ibidem. [n] Epiphan. Hæres. 30. [o] אפיס deficiens. פוש abundare. פוץ spargere.

A PARTICULAR DESCRIPTION of the COUNTRIES mention'd by the APOSTLES & pass'd through by them as they PREACH'D the GOSPEL.

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[illegible]

A PROSPECT OF MOUNT ARARAT FROM THE SIDE WHERE ARE THE THREECHURCHES

according to M. de Tournefort.

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[illegible]

A VIEW OF THE AREOPAGUS AT ATHENS

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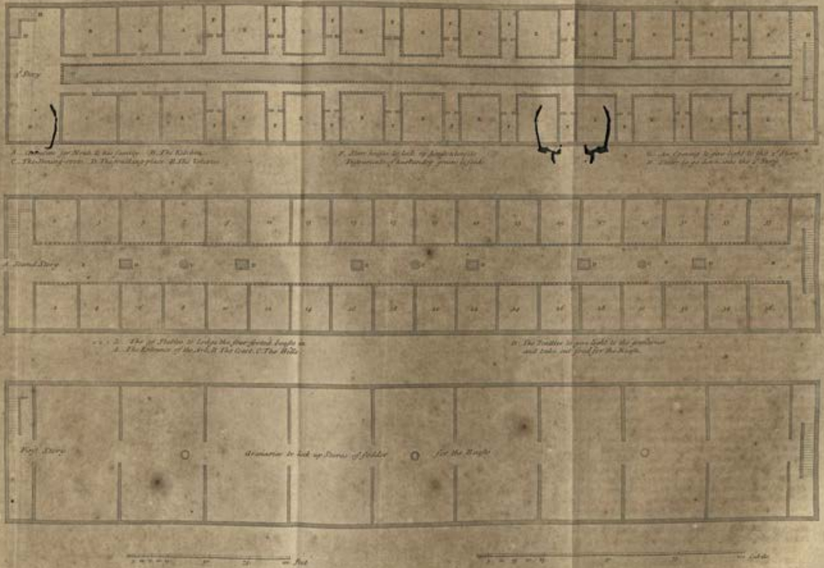


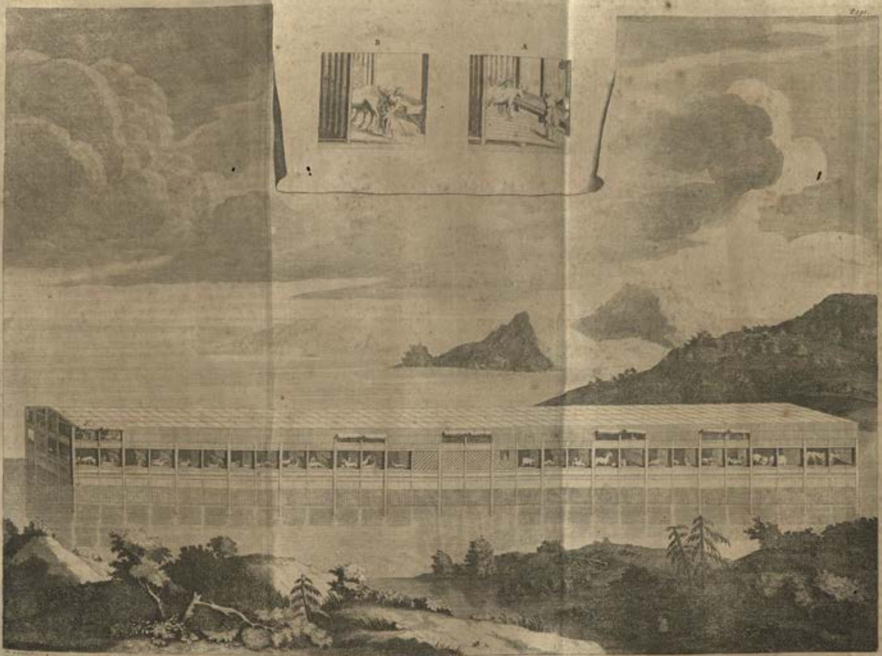
PLANS OF THE THREE STORIES IN NOAH'S ARK.

THE VIEW AND ELEVATION OF NOAH's ARK.

A SIDE VIEW OF NOAH's ARK.

AA The Keel or place for keeping fresh water.
BB The first Story containing granaries to lock up the stores of fodder for the Beasts.
CC The second story containing the Stables for the four footed Beasts.

DD The third Story containing chambers for the men, aviaries for the Birds and Store houses to lock up household utensils, the instruments of husbandry, grains and Seeds.
EE The Window which goes all round the Ark.



NOAH'S ARK *floating upon the Waters of the Deluge, containing the Remains of Mankind; the rest perishing therein.* Delineated according to F. LAMY.
Vol. I. P.

form us, that the *Egyptians* uſed barks made of bulruſh on the *Nile*[y], and that they were ſo light as to be carried ſometimes on their ſhoulders, when they met with falls of water, which prevented their paſſage.

As to *Noah's* Ark, there is all the probability in the world, that it was made in the form of theſe *Egyptian* boats, but of an infinitely larger ſize. If we reckon the *Hebrew* cubit at twenty inches [illegible], or almoſt twenty inches and an half of *Paris* meaſure, the outſide of *Noah's* Ark muſt be five hundred twelve feet and [illegible] long, fourſcore five feet and [illegible] wide, and one and fifty feet [illegible] high; and the whole capacity of the hollow part of the Ark was three hundred fifty ſeven thouſand ſix hundred cubical *Hebrew* cubits; and ſuppoſing every cubit to be only eighteen inches, its length was four hundred and fifty feet; its width ſeventy five, and its height forty five feet. Its figure was an oblong ſquare, the covering whereof might have ſomething of a declivity in order to carry off the water that fell upon it. Its length was ſuch that there are few Churches in *Europe* exceeding it. The height of it might be divided into four Stories, allowing three cubits and an half to the firſt, ſeven to the ſecond, eight to the third, and five and an half to the fourth, and leaving the remaining five cubits of the thirty in height for the thickneſs from top to bottom, and the three bridges or floors of the three laſt Stories.

The firſt of theſe Stories might be the bottom, or what is called the keel of Ships. The ſecond might be uſed for a granary or magazine. The third might contain the ſtables; and the fourth places for the fowls. But the keel not being reckoned as a Story, and ſerving only for a conſervatory of freſh water, *Moſes* ſays, that there were but three Stories in the Ark, and if interpreters ſet down four, they include the keel. In the ſtables the four-footed beaſts were lodged, and in the voleries, the birds: Some count as many ſtables as there were ſorts of beaſts, which is not at all neceſſary; becauſe there are many kinds of birds and beaſts, which uſe the ſame food, and may live very well together.

The number of beaſts which muſt have entred into the Ark, is not ſo great as might be imagined. We do not know above an hundred and thirty ſpecies of four-footed beaſts; of birds about the ſame number; and of reptiles at moſt not above thirty ſpecies. We know not of more than ſix ſpecies of beaſts larger than an horſe. There are very few equal to this creature, and many much leſs, and which are under the ſize even of ſheep: So that all the four-footed beaſts, including three thouſand ſix hundred and fifty ſheep, which may be ſuppoſed neceſſary for the nouriſhment of ſuch animals as live on fleſh, take up ſcarce any more room, than an hundred and twenty oxen, three thouſand ſeven hundred and thirty ſheep, and fourſcore wolves.

Of birds or fowls few are larger than the ſwan, and almoſt all are leſs.

As for reptiles, or creeping animals, their number is not great. They generally are ſmall. Many of them can live in water, and it might not be neceſſary to bring them into the Ark.

All the four-footed beaſts might have been eaſily lodged in ſix and thirty ſtables; and all the birds in as many *voleries*, allowing for each ſtable and volery, five and twenty feet and an half in length, nine and twenty in width, and thirteen and an half in height.

There might be more than thirty one thouſand, one hundred and ſeventy four buſhels of freſh water in the keel; which is more than is ſufficient for four times as many men and beaſts to drink in one year, as were in the Ark.

The granary and magazine, which was in the firſt Story, might contain more proviſions than were neceſſary for the nouriſhment of all the animals in the Ark for one year; whether they all lived on hay, fruits and herbs; (which is very probable at this juncture, there being none, which in caſes of neceſſity might not do well enough without fleſh;) or whether there were ſheep deſigned for the food of ſuch animals as live on fleſh.

Beſides the places requiſite for the beaſts, and birds, and their proviſions, *Noah* might ſpare room in the third Story for ſix and thirty cabbins to lock up houſhold utenſils, the inſtruments of husbandry, grains and ſeeds to ſow the earth with after the deluge. He might make room in it for a kitchen, a hall, four chambers, and a ſpace of about eight and forty cubits in length to walk in. The Reader may conſult M. *Le Pelletier's* work upon *Noah's* Ark, and that of *John Buteo* an *Engliſhman* on the ſame Subject; and our Comment upon *Geneſis* vi. 14.

There are ſeveral difficulties propoſed with relation to *Noah's* Ark. For example, one queſtion is, How long time *Noah* was a building it? Interpreters generally believe, that he was an hundred and twenty years; and this opinion is founded upon the following words of *Geneſis*, *My Spirit ſhall not always ſtrive with Man; his Days ſhall be an hundred and twenty years.* Gen. vi. 3. Some have pretended[z], that God in this intended to declare, that there were not

[y] See Herodot. l. ii. Diodor. l. l. Plin. l. vii. c. 56. & lib. xiii. c. 11.

[z] Chryſoſt. Homil. xxii. in Geneſ. Aug. l. xv. de Civit. c. 24. Hieronym. l. de qu. Heb.

not above an hundred and twenty years to the deluge, and that this time was necessary for *Noah* to make his preparations, to build the Ark, to preach repentance to mankind, to get together the provisions and animals which were to be conveyed into the Ark.

But how shall we be able to reconcile
Gen. v. 32. all this with what is elsewhere said, of *Noah*'s being five hundred years old when he had *Shem*, *Ham*, and *Japhet*? And when God commands him to build the Ark,
Gen. vi. 18. he says, *And thou shalt come into the Ark, thou and thy Sons, and thy Wife, and thy Sons Wives with thee.* *Noah* therefore at that time had not only his three Sons, who were not born till after the 500th year of his age; but his three Sons were all married; nevertheless it is certain, that the deluge happened in *the six hundredth* year of *Noah*. It is impossible therefore that he should have received orders to build the Ark an hundred and twenty years before the deluge.

Some of the Fathers [a] reply, that the *five hundred years* of *Noah* mentioned in Chapter v. verse 32. of *Genesis* are set down here for five hundred and twenty; a round number for a broken one, and that *Noah* was really five hundred and twenty years old when God commanded him to build the Ark. Others [b] affirm, that of the hundred and twenty years, which God allowed them for repentance, he cut off twenty, that the deluge began at the end of an hundred instead of an hundred and twenty years, as had been appointed.

But these replies are but bare conjectures, advanced without any solid proof; they are but so many *perhaps's* which are not sufficient to destroy plain and express Texts; besides, they resolve but part of the difficulty: for it still remains a question, how *Noah* between the age of five hundred, and twenty years beyond, could have his three Sons and marry them; so as God might say to him, *Thou shalt come into the Ark, thou, and thy Sons, and thy Wife, and thy Sons Wives with thee.* It is very hard to believe, that at this time, when men lived eight or nine hundred years, they should be marriageable at seventeen or eighteen. Lastly it may be said, that when *Noah* is declared to have begotten *Shem*, *Ham*, and *Japheth* at five hundred years of age, it should be translated, *He had begotten* instead of *He begot*.

There are likewise many Commentators, who allow *Noah* but two and fifty years to build the Ark, or seventy eight years: and others still much less [c]. The *Mahometans* [d] say he had but two years for this work. They add, that God shewed him the Tree which he was to make use of for the structure of his Vessel; that he planted it, and that in twenty years it became large enough for the use which was intended to be made of it; after which *Noah* set about the Ark and finished it in two years: this is what we are told by the Interpreters of the Alcoran.

As to the particular sort of wood whereof the Ark was built, the *Hebrew* imports [e], that it was *Gopher-wood*; the Septuagint of square pieces of wood; others of Cedar, or Box, or woods that do not perish easily. *Bochart* maintains, that *Gopher* signifies Cypress; in *Armenia* and *Assyria*, where it is supposed with reason, that the Ark was built, Cypress is the only wood fit to make a long vessel, such as the Ark was. *Alexander* the Great designing to build a Fleet [f], could find no wood proper for this use in *Babylonia*, but was forced to have Cypress brought from *Assyria*. Others are of opinion that the *Hebrew*, *Gopher*, signifies in general oily and gummy woods, such as the Pine, the Fir-tree, and the Turpentine-tree. The word *Gophrit*, which comes very near *Gopher*, signifies Sulphur, and in a larger sense may be taken for Rosin, Pitch and other combustible matters drawn from wood. S. *Jerom* translates it in this place, polished wood, but in another [g] he interprets the *Hebrew*, *wood done over with bitumen*, *ligna bituminata*. The Paraphrasts *Onkelos* and *Jonathan*, and some others [h] have thought this wood to be Cedar: and it must be owned, that it is a point which still remains undecided; but if I were to choose, I should prefer that opinion which supposes it to mean Cypress. We have taken notice above, that the *Mahometans* explain it by the word *Sag*, or the *Indian* Plane tree.

They moreover are of opinion, that *Noah* imbark'd in the Ark at *Cousah*, or as others say, near the place where afterwards *Babylon* was built; at *Ain-varda* in *Mesopotamia*. Others again will have it, that he imbarked in the *Indies*, and that during the six months continuance of the Flood, he sailed round the World.

While *Noah* was imployed about this building, the wicked rallied him saying, to what purpose is a vessel made in the open plain at such a distance from the water? Others said to him in the way of ridicule, which has passed into a proverb, You have made a ship, now therefore bring the water to it. Others again insulted him, telling him, that after having practiced for a long time the trade of a husbandman he was at last reduced to that of a carpenter.

But

[a] Aug. loco citato. [b] Hieronym. l. de qu. Heb. [c] Pseudo-Berof. [d] Biblioth. Orient. 575. 676. [e] Gen. vi. 14. עצי גפר 70. ἐκ ξύλων τετραγώνων. Alius, ἐκ ξύλων ἀσήπτων. Quid forte. Theodot. ἐν πλακῶν σχήματι. [f] Arrian. in Alex. l. vii. Strab. l. xvi. [g] Hieronym. quæst. Hebr. [h] M. Le Pelletier. Differt. sur l'Arche de Noe. c. 5.

But his answer to them was, *I shall have my turn, and you will learn, at your expence, who he is that punishes the wicked in this world, and reserves chastisements hereafter for them in the other.*

The greatest difficulty which is formed relating to *Noah's* Ark, turns principally upon the size and capacity of it; and how they were able to build a Vessel sufficient to contain the Men and Beasts, besides the provisions necessary for the support of both during a whole year. To resolve these difficulties it has been requisite to be very particular in enquiring into the largeness of the Cubit mentioned by *Moses*, into the number of the Beasts which were admitted into the Ark, and all the dimensions of this vast Building; and after the nicest examination, computations, and taking the dimensions, with all the greatest geometrical exactness, the most learned and accurate Calculators, and most understanding in building Ships[i], conclude, that if the ablest Mathematicians had been consulted about regulating the proportions of the several apartments in the Ark, they could not have done it with more exactness than *Moses* has done; and the narration in the Sacred History of this particular, is so far from furnishing Deists with weapons wherewithal to weaken the authority of the Holy Scriptures, that on the contrary it supplies us with good arguments to confirm it; since it seems as it were impossible for a man in *Noah's* time, wherein Navigation was not as yet perfected, by his own wit and invention, to discover such an accuracy and regularity in proportions, as is remarkable in the different apartments of the Ark, and the end for which they were designed. Whence it follows, that it is therefore to be attributed to the inspiration of God, and a supernatural light.

Some have started difficulties with regard to the square and oblong figure of the Ark; but they did not consider that this Vessel was not made for rowing, but for floating only, to be upon the water for some considerable time, and to preserve the several species of Men, Animals and Plants, which were contained in it: besides, it may be proved to them by examples[k], that it was not less commodious for rowing than for carrying a great deal. *George Hornius*, in his history of the several Empires, tells us that in the beginning of the seventeenth Century one *Peter Hans*, of *Horne*, had two Ships built after the model and proportions of the Ark, one whereof was an hundred and twenty foot long, twenty wide, and twelve deep. These Vessels had the same fate with *Noah's*, they were at first the subject of ridicule and raillery to those who saw them; but experience demonstrated, that they carried a third part more than others, tho' there was no occasion for a larger Crew, they were better Sailors, and made their way with much more swiftness. All the inconveniency which was found in them was, that they discovered them to be fit only for times of peace, because they were not proper to carry guns.

The number of Men and Animals which were to enter into the Ark, supplies the Criticks plentifully with matter of dispute. As to the number of Men, if we kept to the texts of *Moses* and St *Peter*, we shou'd have no contests about it; for *Moses* expresly says, that *Noah* went into the Ark, Gen. vii.
he, his Wife, his three Sons, and their 13.
three Wives. And St. *Peter* tells us, that 1 Pet. iii.
there were but eight persons saved from 20.
the waters of the Deluge. But the mind of Man, which is fruitful in imaginations, and always curious and unquiet, has considerably augmented this number. Some have hereby thought to do God service, supposing eight persons not to be sufficient to supply the wants of so many Animals. Others have imagined, that to affirm eight persons only to have been preserved from the Deluge would be to set too narrow bounds to God's mercy. *Mahomet* in the *Alcoran* says[l], that *Noah* climbing up to the top of the Ark cried out to the incredulous, *In the name of God imbark*; and while he was saying thus, the Ark moved forward, and stop'd at the invocation of the Lord's name. God had commanded them to receive as many as should offer themselves, even the Infidels; but foretold that there would be very few. The *Mahometan* Interpreters believe, that besides the eight persons whom we have mentioned, there were seventy two more who entred, not the Sons only of *Noah*, but their servants likewise. Of all *Noah's* family, his Grandson *Canaan*, according to the *Alcoran*, was the only one who refused to go into the Ark; and he was swallowed up by the flood.

Some Rabbins inform us, that a certain King of *Basan* was preserved from the waters of the Deluge, by getting up on horseback on the top of the Ark. Others affirm, that *Philemon*, an *Egyptian* Priest, and his Family, retired thither with *Noah*. The *Babylonian* Sybil says, she was saved there, together with her Husband. Mere Fables! It is beyond comparison more difficult to fix the number of Animals, than that of Man. *Moses* himself helps to perplex us in these words of his[m], *Of every clean beast thou shalt* Gen. vii. 2.
take

[i] *Wilkins* Bishop of *Chester's* Essay towards a real Character, Part II. c. 5. p. 162. Saurin Discours Histori. &c. T. 1. p. 87, 88. [k] Le Pelletier Differt. sur l'Arche de Noe. c. 2. p. 29, 30. [l] Bibl. Orient. p. 676. col. 2. [m] תקח לך שבעה שבעה . . . אשר לא טהורה הוא שנים איש ואשתו 70. Ἑπτὰ ἑπτὰ ἄρσεν καὶ θῆλυ — δύο δύο ἄρσεν καὶ θῆλυ.

take to thee by scores, the male and his female; *and of beasts that are not clean, by two, the male and his female.* Several questions are raised concerning these words; first, what these clean and unclean Animals were; and secondly, whether fourteen clean and four unclean were put into the Ark, or only seven clean and two unclean. The rendring of the *Hebrew* Text runs thus: *Of Beasts thou shalt take seven clean, seven males and females, and of unclean beasts two*, (he places *two* here but once.) *male and female.* But the *Samaritan* Text, the Septuagint, and the Vulgate, read *two* twice; and the *Hebrew* itself, *ver.* 9. of *chap.* vii. reads twice two, *duo & duo*; which leaves the difficulty in all its force, the text being equally to be construed seven and seven; in like manner as it is said in the Gospel, that our
Mark vi. 7. Saviour sent his Disciples *two and two*;
Ver. 39. 40. and that he made the Multitude to sit down *by companies*; and they sat down in ranks, by hundreds, and fifties: that is to say, they sat down in distinct ranks of an hundred, and of fifty; and they went away two and two, not four and four.

This opinion is followed by *Josephus* the Historian[a], by several of the Fathers[b], and by almost all the Commentators. But the contrary opinion is not without defenders, and the original Text may favour them. It may signify, Thou shalt introduce them into the Ark, fourteen clean beasts, or seven pair; and if they are unclean two pair; or only one pair *two and two*. *Origen*[c], the Author of Questions to the Orthodox, under the name of *Justin*[d], *Abenezra*, *Dionysius* the *Carthaginian*, *Oleaster*, and some others, have followed this last opinion.

But what are we to understand here by the name of clean and unclean beasts? The distinction declared by *Moses* in the Law between Animals whereof there was a permission to eat, and those the use whereof was unlawful, was this distinction known and practised before the Deluge, or did *Moses* here mention it in the way of anticipation? It is probable that this distinction was not unknown to *Noah*, since God, without explaining himself farther, commands him to take a greater number of pure than of impure Animals; and that the same Animals were pure and impure, with regard both to *Noah* and the *Jews*, since *Moses* makes no difference. Now it is manifest, that by pure Animals in general, those only were meant which might be offered up in sacrifice, as Bulls, Sheep, Goats, and the several species of them; and some sorts of Birds, such as Pigeons, Turtles, Hens and Sparrows. For the common uses of life *Moses* allows of a greater number of Animals; but I question whether in the place which we are examining we are to extend the name of pure Animals beyond those which were sacrificed. The couple of unclean Beasts could be meant only of one male and one female; but the seven clean Beasts might be two males, and five females; one of the males was reserved for the Sacrifice, and the other for the multiplication of the species.

We have explained our selves above, with relation to the place where the Ark settled, in the Articles ARARAT, and APAMEA of *Phrygia*.

ARK. The *Latin* word *Arca* signifies properly a Coffer, and this is the true meaning of the *Hebrew*, *Aran*, which *Moses* makes use of to denote the Coffer, or Chest wherein the Tables were deposited, upon which the words of the Covenant or the principal Commandments of the Law were written. This Coffer was of *Shittim* wood, covered with plates or leaves of gold, being two cubits and an half in length, a cubit and an half wide, and a cubit and an half high. Upon the top of it there was all round it a kind of gold Crown, and two Cherubims were fastned to the cover. On the two sides of this coffer there were four rings of gold, two on each side, thro' which staves were put, by the help whereof they carried it as they marched thro' the Wilderness. This was the Ark of the Covenant, a Chest or Coffer of great value, wherein the two Tables of Stone were placed, written by the hand of God. ארון Aron, Arca.

After the passage of *Jordan*, the Ark continued for some time at *Gilgal*, from thence it was removed to *Shiloh*. Here it was when the *Israelites* took it thence to carry it to their camp. They gave battle to the *Philistines*, and the Ark of the Lord fell into the Enemy's hands. The *Philistines* oppressed by the hand of God, which lay heavy upon them, sent back the Ark, and it was lodged at *Kirjath-jearim*. It was afterwards, in the reign of *Saul*, at *Nob*. *David* conveyed it from *Kirjath-jearim* to the House of *Obededom*, from thence to his Palace at *Sion*; and last of all, *Solomon* brought it into the Temple which he had built at *Jerusalem*.

It remained in the Temple with all suitable respect, till the times of the last Kings of *Judah*, who gave themselves up to Idolatry, and were so daring as to put their Idols in the very Holy Place itself. The Priests being unable to endure this prophanation, took the Ark, and carried

[a] Joseph. Antiq. l. i. c. 3. [b] Chrysost. Hom. 24. in Genes. Theodor. qu. 50. in Gen. Hieron. l. i. contra Jovinian. Aug. de Civit. l. xv. c. 27, &c. [c] Origen. l. iv. contra Cels. [d] Justin. Martyr. q. 43. a orthodox.

Bleyswyk sculp.

ARK OF THE COVENANT.

A.... Aarons rod which bloſsomed.

B..... Omer or veſsel of about three pints full of Manna.

ried it from place to place, that so they might preserve it from the fury of these impious Princes. *Josiah* commanded them to bring it back to the Sanctuary, and 2 Chron. xxxv. 3.
forbad them to carry it as they had hitherto done, into the Country.

Some time before the Captivity of *Babylon*, *Jeremiah* foreseeing the calamities which would happen to his Nation, and enlightened in a supernatural manner, removed the Tabernacle and the Ark of the Covenant into a Cave of that Mountain, 2 Macc. ii. 4—9.
which *Moses* ascended some little time before his death, and saw from thence the heritage of God. To this Mountain *Jeremiah* went, and in a hollow Cave of it concealed this sacred Depositum: the Priests who accompanied him, had a mind to set a mark upon the place, in order to remember it, but were never able afterwards to find it. The Prophet reproved them for their curiosity, and declared to them that this place should continue unknown, till the Lord should gather together once more his people that were dispersed, and should be reconciled with them. It is questioned, with good reason, whether the Ark was placed again in the Temple after the return of the *Jews* from the captivity of *Babylon* *. See our Dissertation on this matter, inserted before the Books of *Maccabees*.

The *Talmudists* [r] relate, that *Solomon* having learned by revelation, that the *Assyrians* would one day burn the Temple lately built by him, and carry away all the rich materials which he had placed there, took care to have a private hole made under ground, where, in case of necessity, he might conceal the most precious ornaments and sacred things belonging to the Temple from the knowledge of any Enemies. *Josiah* having a foresight of the calamities which were upon the point of falling on the *Hebrew* Nation, hid here the Ark of the Covenant, together with *Aaron*'s Rod, the Pot of Manna, the High Priest's Pectoral, and the Holy Oil. But during the *Babylonish* Captivity, the Priests having lost all knowledge of the place where these things had been concealed, they were never afterwards seen more, and were not in the second Temple.

Others affirm, that *Nebuchadnezzar* conveyed the Ark to *Babylon*, and that it was among the rest of the rich vessels which were carried off by him from the Temple. Some are of opinion, that King *Manasseh* having set up Idols in the Temple, took away the Ark, which was not settled there again during his reign. The Author of the fourth Book of *Esdras* represents 2 Esdr. x. 22.
the *Jews* lamenting that the Ark of the Covenant was taken by the *Chaldeans* in the plunder of the Temple.

The *Gemara* of *Jerusalem* [s], and that of *Babylon* [t], both acknowledge that the Ark of the Covenant is one of the things which were wanting in the second Temple, after the return from the Captivity of *Babylon*. The *Jews* flatter themselves [v] that it will appear again with the *Messiah*, who is expected by them. But *Jeremiah*, Jer. iii. 16.
speaking of the time of the *Messiah*, and the calling of the *Gentiles* to the Faith, says that they shall neither talk nor think of the Ark, nor remember it any more. *Esdras*, *Nehemiah*, the *Maccabees*, and *Josephus*, never make any mention of the Ark in the second Temple; and *Josephus* [w] tells us expresly, that when *Jerusalem* was taken by *Titus*, there was nothing at all in the Sanctuary.

S. *Epiphanius* [x] relates, without doubt from some ancient tradition of the *Jews*, that *Jeremiah* foreseeing the approaching ruin of the Temple, carried the Ark of the Covenant into a Cave, and by his prayers prevail'd that it might be sunk and swallow'd up in the rock, so that it never more was seen. This done, he addressed himself to the Priests and Elders who accompanied him in the following words. "The Lord is ascended from *Sion* "into Heaven, from whence he must one "day descend with his celestial Host; and "it shall be a sign of his coming, when "all Nations shall adore the Cross. No "one shall discover the Ark except *Moses* "the Prophet of the Lord; and no Priest "nor Prophet shall open the Tables which "are enclosed in it, except *Aaron* the "Elect of God. But at the second Re"surrection the Ark shall be raised and "come forth out of the Rock, it shall be "placed on Mount *Sinai*, and all the "Saints shall be assembled about it, wait"ing for the Lord's return, and endea"vouring to defend themselves from the "Enemy who would take it. *Jeremiah* "at the same time sealed the stone, writ"ing with his own fingers the name of "God upon the place, in like manner as "if it had been cut with iron. From "this moment a dark cloud was spread "over

[r] Galatin. l. iv. de Arcanis c. 9. Genebr. Chronol. l. ii. Rab. Juda & Abarbanel. in Daniel. Maimonid. &c. [s] Gemar. Jerosolym. tit. Maccoth. [t] Gemar Babil. tit. c. 1. [v] Abarbanel. in Daniel. ix. [w] Joseph. de Bello, l. v. c. 14. in Græco. [x] Epiphan. vita Jerem. Prophetæ.

* *Dr.* Prideaux *is of opinion, that as the* Jews *found it necessary for the carrying on their worship in the second Temple, to have a new Altar of Incense, a new Shew-Bread Table, and a new Candlestick, so they had likewise a new Ark. That since the Holy of Holies, and the veil drawn before it, were wholly for the sake of the Ark, what need had there been of these in the second Temple, if there had not been the other also?* &c. Hist. of the Connect. &c. P. I. p. 117.

"over the name of God, and has kept it "concealed to this very day; so that no "one has been able to discover the place, "nor read this divine Name. This cloud "appears every night with great bright- "ness over the Cave, to shew as it were "that the glory of the Lord does not for- "sake his Law. And the Rock above- "mentioned lies between the two Moun- "tains where *Moses* and *Aaron* died.

Josephus the Son of *Gorion*, who had seen the Books of the *Maccabees*, having first related that *Jeremiah* had concealed the Ark, and the veils of *Moses*'s Tabernacle, puts these words into the mouth of *Jeremiah*, to the Priests who followed him, and desired to know where these things were hidden, *The Lord hath sworn, that no man should know this place, nor discover it, till the Prophet* Isaiah *and my self return into the world; then we will lodge the Ark again in the Sanctuary, and under the Cherubims wings*. Lastly, the Rabbins agree in saying that the Ark no more was seen after the Captivity of *Babylon*, and that the *Foundation-Stone*, which they believe to be the center of the Holy Mountain, was placed in the Sanctuary in its room. The Fathers, and *Christian* Commentators agree generally with the *Jews* in this point, that the Ark was never found again after the Captivity. See our Dissertation on this matter before the Book of *Maccabees*, and that by *Frischmuth*, *de non speranda Arcæ fœderis restitutione*.

Besides the Tables of the Covenant placed by *Moses* in the sacred Coffer, God appointed the blooming Rod of *Aaron* to
Numb. xvii. 10. be lodged there [y], and the Omer of Man-
Exod. xvii. 33. na which was gathered in the Wilderness.
Heb. ix. 3, 4. *Tertullian* [z] will have it that the twelve Stones taken from the bottom of *Jordan*, when the *Israelites* passed this River dry-
Josh. iv. 4, 5. shod, were likewise put there. The *Mahometans* [a] assure us, that *Moses*'s Shoes were likewise preserved there, which he
Exod. iii. 5. pull'd off before the burning Bush; that besides these *Aaron*'s Pontifical Tiara was kept there, and a piece of Wood called *Alouah*, which *Moses* made use of when he sweetned the Waters of *Mara*. They add, that the Ark was given by God to *Adam* ready made, and that it passed from hand to hand, and from Patriarch to Patriarch, down to *Moses*: That all the Portraitures of the Patriarchs and Prophets were represented about the Ark; and that *Shekinah*, or the Majesty of God rested upon it: That in times of war an impetuous wind rushed out of the Ark, which blew fiercely upon the Enemies of *Israel*, and intirely defeated them: And that for this reason they often carried the Ark of the Covenant at the head of their Armies.

The Heathens likewise had in their Religion little Chests, or *Cistæ*, wherein they locked up the most sacred things they had [b]. *Apuleius* [c] says, that in certain profane Processions made in *Egypt*, there was a person whose office it was to be Chest-bearer. He held a Box including the richest things for their religious uses. *Plutarch*, in his Book intitled, *Of* Isis *and* Osiris, tells us almost the same thing. *Pausanias* [d] speaks of a Chest in which the *Trojans* locked up their mysteries; and that being taken at the siege of *Troy* it fell to *Eurypilus*'s share. The ancient *Hetrurians* [e] had also *Cistæ* among their sacred Vessels. There was the same custom among the *Greeks* and *Romans*. But these Boxes inclosed often things of a lewd, profane, superstitious and ridiculous nature [f]; whereas the Ark of God contained the most sacred and serious things in the world, such as the Tables of God's Law, *&c.*

ARM, *Brachium*. The Arm is the symbol of strength. God delivered his people from bondage in *Egypt* with a *stretched out Arm, in brachio extenso*; by Deut. v. 5.
the force of his Arm, *in magnitudine brachii sui*; with an Arm lifted up, *in brachio excelso*. To express the reducing one to a state of humiliation, to want, and impotency, it is said that his Arm shall be cut off; *Præcidam brachium tuum, & brachium domus patris tui, I will cut off thine Arm, and the Arm of thy Father's house*, says the Lord to the High Priest *Eli*. (1 Sam. ii. 31.) *He teacheth my hands to fight, and mine Arm shall break even a bow of steel*, says *David*. (Psal. xviii. 34.) Woe to him who putteth his confidence in the Arm of flesh, *Quia ponit carnem brachium suum*. (Jer. xvii. 5.) The Arm of the wicked shall be dried up, and he shall not be able to make use of it, *Brachium ejus ariditate siccabitur*. (Zach. xi. 17.)

Isaiah, to express an extreme famine, (Isai. ix. 20.) says, that every one shall eat the flesh of his own Arm; so great will be the famine, and their despair. In *Daniel*, *Arms*, absolutely taken, denote strong and powerful men. (Dan. xi. 31.) *And Arms shall stand on his part, and they shall pollute the Sanctuary of strength*. And in *Ecclesiasticus*, *Brachia* (Ecclus. vii. 31.) signifies the shoulder of the Peace-offering, which was given to the Priest as his fee, *Propurga te cum brachiis*. And a little after, *Datum brachiorum tuorum, & sacrificium sanctificationis offeres Domino*, (Lev. vii. 32. Ex. xxix. 22.) *Offer to the Lord the shoulders of thy victims*.

ARMAGEDDON. This place is spoken of in the *Revelations*, xvi. 16. This term,

[y] Arcam Testamenti in qua urna aurea & virga Aaron. [z] Tertull. [a] Bibl. Orient. p. 1022, & 834. [b] Vide Spencer. de legib. Hebræorum. [c] Apul. de Asino aureo, l. ix. & l. xi [d] Pausan. l. vii. p. 435. [e] Clem. Alex. in protreptico. Euseb. præpar. Evang. l. ii. c. 5. [f] Vide Clem. Alex. admonit. ad Gentes, p. 12, 14.

term, in *Hebrew*, signifies the Mountain of *Mageddon*, or *Megiddo*. *Megiddo* is a City situated in the great plain at the foot of Mount *Carmel*. There it was that good King *Josiah* receiv'd his mortal wound in the battle against *Necho* King
2 Chron. xxxv. 22, 23. of *Egypt*. At *Armageddon* the evil Angel * coming out of the Dragon's mouth, shall gather together the Kings of all the earth to the battle of the Great Day of God Almighty, as it is said in the *Revelations*. See our Comment on this place.

ARMENIA, a Province of *Asia* which includes the sources of the *Tigris* and *Euphrates*, the *Araxes* and *Phasis*, wherein also we suppose the Province of *Eden* to be, where Paradise was situated. The name of *Armenia* is derived either from *Aram* the Father of the *Syrians*, or from *Harminni* the Mountain of the *Mineans*. *Minni*, or the *Mineans*, are taken notice
Jer. li. 27. of in *Jeremiah*; in *Genesis*, where *Moses*
Gen. viii. 4. says that the Ark rested upon the Mountains of *Armenia*, or according to the *Hebrew* reading, upon the Mountains of *Ararat*; and in the second Book of *Kings*,
2 Kings xix. 37. where it is said, that the two Sons of *Sennacherib*, after having killed their Father, escaped into *Armenia*, *in terram Armeniorum*; or, as the *Hebrew* reads it, in *the land of* Ararat.

ARMIES. The Lord, in Scripture, assumes the name of *God of Hosts*. The
יהוה *Hebrew* word *Zebaoth*, which signifies *Ar-*
צבאות *mies*, is often understood to mean flocks
Cant. ii. 7. Jer. iii. 19, &c. of Sheep; and in several places of the Sacred Books Armies are compared to flocks. *Saul* made a review of his Army
1 Sam. xv. 4. as of *a flock of Sheep* †. *Jeremiah*, speak-
Jer. vi. 3. ing of the *Assyrian* Army, says it shall come before *Sion* like *a flock under the conduct of its Shepherd*. The *Hebrew* Nation, in infinite many places is called the *Army of the Lord*, because God was looked upon as their Head and General It was he who named the Captains of their Armies, who ordained war and peace; his Priests were with them, they sounded the trumpet, and gave the signal of battle. Their wars likewise were generally attended with prodigies.

The Armies of *Israel* were not composed of regular Troops kept in pay; the whole Nation consisted of fighting men, ready to march against the Enemy, as soon as either necessity or the orders of God required it. The Army expected no other reward besides the glory of conquering, nor any other salary than the spoils taken from the Enemy, which were divided by the chief Officers. Every one furnished himself with Arms and Provisions, and their Wars were generally but of a short duration. They fought on foot, and there were no horse in their Armies till the reign of *Solomon*. *David* is the first who had regular Troops; his successors for the most part had none but the militia, excepting their body guards, which were not very numerous.

When they were ready to give battle, proclamation was made at the head of every battalion, in the terms following, Deut. xx. 5.
" What man is there that hath built a new house and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." At the same time the Priest put himself at the head of the Army, and said to the people, " Hear, O *Israel*, thou art this day to give thine Enemy battle; fear not, neither be dismayed, nor give ground, for the Lord thy God is in the midst of thee, to fight for thee, and to deliver thee out of the hands of thine Enemies.

The Ark of God was generally borne in the Army; it was not once out of the Camp of *Israel* during the whole time of their travelling in the Wilderness. *Joshua* ordered it to be carried almost always with him in the several Wars which he made against the *Canaanites*. The *Israelites* being put to flight by the *Philistines* in the
time of *Eli* the High Priest, they sent for 1 Sam. iv. 4, 5.
the Ark, upon the coming whereof they were filled with joy, and terror was spread throughout the Camp of the *Philistines*. *David* commanded it to be carried to the
siege of *Rabbah*, before which the Army of *Israel* then lay; and this Prince being 2 Sam. xi. 11. xv. 24.
compell'd to fly before his Son *Absalom*, the High Priest *Zadok* brought the Ark to him, but *David* ordered it to be carried back to *Jerusalem*. The *Israelites* of the ten Tribes, in imitation of those of *Judah*, carried their golden Calves with them,

* *Our Author says*, Le mauvais Ange sorti de la gueule du Dragon; *the Evil Angel, or Evil Spirit, coming out of the Dragon's mouth. But in the original* Greek *we read* πνεύματα τρία ἀκάθαρτα, three unclean Spirits; *and accordingly, in the Vulgate*, Tres immundos Spiritus. *And why F.* Calmet *should chuse to translate it rather* one *Evil Spirit, or Angel, than* three, *is not easy to conjecture.*

† *The Author here, according to his custom, follows his* Latin *Vulgate, which says indeed*, recensuit eos quasi agnos; *which is a different reading from that either of the* Hebrew, *or the Septuagint, with both which our* English *version agrees, that saying*, he numbred them in *Telaim*, ויפקדם בטלאים

them in their Camp, and the *Philistines* their Idols. (1 Chron. xiv. 12. 2 Chron. xiii. 8.)

ARMILLUS. The *Jews* call Antichrist by this name [g]. He is to issue from the conjunction of certain Villains of different Nations with the statue of a perfectly beautiful Virgin, which will be to be seen at *Rome*. His stature will be prodigious; he shall proclaim himself to be the *Messiah*, and the God who ought to be adored. All the posterity of *Esau*, for so they call the *Romans*, shall submit to his laws. *Nehemiah* the Son of *Joseph*, the first *Messiah* (for they expect two) shall make War with him, and shall march against him at the head of thirty thousand *Jews*: *Armillus* shall be beaten, and two hundred thousand men shall perish in the first combat: *Armillus* shall return to the Charge, and after having lost an infinite number of Soldiers, shall unknowingly kill the *Messiah Nehemiah*.

Hereupon the *Jews* shall lose courage, and betake themselves to flight: all nations shall persecute them, and upon no occasion will they ever be treated with more rigour. At length they shall recover themselves. The Archangel *Michael* shall sound the trumpet three times: immediately the *Messiah* the Son of *David* shall appear together with the Prophet *Elias*; the *Jews* shall gather about him, and make war with *Armillus*, who shall be slain in the battle. After this will follow the reign of the *Messiah*, and the entire ruin of *Christians* and Infidels. Such is the idea which the Rabbins form to themselves of Antichrist. We find the name of *Armillus* in the Paraphrast *Jonathan*: but whether it be there from the first hand, or whether it be added and inserted afterwards we cannot tell.

I. ARMON, mentioned in the Vulgate translation of *Amos*, iv. 3. *Projiciemini in Armon*, signifies according to S. *Jerom*, the *Chaldee*, *Syriac*, *Symmachus*, *Grotius*, *Bochart*, and many others, *Armenia*, whither the ten Tribes were removed by the Kings of *Assyria*.

II. ARMON or *Armoni*, the Son of *Saul* and *Rizpah*. He was crucified with his Brethren by the *Gibeonites*, 2 *Sam*. xxi. 8.

ARMS *of the Hebrews*. The *Hebrews* made use of all the Arms which were employed by other people of their time and country, such as Swords, Darts, Lances, Javelins, Bows, Arrows and Slings. For defensive Arms they had Helmets Cuirasses, Bucklers, and Armour for their Thighs. It is observable that at particular times, especially of oppression and servitude, whole armies of *Israelites* were without any good Weapons. In the War which *Deborah* and *Barak* carried on against *Jabin*, there were neither Shields nor Lances in an Army of *Israelites* which consisted of forty thousand men. (Judg. v. 8.) In the time of *Saul*, upon the day of Battle with the *Philistines* (1 *Sam*. viii. 22.) there were none in all *Israel*, besides *Saul* and *Jonathan* armed with Swords and Spears, because the *Philistines*, who were masters of the country, had forbidden the *Hebrews* to use the trades of Smiths and Farriers, and obliged them to go down into their territories to sharpen their tools of husbandry, but would make no Arms for them.

Arms were of old made indifferently either of brass or iron [h]. We meet with accounts in Scripture of brazen Shields, Helmets, and Bows. *Goliath* wore an Helmet of brass, his Greaves and Target were of the same metal. The *Hebrews* were both expert Archers and Slingers: (Job xx. 24.) we know in what manner *David* used his Sling against *Goliath*. (Ps. xvii. 35.) The *Benjamites* were so skilful in flinging, that they could cast stones at an hair's-breadth without missing. (1 Kings xiv. 27.) The Scripture adds, that for the most part they used both hands alike. (1 Sam. xvii. 5, 6, 7. Judg. xx. 36.)

In the original text of Scripture we meet with four terms to signify Bucklers [i]. There was without doubt some difference in them; but it would be very hard to fix the particular form and use of them. They were made of wood or ozier, and covered with brass, iron or leather: sometimes they only were bordered with metal, and at other times several foldings of leather. When *Goliath* advanced against the Army of *Israel*, his shoulders were covered with a large Shield of Brass.

Their Cuirasses were sometimes of linen, woollen or cotton beaten like felt; at other times they were made of brass or copper, like coats of mail, or composed of scales or thin plates laid one upon another, and sometimes they were solid plates of copper, iron, or steel. *Goliath* had *a Coat of Mail, Loricam squameam*. *Saul* had one of very solid and almost impenetrable linen [k]. (1 Sam. xvii. 5. קשקשים שריון 2 Sam. i. 9.) We have shewn in our Dissertation on the Militia of the *Hebrews*, that Cuirasses of these kinds were not unknown to the Ancients. It was a custom to hang up Arms and Shields on the towers of strong places: there is mention in the Canticles of Bucklers hung on *David's* tower. *Ezekiel* speaks of the Bucklers and Helmets which the *Tyrians*, *Persians*, *Libyans*, and *Lydians* hung upon the walls of *Tyre*. (Ezek. xxvii. 10.) The *Maccabees* having purified and dedicated a new the Temple, adorned the portal of it with gold Crowns and Bucklers. (1 Macc. iv. 57.) *Simon Maccabæus* embellished the Mausolæum erected for his Brethren, with

[g] Vide Hulf. de Theol. Jud. l. i. p. 52. 78. 80. 138. 142. 150. [h] See our Dissertation on the Militia of the *Hebrews*. [i] כידון Chidon. מגן Magen. צנה Zinna. סחרה Scherah. [k] Tenent me angustiæ. Heb. כי אחזני השבץ Now the *Hebrew* שבץ signifies an imbroidered Coat. Exod. xxviii. 3. and Ps. xlv. 14.

[1 Macc. xiii. 29.] with Arms and Ships carved upon the stone.

St. *Paul* in almost all his Epistles has allusions to Arms, War, military Exercises, and those of Wrestlers at the publick games. [Ephes. vi. 11, 12, 13, &c.] He requires *Christians* to use their members as *the armour of righteousness*, for the service of God, not as *the armour of iniquity*, for the committing of sin; that they should put on the armour of light, or bright and shining armour; that they are not to engage with mortal enemies composed of flesh and blood, but with the rulers of darkness, with the powers of the air, with Devils; for this reason says he to them, [1 Thess. v. 8.] *Take the armour of God, put on the breast-plate of righteousness, and have your feet shod with the preparation of the Gospel of peace: take the helmet of Salvation, the word of the Spirit, which is the word of* [1 Cor. ix. 25.] *God*, &c. And in another place, *Let us put on the breast-plate of faith and love, and for an helmet the hope of salvation. They who combat in the publick games abstain from many things to obtain a perish-* [2 Tim. xi. 5.] *able crown*, &c. *He who contends in the publick games is not to be crowned, unless he has contended according to the rules established*, &c.

ARNON, a river or brook, whereof there is frequent mention in the Scripture. Its spring-head is in the mountains of *Gilead* or of the *Moabites*, and it discharges itself into the Dead Sea. It runs at first from North to South, then from East to West, and falls into the Eastern part of the Dead Sea.

ARNONA, is a Canton beyond *Jordan*, which reaches along the river *Arnon*. See *Reland*. Palæst. t. 1. l. ii. c. 12. p. 495.

AROD, the fifth Son of *Gad*. *Numb.* xxvi. 17.

[Numb. xxxii. 34. Deut. xi. 36. iii. 12. iv. 48. Josh. xii. 2. Deut. iv. 48.] I. AROER, a City in the Tribe of *Gad*. It was situated on the Northern Banks of the brook *Arnon*, at the extremity of the Country which the *Hebrews* possessed beyond *Jordan*. *Eusebius* says, that in his time *Aroer* was seated on a mountain.

II. Aroer. *Reland* t. 2. p. 583. thinks that there was a City of this name near *Rabbah* of the *Ammonites*, otherwise called *Philadelphia*; and that this is the *Aroer* meant by *Joshuah* xiii. 25. and in *Judg.* ii. 33.

III. Aroer, in the Tribe of *Judah*, 1 *Sam.* xxx. 28. which may be understood likewise of *Aroer* beyond *Jordan*. *David* dwelt for some time in the land of *Moab*, and might have left some of his Relations at *Aroer*. But in *Joshuah* xv. 22. and in the Septuagint we read *Aroer* or *Aroel*, which may very well be *Aroer* of *Judah*; and *Eusebius* and S. *Jerom* speak of *Aruïr*, twenty miles from *Jerusalem* towards the North. *Aroer* in *Hebrew* signifies *Heath*; it is very possible therefore, that several places in the country may have taken their name from *Aroër*, understood in this signification.

ARPAD. This probably is a famous [2 Kings xviii. 34. xix. 13. Isai. x. 9. xxxvi. 19. xxxvii. 13. Jerem. xlix. 23.] City of *Syria*. *Arpad* in Scripture is always placed with *Hamath*. *Sennacherib* boasts of having reduced *Arpad* and *Hamath*, or of having destroyed the Gods of these two places. *Hamath* we know is *Emesa*, and as far as we are able to conjecture, *Arpad* must be the City of *Arad* or *Arvad*, as it is sometimes called in *Hebrew*. Others are of opinion, that it is the Town of *Arphas*, taken notice of in *Josephus* [l], as limiting the Provinces or Cantons of *Gamalitis*, *Gaulanitis*. *Batanæa*, and *Trachonitis* on the North-East Side, as *Julias* was the Boundary to them on the South-West. This position would agree well enough with *Arpad*, near *Hamath*; and *Josephus* had obliged us if he had shewn us more exactly the position of *Arpad*. It is my conjecture, that this City of *Arphas* mentioned by *Josephus*, is no other than *Raphanæa*, or *Raphan*, lying between Mount *Casius* and *Anticasius*. *Josephus* says [m], the river *Sabbaticus* runs between *Arce* and *Raphanæa*; and *Stephens* the Geographer sets *Raphanæa* near *Epiphania*, in the neighbourhood of *Arad* [o].

I. ARPHAXAD, the Son of *Shem* and Father of *Salah*. *Arphaxad* was born in the year of the world 1658, a year after the deluge, and died in the year of the world 2096, at the Age of four hundred thirty eight years. See *Gen.* xi. 12, *&c.*

II. Arphaxad, King of the *Medes*, of whom there is mention in the book of *Judith*. [Judith i. 1.] We take him to be the same with *Phraortes*, the Son and Successor of *Dejoces* King of the *Medes* *. See *Herodotus's* Book the 1st, 97 and following Chapters. He says *Phraortes* first subdued the *Persians*, and afterwards made himself master of almost all *Asia*, passing successively from one Nation to another, with victory continually attending him; but that at last coming to attack *Nineveh* and the *Assyrian* Empire, he was overcome and killed, in the twenty second year of his reign. The book of *Judith* informs us, that he built *Ecbatane*, and was defeated in the great plains of *Ragau*, those probably which are about the City of *Rages* in *Media*. See *Tobit* i. 16. iii. 7. iv. 11. and our Comment upon *Judith*;

[l] De Bello, l. iii. c. 2. p. 834. a. [m] De Bello, l. vii. c. 24. [o] Stephan. in Ἐπιφάνεια.

* *Herein our Author differs in opinion from the learned* Prideaux, *who thinks* Arphaxad *to be* Dejoces *and not* Phraortes *his Successor. For, as he observes,* Arphaxad *is said to be that King of* Media, *who was the founder of* Ecbatane, *which all other Writers agree to have been* Dejoces. *And the beginning of the twelfth year of* Saosduchinus *exactly agreeth with the last year of* Dejoces, *when this battel of* Ragau *is said to have been fought*, &c. Prid. Connect. &c. Part 1. B. 1.

Judith; see likewise F. *Montfaucon* concerning the Truth of *Judith*'s History.

ARROWS. Divination with Arrows. Ezek. xxi. 21. *Ezekiel* informs us, that *Nebuchadnezzar* putting himself at the head of his Armies to march against *Zedekiah* King of the *Jews*, who was in open rebellion, and against the King of the *Ammonites*, who was likewise concern'd with him in his revolt; that *Nebuchadnezzar*, I say, coming to the head of two ways, mingled his Arrows together in a quiver, to divine from thence which way he should march; that he consulted the *Teraphim*, and inspected the livers of Beasts, in order to collect from thence, what resolution he should take, and which of the two he should attack, *Zedekiah*, or the King of *Ammon*. S. *Jerom*, *Theodoret* [o], and the modern Commentators after them believe that this Prince took several Arrows, and upon each of them wrote the name of the King, Town, or Province which he was to attack: for example, upon one *Jerusalem*, upon another *Rabbah*, the capital of the *Ammonites*, upon another *Egypt*, &c. After he had put these into a quiver, he had them huffled together, then drew them out, and that which came first, was looked upon as a declaration of the will of the Gods, who required him to attack first that City, Province, or Kingdom, the name whereof was upon the Arrow.

The ancient *Arabians*, who before *Mahomet* were Idolaters, had a way of divination, which they called, presaging by Arrows [p]. These Arrows were without either Iron or Feathers, and in their language were termed *Acdah* and *Azlam*. There were three in number, shut up in a sack, which was in the hands of one whom they named *the Diviner of the God Hobal*, the Idol belonging to the Temple of *Mecca*, before *Mahomet*'s coming. Upon one of these Arrows was written, *Command me, O Lord*; upon the second, *Forbid me, O Lord*; and upon the third nothing at all. When any one designed to enter upon an undertaking, he went to the Diviner, and carried a present to him: the Diviner drew one of his Arrows out of his sack; if that with the command came out, the *Arabian* immediately pursued his affair, if that with the prohibition appeared, he deferr'd the execution of his design for a whole year. When the Arrow without an inscription was drawn, he was to draw again.

The *Arabians* consulted these Arrows upon all occasions, but particularly upon their marriages, the circumcision of their children, their journies and warlike expeditions. They likewise made use of them in dividing any thing among them, particularly the parts of the victim or camel, which they sacrificed on certain Stones, or to Idols which were placed about the Temple of *Mecca*. *Mahomet* in his Alcoran very expressly forbids all Divinations of this kind.

M. *Thevenot* [q] tells us, that in the *Levant* abundance of these Diviners are still at present to be seen, who are seated on the ground upon a small carpet in the corners of the streets, with many books laid out before them. They take four Arrows, which they place pointing one against the other, and make two persons hold them; then they put a naked sword before them on a cushion, and read a certain chapter in the Alcoran. If they desire to know whether the *Turks* or *Christians*, for example, shall have the advantage in any war which they propose to undertake, two of these Arrows have the name of *Christian* given them, the two others of *Turk*. As the Diviner reads his *Alcoran*, the Arrows stir in spite of those who hold them, as if they were beating one against the other, and were capable of thought. Those which keep down the others and mount upon them, are the conquerors, and certainly foretel Victory to those whom they represent, whether *Turks* or *Christians*.

The ancient *Germans* [r] cut a branch of some fruit-tree into many pieces, and marking them with certain characters, threw them at random upon a white cloth, then the Father of the Family, if the matter were transacted in a private house, took up these branches one after the other, and from thence form'd his Presages of what was to come, by inspecting the characters which he observed upon them.

The *Scythians* had likewise their way of presaging [s] by the branches of trees. Their Diviners took large bundles of willow-branches, which they untied and extended upon the ground one after the other, pronouncing at the same time certain predictions. Afterwards they took these branches once more in a quite contrary order, and tied up the bundles again, at every stick they touched pronouncing other predictions. All which shews the antiquity of this superstitious way of presaging what was to come by Arrows, or the branches of trees. The Reader may likewise consult *Ammianus Marcellinus*, l. xxxi. concerning the manner made use of by the *Alans* in prognosticating things future by the inspection of wands.

ARSACES, otherwise *Mithridates*, King of the *Parthians*, who is spoken of in the first book of *Maccabees*, Ch. xiv. 2. He considerably enlarged the Kingdom of *Parthia* by his good conduct and valour. *Demetrius Nicanor* or *Nicator*, King of *Syria*, having invaded his Country with an Army, at

In the Year of the World 3863, before J. C. 137, before the vulgar Æra 141.

[o] Hieronym. Theodoret. & alii in Ezek. xxi. [p] D'Herbelot, Bibl. Orient. p. 42. *Akdah*. [q] Thevenot Voyage du Levant c. 26. [r] Tacit. de morib Germ. [s] Herodot. l. iv. c. 67.

at first obtained several advantages. *Media* declared for him, the *Elymæans*, *Persians*, and *Bactrians* revolted from *Arsaces*, and joined *Demetrius*. He won many battles, and at first was very successful; but *Arsaces* at last having sent one of his Officers to him, under a pretence of treating with him about peace, he fell into an ambuscade which was prepared for him; his Army was cut in pieces by the *Persians*, and he himself fell into the hands of *Arsaces*[s]. [1 Macc. xiv. 2, 3.]

ARSENAL, *Arsenals*. The ancient *Hebrews* had every one their own arms, because they all went to the wars: they had no Arsenals, nor Magazines of Arms, because they had no regular troops, nor soldiers in pay. There were no Arsenals in *Israel* till the reigns of *David* and *Solomon*. *David* had made a large collection of arms, and consecrated them to the Lord in his Tabernacle. The High-Priest *Jehoiada* took them out of the treasury of the Temple, to arm the People and Levites upon the day of the young King *Joash*'s Elevation to the Throne. [2 Chron. xxiii. 9.] *Solomon* laid up a great quantity of good arms in his Palace called the Forest of *Lebanon*, [Ch. ix. 16.] and had well provided Arsenals in all the Cities of *Judah*, which he had fortified. [Ch. xi. 12.] He sometimes laid an obligation upon the conquered and tributary People, to forge Arms for him. [1 Kings x. 25.] King *Uzziah* not only furnished his Arsenals with spears, helmets, shields, cuirasses, swords, bows, and slings, but lodged such machines there also, as were proper for forming and carrying on Sieges. [2 Chron. xxvi. 14.] *Hezekiah* had the same precaution, he *made stores of Arms of all sorts*. [2 Chron. xxxii. 27. Isa. xxii. 8.] *Jonathan* and *Simon Maccabæus*, had Arsenals stored with good Arms, not only such as had been taken from the enemy, but with others which they had purchased, or appointed to be forged for them.

ARTABA, a sort of measure, made use of by the *Babylonians*. They offered every day twelve *Artaba's* of fine flour to their God *Belus*. [Dan. xiv. 3. vulg.] But *Daniel* discovered the roguery of the Priests, who took the flour and wine for their own use. An *Artaba* * contains seventy two *Sextarii*, according to S. *Epiphanius*[t], and *Isidore* of *Sevil*[u].

I. ARTAXERXES, otherwise called *Ahasuerus*. The *Greek* of *Esther* calls him always *Artaxerxes*; the *Hebrew* and Vulgate, *Ahasuerus*. We are of opinion, that this celebrated King of *Persia*, is he who in profane Authors is named *Darius* the Son of *Hystaspes*. See what we have said on this subject in the Article of AHASUERUS.

II. ARTAXERXES, sirnamed *Longimanus*, reigned from the year of the World 3531, to 3579. before J. C. 421. before the vulgar Æra 425. He permitted *Ezra* to return into *Judea*, with all those who were inclined to follow him, in the year of the World 3537. [Ezra vii. viii.] Afterwards *Nehemiah* also obtained leave to return, and rebuild the walls and gates of *Jerusalem*, in the year 3550, which was the twentieth of his reign. [Neh. i. 11.] From this year the best Chronologers reckon the beginning of *Daniel's* seventy weeks. These weeks are weeks of years, which make four hundred and ninety years; [Dan. xi. 29.] that is to say, after four hundred and ninety years, or seventy weeks of seven years, the *Messiah* will be put to death, in the middle of the seventieth week. This seventieth week begins at *Jesus Christ*'s baptism, in the year of the World 4033. His death is the middle of it. It fell out in the year of the World 4036, and an half. It ended in 4040, which is the four hundred and ninetieth after the twentieth year of *Artaxerxes Longimanus* †.

The Eastern people believe, that this sirname was given him by reason of the extent of his Dominions[x]. It is commonly said that Princes have long hands; but the *Greeks*[y] maintain, that this Prince had really longer hands than usual, and that when he stood upright he could touch his knees. He is said to have been the handsomest man of his time. The Eastern people call him *Bahaman*, and sirname him *Ardschir-diraz-dest*; that is to say, with long hands. He was the Son of *Asfendiar*, sixth King of the second Dynasty of the *Persians*. After having extinguished the family of *Rostam*, which was formidable to him on the score of those great men whereof it was composed, he carried his Arms into the Western Provinces; that is to say, into *Mesopotamia* and *Syria*, which were part of his Empire. He took the government of *Babylon* from *Belshazzar*, Son of *Nebuchadnezzar*, by reason of the ravages committed by his Father in *Syria* and *Palestine*, and put *Kiresch*, known among us by the name of *Cyrus*, in his place.

Some

[s] Joseph. Antiq. l. xiii. c. 9. Justin. l. xxxvi. & 41. [t] Epiphan. de ponderib. & Mens. [u] Isidor. l. xvi. Origin. [x] Bibl. Orient. p. 170. [y] Plutarch. in Cimone. Strabo l. xv.

* Artaba, teste Herodoto medimnum Atticum capit & tres Chœnices. Grot. in locum; *which according to Dr.* Arbuthnot's *Tables, make one bushel, a gallon, and one pint; allowing, with him, four pecks and six pints to the* Medimnus, *and one pint to the* Choinix.

† *Dr.* Prideaux, *who discourses very copiously and with great learning on this Prophecy, maintains, that the decree mentioned in it for the restoring and rebuilding of* Jerusalem, *cannot be understood of that granted to* Nehemiah, *in the twentieth year of* Artaxerxes; *but of that granted to* Ezra, *by the same* Artaxerxes, *in the seventh year of his reign, and of none other. From thence to the death of Christ are exactly four hundred and ninety years, to a month: for in the month* Nisan *was the decree granted to* Ezra, *and in the middle of the same month* Nisan *Christ suffered, just four hundred and ninety years after.* Prid. Connect. Part I. B. V.

Some *Persian* Historians assert, that the Mother of *Bahaman*, or *Artaxerxes*, was a *Jewess*, of the Tribe of *Benjamin* and *Saul*'s family; and that the most beloved of his Wives was of the Tribe of *Judah*, and race of *Solomon* by *Rehoboam* King of *Judah*; wherefore it is no wonder that he should recommend it to *Cyrus*, who was himself born of a *Jewish* Mother, to favour the people of this Nation in every thing he could; which *Cyrus* failed not to perform, by sending them back into their own Country, and permitting them to rebuild the Temple of *Jerusalem*. This is what these Historians relate, the truth whereof we shall not undertake to warrant.

Some have believed this to be the Prince who divorced *Vashti*, and married *Esther*. We shall examine this opinion hereafter in the Article DARIUS, *the Son of* Hystaspes.

Since we have given a summary of *Artaxerxes*'s life, after the *Persian* Historians, we shall do the same from the accounts of him given by the *Greeks*. *Xerxes* King of *Persia*, who is so well known in all our Histories, was killed by *Artabanus* Captain of his guards, who having formed the design of placing himself upon the Throne, resolved to murder the three Sons of *Xerxes*. The first of them was *Darius*, who in course was to succeed him; the second *Hystaspes*, and the third *Artaxerxes Longimanus*.

Artabanus therefore made *Artaxerxes* believe, that the King his Father had been put to death by his eldest Brother *Darius*, and that this young Prince, after he had killed his Father, designed to murder him also, so that it concerned him to be upon his guard, and provide for his own security. *Artaxerxes*, not distrusting the sincerity of *Artabanus*, concluded, that to revenge the death of his Father, and prevent his own, it was necessary to dispatch his Brother *Darius*, and without deliberating longer on the matter, he went into his apartment, with *Artabanus* in his company, and killed him. *Hystaspes*, the second Son of *Xerxes*, to whom the Crown of right belonged, was in *Bactria*, and consequently at a great distance. *Artabanus*, without troubling himself at all about this, took *Artaxerxes* and placed him on the Throne, flattering himself with the hopes of ascending it himself very soon, and forcing *Artaxerxes* out of it. But this Prince having discovered the Conspiracy, prevented it, and put *Artabanus* to death[a].

But notwithstanding this, he was not altogether settled on the Throne; the friends and relations of *Artabanus* form'd a powerful Party against him, levied Troops, and gave him battle, which they lost. He afterwards marched against his Brother *Hystaspes* Governor of *Bactria*. He made war against him for two years successively, and in the second defeated him in a bloody engagement. By this victory he became peaceable possessor of the Empire, put new Governours in most of the Provinces, and used great application in reforming the disorders and abuses of the preceding Government, whereby he gained the esteem and friendship of his people.

About three years after, the *Egyptians* grown weary of the *Persian* Yoke, rebell'd against *Artaxerxes*[b], and chose *Inarus* Prince of the *Lybians* for their King. They invited the *Athenians* to assist them, who at that time had a Fleet of an hundred Sail in the Island *Cyprus*. Upon the news of this revolt *Artaxerxes* levied an Army of three hundred thousand men with a resolution to march against *Egypt*; but his friends having advised him not to hazard his Person, he trusted the care of this expedition to *Achemenides* one of his Brothers, or, as others will have it, his Uncle[c]. Upon his arrival in *Egypt* he was defeated by the *Egyptians*, supported by the *Athenians*, who were come to their assistance. There were an hundred thousand *Persians* computed to be killed in this battle, and they who escaped retired to *Memphis*: thither the conquerors pursued them, and immediately made themselves Masters of two parts of the City. But the *Persians* fortifying themselves in the third, called the white Wall, maintained a siege there of three years, with great bravery; after which time *Artaxerxes* sent two of his Generals, *Megabysus* and *Artabazus* to their assistance, who delivered them, defeated *Inarus*'s Army, and subjected *Egypt* once more to the dominion of the *Persians*.

In the mean time the *Athenians*, who had kept up the rebellion of the *Egyptians*, acted offensively against the *Persians*, and did them very considerable damage on many occasions, which obliged *Artaxerxes* at last to make peace with them upon these conditions[d]: 1. That all the *Greek* Cities of *Asia* should have liberty, and the choice of the several Laws and Government under which they were inclined to live. 2. That no *Persian* Vessel of war should enter the seas from the *Euxine*, as far as the coasts of *Pamphylia*. 3. That no *Persian* Commander should come nearer with his Troops than within three days march of these seas. 4. That the *Athenians* should no more attack any of the lands belonging to the King's dominions.

Artaxerxes

[a] Vide Ctesiam. Diodor. Sicul. l. xi. Justin l. iii. c. 1. [b] Thucid. l. I. Ctesias Persic. [c] Herodot. l. iii. & l. vii. & Diodor. l. xi. [d] Diodor. Sicul. l. xi. Plutarch. in Cimone.

Artaxerxes, after having for five years resisted the prayers and importunities of his Mother, who desired *Inarus* of him, and those *Athenians* that had been taken with him in *Egypt*, that she might sacrifice them to the Manes of her Son *Achemenides*, at last gave them up to her. This inhumanity so exasperated *Megabysus*, who after the victory obtained over them had given them his word not to sacrifice them, that he left the Court, and retired to *Syria*, whereof he was Governour, and there levied an Army, in order to take his revenge. The King sent *Osiris* against him, with an Army of two hundred thousand men: but *Osiris* was beaten, wounded, and taken by *Megabysus*. The next year he sent another Army against him, under the command of *Menostanes*, one of his Generals. But he too was overcome, and put to flight, by *Megabysus*. At length *Artaxerxes* pardoned *Megabysus*; after which he returned to Court. *Artaxerxes* reigned one and forty years, and died in the year of the world 3572. before J. C. 428.

III. ARTAXERXES. *Ezra* gives this name to the *Magus*, called by *Justin*, *Oropastes*; by *Herodotus*, *Smerdis*; by *Æschylus*, *Mardus*; by *Ctesias*, *Sphendadates*. This *Magus*, after the death of *Cambyses*, usurped the Empire of the *Persians*, pretending to be *Smerdis* the Son of *Cyrus*, whom *Cambyses* had put to death. This is the *Artaxerxes* who wrote a letter to his Governours beyond the *Euphrates*, signifying to them, that having received the advice which they had given relating to the *Jews*, he had ordered the records to be consulted, and had found that *Jerusalem* was formerly a powerful City, which had revolted from the Kings of old; that therefore he required them to acquaint the *Jews* with his commands, to desist from their undertaking to rebuild *Jerusalem*, till they should receive further orders: Which was punctually executed. Thus from the year of the World 3483, the *Jews* did not dare to work upon the repairs which they had begun, of the City walls,
Neh. i. till 3550, when *Nehemiah* obtained permission to rebuild them, from *Artaxerxes Longimanus*.

Tit. iii. 12. ARTEMAS, St. *Paul*'s Disciple, was sent by the Apostle into *Crete*, in the room of *Titus*, while he continued with St. *Paul* at *Nicopolis*, where he passed the winter. We know nothing particularly, either of the life or death of *Artemas*: but the employment to which he was appointed by the Apostle is a proof of his great merit.

ARTICLES OF FAITH, *among the Jews*. There are generally reckoned thirteen; they are set down by us under the title *Faith*.

These thirteen Articles were prepared by *Maimonides*, in the close of the eleventh Century of the Christian Æra. They were generally received, and all the *Jews* are obliged to live and die in this belief[a].

ARUBOTH, or *Araboth*. This is thought to be a City or Country belonging to the Tribe of *Judah*: but the true situation of it is not known to us. *Aruboth* may signify desarts or uncultivated plains. 1 King. iv. 10.

ARUIR. *Eusebius* and St. *Jerom* speak of a City so called, at twenty miles distance from *Jerusalem*, Northward.

ARUMAH, otherwise *Rumah*, a City near *Shechem*, *Judg*. ix. 41. where *Abimelech* encamped.

ARUS, a Village near *Samaria*, where *Varus* encamped. *Joseph. Antiq.* xvii. 12. & *De Bello*, l. i. c. 2. St. *Jerom* speaks of *Atharus*, four miles North of *Samaria*.

ARZA, Governour of *Tirzah*, formerly the Capital of the Kingdom belonging to the ten Tribes of *Israel*. In the house of *Arza* it was that *Zimri* killed *Elah* King of *Israel*, in the year of the World 3075. before J. C. 925. before the vulgar Æra 929. Ch. xvi. 9.

ASA, the Son and Successor of *Abijam* King of *Judah*. He began to reign in the year of the world 3049. before J. C. 951. before the vulgar Æra 955. He reigned one and forty years at *Jerusalem*. His Mother's name was *Maachah*, the Daughter of *Abishalom*. *Asa* did that which was right in the sight of the Lord, as *David* his Father had done. He expell'd those out of his territories, who out of a sacrilegious superstition prostituted themselves in honour of their false Gods; and purged *Jerusalem* of all the infamous practices attending the worship of Idols, which were tolerated by the Kings his Predecessors. He deprived his Mother of the sovereign authority, and took from her the marks of Royalty, because she had erected an Idol in a Grove consecrated to *Astarte*. He took this Idol and burnt it in the Valley of *Hinnom*, thro' which the brook *Kidron* run. The Scripture nevertheless reproaches him with not destroying the high places, which the superstition of the people had dedicated to the Lord. *Asa* thought it was necessary to tolerate them, in order to avoid a greater evil, which was Idolatry. He carried the gold and silver vessels into the house of the Lord, which his Father *Abijam* had vowed that he would consecrate to God. Ch. xv. 8. & seq. 2 Chron. xiv. 1, 2.

Asa fortified several Cities in his Dominions, and repaired those which stood in need of reparation, encouraging his people to labour in this work, while the Kingdom was at peace, and the Lord honoured them with Ver. 1, 2, 3, 4, &c.

[a] *Leo* of *Modena*'s Ceremonies of the *Jews*, Part V. c. 13. Basnage Hist. des Juifs, t. 4. l. 6. c. 1.

with his protection. After this he levied an Army of three hundred thousand men in *Judah*, armed with shields and pikes; and two hundred and fourscore thousand men besides in *Benjamin*, who were armed with shields and arrows, all men of courage and great valour. About this time *Zerah*, King of *Ethiopia*, or rather King of *Chush*, that is to say, of that part of *Arabia* which joins to *Egypt*, marched against *Asa* with a million of foot, and three hundred chariots of war, and advanced as far as *Mareshah*. *Asa* met him, and incamped in the plain of *Zephathah*, or rather *Zephalah* near *Mareshah*. *Asa* prayed unto the Lord, and God inspired *Zerah's* Army with a pannick Terror, it began to fly, and *Asa* pursued it as far as *Geran*. There was an infinite number slain, because the Lord fought for his people.

Probably in the fifteenth year of *Asa's* reign. See 2 Chr. xv. 10. And in the year of the world 3064.

They returned therefore to *Jerusalem* loaded with Booty; and the Prophet *Azariah* the Son of *Oded*, filled with the Spirit of the Lord, came to meet them, and said to them, *Hear ye me,* Asa, *and all* Judah *and* Benjamin. *The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; and if ye forsake him, he will forsake you.* Israel *shall be long without the true God, without Priest, without Teachers and without Law.* (He intended probably to speak of the Captivity of the ten Tribes.) *But when they turn unto the Lord, he will be found of them. As for you, arm yourselves with courage; for your works shall not continue unrewarded.*

2 Chr. xv. 1. —

Asa having heard these words, perceived himself to be animated with new courage. He destroyed the Idols of *Judah*, *Benjamin*, and the conquered Cities in mount *Ephraim*. He repaired the Altar of Burnt-offerings, and gathered all *Judah* and *Benjamin* together, and with them many *Israelites* of the Tribes of *Simeon*, *Ephraim*, and *Manasseh*, and upon the third month in the fifteenth year of his reign celebrated a solemn Festival. Of the cattle taken from *Zerah*, they sacrificed seven hundred Oxen and seven thousand Sheep; they renewed the Covenant with the Lord, and ingaged to seek him with all their heart and with all their soul; they swore to the Covenant, the cymbals and trumpets sounding, and declared, that whosoever would not seek the Lord, should be put to death. God gave them peace, and the Kingdom of *Judah*, according to the Chronicles, was quiet till the thirty third year of *Asa*. But it is probable, that we should read the twenty fifth instead of the thirty fifth, since *Baasha*, who made war upon *Asa*, lived no longer than the twenty sixth year of *Asa*. 1 *Kings* xvi. 8.

In the thirty sixth, or rather twenty sixth year of *Asa's* reign [*], *Baasha* King of *Israel* began to fortify *Ramah* upon the frontiers of the two Kingdoms of *Judah* and *Israel*, to hinder the *Israelites* of the ten Tribes from going freely into the Kingdom of *Judah*, and to the Temple of the Lord. Whereupon *Asa* sent to *Benhadad* King of *Damascus* all the gold and silver which he had in his Palace, and all there was in the treasuries of the Temple, to prevail with him by this means to depart from his Alliance with *Baasha*, and make an inroad into his Territories, that so he might be obliged to abandon the design which he had undertaken to accomplish at *Ramah*. *Benhadad* accepted *Asa's* Presents, and invaded *Baasha's* Country, where he took several Cities belonging to the Tribe of *Naphtali*. Wherefore *Baasha* was forced to quit *Ramah*; to defend his Dominions nearer home; and *Asa* having ordered all his people to march to *Ramah*, carried off all the materials prepared by *Baasha* to build and fortify this place, and imployed them in building *Geba* and *Mizpah*.

At this time the Prophet *Hanani* came to *Asa*, and said, *Because thou hast relied on the King of* Syria, *and not on the Lord thy God; therefore is the host of the King of* Syria *escaped out of thy hand. Were not the* Ethiopians *and the* Lubims *a huge host, yet because thou didst rely on the Lord, he delivered them into thine hands. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars. Asa* being offended at these reproaches, put the Prophet in chains, and at the same time gave orders for the executing several persons in *Judah*. Towards the latter part of his life he was incommoded with the gout in his feet, and the humour rising upwards, killed him. The Scripture reproaches him with having recourse rather to Physicians than the Lord. He was buried in the Sepulcher, which he had provided for himself in the City of *David*, and after his death great quantities of perfumes and spices were placed upon the bed, with which his body was burned; then his bones and ashes were collected and put into his Grave. He died in the year of the world 3090, before J. C. 910, and 913 before the vulgar Æra.

2 Chron. xvi. 7.

II. Asa. *Josephus* [c] calls the place where *Judas Maccabæus* was killed *Asa*, but the first book of *Maccabees Azoth*. The Situation of it is not known; for this cannot be the famous City of *Azoth*.

ASAHEL,

[c] Joseph. Antiq. l. xii, c. 19.

[*] *There are great difficulties concerning this Year. The Chronicles say the 36th year of* Asa's *reign. But the beginning of this 36th year is reckoned from the Separation of the two Kingdoms of* Judah *and* Israel; *or rather we should read the 25th or 26th year of* Asa, *instead of the 35th and 36th.*

ASAHEL, Son of *Zeniah*, and Brother to *Joab*, was killed by *Abner* in the battle of *Gibeon*, while he perſiſted obſtinately in the purſuit of this General. To revenge his death, *Joab* his Brother ſome years after treacherouſly killed *Abner*, who was come to wait on *David* at *Hebron*, in order to procure him to be acknowledged by all *Iſrael*.

2 Sam. ii. 18, 19. &c.

2 Sam. iii. 26, 27.

ASAIAH, was ſent by King *Joſiah* to conſult *Huldah* the Propheteſs, concerning the Book of the Law which had been found in the Temple.

In the Year of the World 2956. before J. C. 1044. before the vulg. Æra 1048.

ASAMON, a Mountain of *Galilee* near *Sephoris* [f].

I. **ASAPH**, Father of *Joah*, who was Secretary to King *Hezekiah*.

2 Chron. xxxiv. 20, 31.

II. **Asaph**, the Son of *Barachias*, of the Tribe of *Levi*. He was the Father of *Zaccur*, *Joſeph*, *Nethaniah*, and *Arſarelah*. *Aſaph* was a celebrated Muſician in *David*'s time. In the diſtribution of the *Levites* which this Prince made for the ſervice of ſinging in the Temple, he appointed thoſe of *Kohath*'s Family to be placed in the middle about the Altar of burnt Sacrifices; thoſe of *Merari*'s Family had the left, and thoſe of *Gerſon*'s the right. *Aſaph*, who was of this laſt Family, preſided over that band, whoſe ſtation was appointed to the right; and his Deſcendants kept the ſame place, and had the ſame rank in the Temple. We find ſeveral Pſalms * with *Aſaph's* name in the title, as the xlix, and others from the lxxii to the lxxxii, whether *Aſaph* compoſed them, or *David* addreſs'd them to him to be ſet; or laſtly, which we think moſt probable, whether ſome of *Aſaph's* Deſcendants wrote them, and fixed the name to them of this eminent Maſter of the Temple Muſick: for it appears, that theſe Pſalms do not ſuit *Aſaph's* times, and were written ſome during the Captivity, as the xlix, the lxxiii, lxxviii, lxxix; others in *Jehoſhaphat's* time, as the lxxxi, and lxxxii. The lxxvii we fix to *Aſa's* time. See our Preface concerning the xlix Pſalm.

In the Year of the World 2951. before J. C. 1049 before the vulgar Æra 1053.

2 Kings xviii. 18.

1 Chr. vi. 39.

1 Chron. xxv. 2.

ASARELAH, the fourth Son of *Aſaph* whom we have been ſpeaking of. See 1 *Chr*. xxv. 2.

ASCENSION *of our Lord*, a Feſtival which the Church celebrates forty Days after the Reſurrection of *Jeſus Chriſt*, in memory of what happened, when our Saviour, having converſed with his Apoſtles for forty days after his Reſurrection, and ſufficiently inſtructed them, led them from *Jeruſalem* as far as *Bethany*, and the Mount of *Olives*, at half a league's diſtance from *Jeruſalem*. Then lifting up his hands to bleſs them, he was raiſed up to Heaven in their ſight; and ſet down at the right hand of his Father, there to continue till he ſhall deſcend at the laſt day, to judge the quick and the dead, and render to every man according to his works. It is believed by ſome [g], that our Saviour did eat with his Diſciples in a cave of Mount *Olivet*, before he ſeparated from them. Several of the Ancients aſſure us [h], that when He aſcended up to Heaven, he left impreſſions of his feet upon the ground, which have remained there ever ſince, tho' the faithful every day are carrying away ſome of the Earth of this place, and preſerve it with great devotion.

Luke xxiv. 50. and Acts i. 4. &c.

Some have added to this Miracle and tell us [i], that the Empreſs *Helena* having built the magnificent Church of the Aſcenſion, in the midſt whereof the impreſſions of our Saviour's feet are to be ſeen, this place, tho' it was often attempted, never could be paved; whatever was put there to adorn it, immediately removing from it; ſo that they were forced to leave it as it was, and in the condition wherein we ſee it at this day. It is affirmed likewiſe [k], that no one could ever cloſe the roof, which anſwered to this place, and that all that ſpace thro' which Chriſt aſcended up to Heaven was left open. S. *Auſtin* [l] believed, that *Jeſus Chriſt* ſanctified the hour of noon-day by aſcending up to Heaven; and the Apoſtolical Conſtitutions appoint the Feſtival of the Aſcenſion to be obſerved on *Thurſday* [m]. This ſolemnity is ſo ancient in the Church, that the beginning of it is not known; which is ſome reaſon to believe, that it came traditionally from the Apoſtles.

ASCOPERA. The *Latin* Tranſlator of the Text of *Judith* has made uſe of this term in his Verſion. It ſignifies properly a Bottle, or a leathern Bag pitched in order to contain liquors.

Judith x. 5. Græc. Ἀσκοπυτίνην.

ASENETH, the Daughter of *Potiphar*, and Wife of the Patriarch *Joſeph*. She was the Mother of *Ephraim* and *Manaſſeh*. It is a queſtion whether *Aſeneth* be the Daughter of the ſame *Potiphar*, who bought *Joſeph*, and afterwards being impoſed upon by his Wife's ſlanders, threw him into a dungeon. The *Hebrews*, who are cited in *Origen*, relate [n], that *Aſeneth* diſcovered to her Father *Potiphar* what paſſed between *Joſeph* and her Mother, and convinced him, that there was no ground

[f] Joſeph. l. ii. de Bello, c. 23. [g] Euſeb. l. iii. c. 41, 43. vit. Conſtant. pag. 503, 504, 505. Vide & Chryſoſt. in Acta homil. 1. p. 8. [h] Sulpit. Sever. l. ii. c. 48. hiſt. Paulin. Ep. 11. Optat. l. vi. Aug. in Joan. homil. 47. [i] Euſeb. vit. Conſtant. l. iii. c. 43. [k] Hieronym. ſeu quis alius in locis Act. Beda locis SS. c. 7. [l] Auguſtin. apud Proſper. Sentent. 209. p. 441. [m] Conſtit. l. v. c. 19. [n] Origen. in Caten. MSS. in nov. Edit. Hexapl.

* *The ſeveral Pſalms here referr'd to are numbered according to their order in the* Latin *Vulgate. The reaſon of this difference between the Vulgate and the* Hebrew *Text has been before intimated.*

ground for the suspicions which he had conceived against his Servant. S. *Jerom*[o], Abbot *Rupert*, *Tostatus*, and some others are persuaded likewise, that *Aseneth* is the Daughter of *Potiphar*, *Joseph's* first Master.

But the generality of the Fathers and Expositors are of a contrary opinion; for, first, the name of *Potiphar*, *Joseph's* Father-in-law, is written with some little difference from his who bought him, when he was first brought into *Egypt*; secondly, Scripture not having said that this is the same *Potiphar*, there is reason to believe it may be another. This circumstance was too remarkable not to be insisted on. Thirdly, St. *Austin*[p] observes, that the dignity of Priest of *Heliopolis*, ascribed by Scripture to *Potiphar*, *Joseph's* Father-in-law, does not seem consistent with the quality of Master Cook, or Captain of *Pharaoh's* guards, which is given in Scripture to *Potiphar* *Joseph's* Master. Fourthly, and lastly, the City of *Heliopolis*, in *Hebrew* called *On*, is too remote from that of *Tanis*, where the King of *Egypt* kept his Court, to think that the same *Potiphar* who attended that Court in this employment, could reside at *On*, which was above fifteen leagues from it. These reasons have determined the generality of Commentators to believe, that *Aseneth* the Wife of *Joseph* was not Daughter to that *Potiphar* whom *Joseph*, upon his coming into *Egypt*, was sold to. These arguments are not without reply, as will appear in the Article of POTIPHAR.

פוטי פרע
פטי פר

If any one has a curiosity for fables, he may read a long recital in the Rabbins, of the manner how *Aseneth* became *Joseph's* Wife. *Vincent* of *Beauvais* gives the following account of her marriage. *Joseph* visiting *Egypt* in the first of the seven years of barrenness[q], came into the neighbourhood of *Heliopolis*, where *Potiphar*, *Pharaoh's* Counsellor, dwelt, who had a Daughter, named *Aseneth*, of very uncommon beauty. She lived in a Tower joining to her Father's House, in which Tower there were ten chambers, or apartments; in the first *Aseneth* kept her Gods, to whom she sacrificed every day; the second contained her ornaments, rich clothes and jewels; the third was filled with all the valuable things of the earth; the seven other apartments were inhabited by Virgins, who were in the service of *Aseneth*, all of an extraordinary beauty, and had never spoken to any man.

There were three windows in *Aseneth's* chamber, one to the East, another to the South, and another to the North. In it was a golden bed, with purple curtains embroidered with gold; and about the Tower there was a Court encompassed with very high walls of free stone, wherein were four iron gates guarded by eighteen young men well armed. On the right hand there was a fountain and a bason to receive the water wherewith the trees in the garden were all watered.

Aseneth was tall like *Sarah*, graceful like *Rebekah*, and beautiful like *Rachel*. *Joseph* coming into this part of the Country, sent word to *Potiphar* that he would lodge at his house; *Potiphar* was overjoyed at it, and told his Daughter that *Joseph* the mighty man of God was to lodge in his house, and that it was his design to marry her to him. She replied, that she would have nothing to do with a Slave; and for a Husband she would have none but a King's Son. At the same time intelligence was brought of *Joseph's* arrival. *Aseneth* went up immediately to her apartment, and seeing *Joseph* come sitting in *Pharaoh's* Chariot, which was all of gold, drawn by four horses whiter than snow; *Joseph* himself dressed in a purple mantle wrought with gold, with a Crown of gold upon his head, adorned with twelve precious stones, holding a branch of olive and a gold scepter in his hand; immediately, I say, upon her perceiving him, she was discomposed at the sight of so much beauty, and said, *This is the Sun coming in his Chariot to us; I did not know that* Joseph *was the Son of God; for what Woman could ingender such a beauty?*

Joseph being conducted into the house, his hands were washed, and he desired to know who that woman was, whom he had observed through the window there? for he was apprehensive lest she should do as many other women had done, who had sent him presents, and made court to him. *Potiphar* told him she was his Daughter, that she had never spoke to any man, nor could endure any; that if he desired it, she should come and pay her respects to him. *Joseph* answered, *If she is a Virgin, let her come, and I will love her as my own Sister*. The young Lady's Mother went up and brought her; and *Potiphar* said to her, *Salute your Brother, who has the same aversion to all Women as you have to all Men; embrace him*. *Joseph* hereupon stretched out his hand, and put it upon her bosom, telling her that he would not suffer any one who worshiped Idols to touch him.

Aseneth was so moved at this, that she shed tears: *Joseph* blessed her; she renounced her Idols, and fell sick with grief. *Joseph* being upon the point of departing, *Potipherah* was desirous to detain him; but he refused to stay, and promised

[o] Hieronym. Qu. Hebr. Vide & Auth. Testamenti XII Patriarch.
[q] Vincentii Belvacens. speculi t. 4. l. 1. c. 118.
[p] August. quæst. 136. in Genes.

promised to return in eight days. During all this time *Aseneth* continued dressed in black, threw her Idols out of the windows, and took no nourishment. On the eighth day, upon the first dawn of light, an Angel from Heaven came to comfort her, required her to eat, to put on her richest clothes, and told her that her name was written in the book of life; that she should no longer be called *Aseneth*, but *Great Refuge*. At the same time she served him with bread and wine; and he asking for a honey comb; she told him she was very sorry she had none. *Go*, says he to her, *into your buttery, and you will find some:* which accordingly she did; the Angel took and eat a little piece of it, and gave *Aseneth* the rest. The Bees came and made honey in this Virgin's hand, then at the Angel's command fled to Heaven.

Aseneth desired the Angel to give his blessing likewise to seven Virgins, who had lived with her from her infancy, and had been brought up in the same apartment. The Angel blessed them all, and disappeared. In a moment after she was told that *Joseph* was returned: she went therefore in haste to meet him, and related to him how the Angel had declared to her, that she should be his Wife. The next day *Joseph* desired *Pharaoh*'s permission to marry her, which was granted him.

I omit several circumstances of less importance, here is enough to enable us to judge of the merit of the piece, and inspire us with all the contempt of it which it deserves.

The Eastern people have likewise composed mystical books, containing the amours of *Joseph* and *Zoleikah*, Daughter to *Pharaoh* King of *Egypt*, and Wife to *Potiphar*, *Joseph*'s Master. They explain these stories much after the same manner as we do the *Canticles* of *Solomon*, that is to say, in a moral and exalted sense, of the love of the soul towards God. See hereafter JOSEPH.

ASHAN, a City in the Tribe of *Judah*, *Josh.* xv. 42. *Eusebius* says that in his time *Beth-Ashan* was to be seen at sixteen miles distance from *Jerusalem*, towards the West. It is perhaps the same which afterwards was yielded to the Tribe of *Simeon*, *Josh.* xix. 7.

ASHBEL, the second Son of *Benjamin*, 1 *Chron.* viii. 1. *Numb.* xxvi. 38.

ASHDOD. See AZOTH.

אשדות ASHDOTH. This word signifies plains, places that were fruitful and well watered. There is a City of this name in the Tribe of *Reuben*, which is called *Ashdoth-pisgah*; because it was seated in the plains at the foot of Mount *Pisgah*.

I. ASHER, the Son of *Jacob* and *Zilpah*, his Wife *Leah*'s Servant. We know nothing particularly of his life or death; Gen. xxx. 13.
for we make no account of what is said in the Testament of the twelve Patriarchs, where we find a long discourse concerning *Asher*, and a prediction of the captivity of his Tribe, its deliverance by *Jesus Christ*, and of the burial of this Patriarch at *Hebron*. *Asher* had four Sons and one Daughter. The inheritance belonging to his Children lay in a very fruitful Country, with *Phœnicia* to the West of it, Ch. xlix. 20. Deut. xxxiii. 24.
Mount *Libanus* to the North, Mount *Carmel* and the Tribe of *Issachar* to the South, and the Tribes of *Zebulun* and *Naphtali* to the East. The Tribe of *Asher* never possessed the whole extent of ground which was assigned to it; its allotment was to reach to *Libanus*, part of *Syria*, and *Phœnicia*, but either its weakness, its negligence, or its Sins, or all these reasons put together, were the cause that it could never get possession of its whole portion.

II. ASHER, a City situated between *Scythopolis* and *Shechem*, and consequently very remote from the Tribe of *Asher*.

III. ASHER. *Eusebius* says there was a large Town of this name between *Azoth* and *Askelon*.

ASHES. *To repent in Sackcloth and Ashes*; to afflict ourselves for our sins, or for some misfortune, and to sit upon some coarse Stuff, or in Ashes, are all Expressions very common in Scripture. *I am but Dust and Ashes*, said *Abraham* to the Lord. Gen. xviii. 27.
God threatens his people with showering down Dust and Ashes upon their lands, instead of Rain, so to make them barren, instead of blessing them with fertility; to dry them up more and more, instead of moistening them. Deut. xxviii. 24.
Tamar, after the injury received from her Brother *Amnon*, covered her head with Ashes. 2 Sam. xiii. 19.
The Psalmist in great sorrow says, that he had eaten Ashes as it were bread; this is an Hyperbole. Ps. cii. 9.
He sat on Ashes, he threw Ashes on his head; his food, his bread was spoiled with the Ashes wherewith he was covered. *Jeremiah*, in his *Lamentations*, introduces *Jerusalem* saying that the Lord had fed her with Ashes. Lam. iii. 16.
And *Job* declares, that Man who is but Dust and Ashes, shall turn again to Dust. Job xxxiv. 15.

There was a sort of lye and lustral water, made with the Ashes of an Heifer, sacrificed upon the great day of expiation, the Ashes whereof were distributed to the people; and this water was used in purifications, as often as any one touched a dead body, or was present at funerals. Numb. xix. 17.

The ancient *Persians* had a sort of punishment which consisted in executing certain great Criminals in Ashes. Thus the wicked *Menelaus* was dispatched, who was the cause of all the troubles with

2 Macc. xiii. 5, 6. with which *Judæa* had been diſquieted [r]. He was thrown headlong from a Tower fifty cubits high, which was fill'd with Aſhes to a particular height. The motion which the Criminal uſed to diſengage himſelf from this place, plunged him ſtill deeper into it; and this agitation was farther encreaſed by a wheel, which ſtirr'd the Aſhes continually about him, till at laſt he was ſtifled. See the article *Puniſhments*.

ASHIMAH, a famous Deity which the men of *Hamath*, who were carried to *Samaria*, invented and adored. 2 Kings xvii. 30. Some of the Rabbins ſay, that *Aſhimah* had the ſhape of an Ape [s], others that it was repreſented like a Lamb, a Goat, or a Satyr; all, differing in their opinions, and nothing at all certain in any one of them [t]: They who made an Ape of this Divinity ſeem to have had ſome regard to the ſound of the word *Sima*, which has ſome relation to the *Greek*, *Simia* [*], but the *Hebrews* have another word to ſignify an Ape. Moreover both the Ape [u] and Goat [x] were Deities worſhipped in *Egypt* and other places in the Eaſt.

Some of the Rabbins [y] have imagined, that the famous *Mordecai*, *Eſther's* Foſter-father was Author of the *Samaritan* Pentateuch, and that he gave it to the *Perſians* of *Ahaſuerus's* Kingdom; that the *Perſians* having received this work into their Library, blotted out the name of God *Elohim*, which was to be read in the beginning of *Geneſis*, and in the room of it ſubſtituted the name of *Aſhimah* their falſe Deity, the worſhip whereof was introduced into *Samaria* by thoſe who were ſent by the Kings of *Aſſyria*. This accuſation is certainly falſe: we have authentick copies of the *Samaritan* Pentateuch, both manuſcript and printed in our hands, where the name of *Elohim* is to be read in the ſame manner as in the *Hebrew* copies of the *Jews*.

A certain Critick [z] prepoſſeſs'd with an opinion, that the ancient *Perſians* worſhipped fire, and imagining *Aſhimah* to ſignify this Element, which the *Samaritans* likewiſe adored in their Country, inſtead of *Aſhimah* [a] choſe to read *Aſhita*, which he explains of the Fire of Heaven, or *Eſchiomah* the daily Fire. But if they will diſcover the word Fire in *Aſhimah*, it is more natural to ſay, *Eſch-ſchamaï*, the Fire of Heaven.

Theſe people came from *Hamath* or *Emeſa*, a City of *Syria* upon the *Orontes*, where we read, that the Sun was adored under the name of *Elah-Gabalah*; whence the Emperor *Heliogabalus* took his. This God *Elagabal* was repreſented below by a large round Stone, which riſing inſenſibly in a point, terminated in a conick or pyramidal Figure [b]. The worſhip of this falſe God became celebrated at *Rome* from the time of *Heliogabalus's* reign, who cauſed a magnificent Temple to be erected for him. Round about this Temple were ſeveral Altars, upon which hecatombs of bulls, and great quantities of ſheep were ſacrificed every morning; abundance of excellent wine and ſpices was poured out upon the Altars. Quires of muſicians and people who played upon inſtruments were placed round the Altar; *Phœnician* women danced in a circle playing upon cymbals and dulcimers, before the Senate and *Roman* Knights. Such was the worſhip which *Heliogabalus* appointed to be paid his God which he had brought from *Emeſa*.

To come now to the name of *Aſhimah*, it may be very well underſtood of Fire from Heaven or the Sun, as we have before ſaid, or it may be derived from the *Perſian Aſuman*. This is the name of an Angel or Genius [c], who according to the Superſtition of the ancient *Magi* of *Perſia*, preſides over every thing which happens on the 27th day of every Solar Month in the *Perſian* year, which therefore for this reaſon is called by the name of this Genius. The *Magi* believe *Aſuman* to be the Angel of Death, which ſeparates the ſouls of men from their bodies. The *Perſians* call likewiſe Heaven *Aſuman* and *Suman*, which comes pretty near the *Hebrew*, *Schamaim*.

ASHKENAZ, the eldeſt Son of *Gomer*. It is our conjecture, that he is the Father of the *Aſcantes*, people who dwelt about *Tanaïs*, and the *Palus Mæotis* [d]. Gen. x. 3.

ASHNAH, a City in the Tribe of *Judah*. *Joſh.* xv. 33.

ASHPENAZ, Intendant or Governour of King *Nebuchadnezzar's* Eunuchs. He it was who changed the name of *Daniel* into that of *Belteſhazzar*, that of *Hananiah* into *Shadrach*, and that of *Azariah* into *Abednego*. *Daniel* having formed a i. 6. reſolution to eat nothing dreſſed after the Gentile Manner, intreated *Aſhpenaz* to permit him and his companions to be ſerved with pulſe only, and ſuch proviſion as was allowed by the law of *Moſes*. But *Aſhpenaz* did not dare to ſuffer it, leſt the King ſhould perceive it by the meager air of their Countenances. Notwithſtanding *Melzar*, whom *Aſhpenaz* had appointed to

[r] See Valerius Maximus, l. ix. c. 2. [s] Rabbi Salomon. & Kimchi. [t] See Selden de Diis Syr. Syntagm. 2. c. 9. & additiones Andr. Beyer. Ibidem. [u] Juvenal. Satyr. 10. Effigies ſacri nitet aurea cercopithæci. [x] Vide Levit. xvii. 7. Diodur. Sicul. l. i. [y] Abarbanel. Vide Scalig. de emendat. tempor. l. vii. c. 663. [z] Baſnage antiquitez Judaiq. t. 1. p. 190. [a] Aſhimar אשימא Aſchita אשיתא Aſchioma אשיומא Eſch-Schamai אש שמי [b] Herodian. [c] Bibl. Orient. p. 141. col. 2. Aſuman. [d] Plin. l. vi. c. 1.

[*] *Whether* Simia *be* Greek *or* Latin *is not ſo certain; The* Greeks, *we are ſure, as well as* Hebrews, *had another word for Ape.*

to be their Governour, privately gave them leave; and by the permission of God, this diet was so far from impairing their good complexions, that it rather encreased the strength and fulness of their persons.

ASHUATH, the third Son of *Jephlet*, and Grandson of *Heber*. 1 *Chr*. vii. 33.

ASHUR, the Son of *Shem*, who gave his name to *Assyria*. It is believed that originally he dwelt in the land of *Shinar*, and about *Babylonia*; but that he was compell'd by the Usurper *Nimrod* to go from thence, and settle higher towards the Springs of *Tigris*, in the Province of *Assyria*, so called from him, where he built the famous City of *Nineveh*, and those of *Rehoboth*, *Calah* and *Resen*. This is the sense which is generally put upon these
Gen. x. 11, 12. words of *Moses*. *Out of that land (Shinar) went forth Ashur and builded Nineveh, and the City of Rehoboth, and Calah, and Resen between Nineveh and Calah.*

But others explain the Text of *Moses* in a different manner[e]. They understand it of *Nimrod*, who left his own Country, and attacked *Assyria*, which he made himself master of, and built there *Nineveh*, *Rehoboth*, *Calah*, and *Resen*; where he established the Seat of his Empire, and became the most powerful and probably the first Monarch of the East. The Prophet *Micah* calls *Assyria* the land of *Nim-*
Micah v. 6. *rod*; *And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof.*

Suidas[f], *John Malala*[g], and *Cedrenus*[h] relate, that *Thuras* reigned at *Nineveh* after *Ninus*. He was at war with *Caucasus*, of the race of *Japhet*, conquered and killed him. After the death of *Thuras*, the *Assyrians* called the planet *Mars* by his name, and adored him under that of *Baal*, which in their language signifies the God of War. *Daniel* speaks of this God *Baal*, who was worshipped at *Babylon*. So much we learn from *Suidas*. It is generally believed, that *Thuras* and *Ashur* were the same person, and that the *Baal* of the *Assyrians* and *Babylonians* was their first King, and the Founder of their Monarchy. But instead of making *Thuras* the Son and Successor of *Ninus*, it should on the contrary be said, that *Ninus* was the Son and Successor of *Thuras* or *Ashur*, otherwise called *Baal*, or *Belus*. For Historians[i] all agree, in making *Ninus* the Son of *Belus*. But there are some who confound *Ninus* with *Ashur*. Others make him the Son of *Nimrod*: and in a matter of such antiquity we can hope to receive very little light from profane Authors. But there should be care taken to distinguish between the old *Belus*, who is probably the same with *Evechoüs* King of *Chaldæa*, and *Belus* the *Assyrian*, the Father of *Ninus*. *Evechoüs* reigned at *Babylon* four hundred and forty years before *Belus* the *Assyrian*.

The Empire of the *Assyrians* is thought to have been the most ancient in the East. The Foundation of it is ascribed to *Ashur*, or *Nimrod*, or *Belus*, or *Ninus*. The original of it is not very clear. *Herodotus*[k], who is generally followed in this matter, says, that *Ninus* the Son of *Belus* founded the *Assyrian* Empire, which subsisted five hundred and twenty years in upper *Asia*. *Usher* fixes the beginning of this Empire to the year of the world 2737, of the *Julian* Period 3447, before J. C. 1263, before the vulgar Æra 1267. *Ninus* was succeeded by his Wife *Semiramis*, who reigned two and forty years. After her *Ninus* her Son reigned nine and thirty years. He is said to have had a series of six and thirty Kings for his Successors[l], whose names are set down, together with the dates and duration of their reign, to *Sardanapalus*. But as these historians are very much to be suspected, and they give us no particular information of any thing, we think it needless to produce them in this place.

The Scripture speaks of the Founda-
tion of the *Assyrian* Empire by *Nimrod*, Gen. x. 8,
long before *Ninus*; that is to say, about 9, 10, 11.
the time when the tower of *Babel* was built, in the year of the world 1757, before J. C. 2243, before the vulgar Æra 2247, and before the taking of *Babylon* by *Alexander* the Great, nineteen hundred and three years. From this time the *Babylonians* began to make their observations of the Heavens, and they who were sent by *Callisthenes* to *Aristotle*, had a retrospect of nineteen hundred and three years. Who *Nimrod's* Successors were we cannot tell; only we
read, that in *Abraham's* time, and about Gen. xiv.
the year of the world 2092 *Chedorlaomar* King of *Elam* having entred into a confederacy with *Amraphel* King of *Shinar*, *Arioch* King of *Ellasar*, and *Tidal* King of the Nations, came and attacked the Kings of *Sodom* and *Gomorrah*, and the neighbouring Cities, which had rebell'd against
him. And long after, under the Judges, Judg. iii. 8.
about the year of the World 2591, the Lord delivered the *Israelites* into the hands of *Chushan-rishathaim*, King of *Mesopotamia*, who oppressed them for eight years. *Julius Africanus* says that *Evechoüs* reigned in *Chaldæa* two hundred twenty four years before the *Arabians*; that is to say, in the year of the World 2242, in the time of *Isaac*. The *Arabians* conquered the *Chaldæan* Empire in 2466, and kept it for about two hundred and sixteen years, to the year of the World 2682. *Belus* the *Assyrian*

[e] See Bochart. Phaleg. l. iv. c. 12. [f] Suidas in Thuras. [g] Joan. Malala p. 20. [h] Cedren. p. 15.
[i] Herodot. l. i. c. 95. [k] Ibid. [l] See Julius Africanus, & Eusebius.

Assyrian succeeded the *Arabians* fifty five years before the foundation of the *Assyrian* Empire by *Ninus*.

Dionysius Halicarnassæus observes very well[m], that the *Assyrian* Empire was in the beginning of very small extent; and what we have said shews this sufficiently, since we see Kings of *Shinar*, *Elam*, *Chaldea*, and *Ellasar*, at the time when the *Assyrian* Empire founded by *Nimrod* must have subsisted, and before *Ninus* the Son of *Belus* founded, or rather aggrandized the only Empire of *Assyria* which was known by profane Authors; for they had no notice of that which was established by *Nimrod*.

In the reigns of *David* and *Solomon* the *Assyrian* Monarchs possessed nothing on this side the *Euphrates*. *David* subdued all *Syria*, without their concerning themselves at all about it. When he attacked the *Ammonites* they sent for succour to the
2 Sam. x. 16. Country on the other side of the *Euphrates*; but *David* defeated the Troops sent to their assistance, and obliged even the people on the other side of this river
Ver. 16, 19. to pay tribute to him. The first King of *Assyria* mentioned in the Scripture, is he who reigned at *Nineveh*, when *Jonah* went thither to preach repentance, about the year of the World 3180. This Prophet does not inform us what the name was of that Prince who then reigned at *Nineveh*, but he describes this City to be prodigiously large. The Books of *Kings*
2 Kings xv. 19. 1 Chron. v. 26. and *Chronicles* relate, that *Pul* King of *Assyria* invaded the Territories of *Israel*, under the reign of *Menahem*. It is the conjecture of some, that *Pul* was the Father of *Sardanapalus*. This last began to reign, according to *Usher*, in the year of the *Julian Period* 3947. of the World 3237. which was the fifth year of *Menahem*; and *Pul*'s invasion of his Country happened in the beginning of *Menahem*'s reign.

The measure of *Nineveh*'s sins being compleated, God raised up enemies against *Sardanapalus*, who obliged him to kill himself. *Arbaces* Governour of *Media*, with disdain observing the effeminacy of *Sardanapalus*'s life, which he passed in the most retired parts of his Court, confederated with *Belesus* Governour of *Babylon*, and resolved to shake off the *Assyrian* yoke, and set the *Medes* and *Chaldeans* at liberty. After several combats *Sardanapalus* was constrained to shut himself up in *Nineveh*; and in the third year of the siege, the *Tigris* having overthrown the City walls for twenty furlongs in length, *Sardanapalus* burnt himself in his Palace, with his Wealth, his Eunuchs, and his Concubines. Thus the City being taken, *Belesus* and *Arbaces* assumed the Title of King, set the *Medes* and *Chaldæans* at liberty, and dismembered the ancient Empire of the *Assyrians*, which had endured from the time of *Nimrod*, about two thousand five hundred years; and from *Ninus* the Son of *Belus*, about five hundred and twenty years[n]. This ancient Empire of *Assyria* maintained itself still with some splendor at *Nineveh*, under young *Ninus* and his Successors. We believe this *Ninus* to be the same with *Tiglath-pileser*, mentioned in the Book of *Kings*. This Prince came to the assistance of *Ahaz* King of *Judah*, and overcame the Kings of *Israel* and *Damascus*. *Salmaneser* succeeded *Tiglath-pileser*, in the year of the *Julian* Period 3986. of the World 3236. before J. C. 764. *Sennacherib* the Successor of *Salmaneser*, is celebrated in sacred and profane writings. He was killed by two of his Sons[o], and succeeded by another of them called *Eser-haddon*; who after he had reigned some time at *Nineveh*, made himself Master of *Babylon*, and re-united the Empires of *Chaldæa* and *Assyria*. He left the Empire to *Saosduchinus*, who reigned twenty years. This is he who is supposed to be named *Nebuchodonosor* in *Judith*. *Saosduchinus* was succeeded by *Saracus* or *Chynaladanus*, who reigned two and twenty years.

(Margin: In the Year of the World 3257. before J. C. 743. before the Vulg. Æra 747. — 2 Kings xv. 29. xvi. 7, 10. 1 Chron. v. 6. 2 Chron. xxviii. 20. — In the Year of the World 3294. before J. C. 706. before the vulg. Æra 709. — In the year of the World 3323. *Vide Usher ad hunc annum.*)

Nabopolassar, otherwise *Nebuchadnezzar*, Governour of *Babylon*, and *Astyages*, otherwise *Ahasuerus*, Son to the King of *Media*, laying siege to *Nineveh*, took the City, and divided the Monarchy of the *Assyrians* between them. *Nabopolassar* had *Nineveh* and *Babylon* for his share; and *Astyages* continued Master of *Media* and the neighbouring Provinces. *Nabopolassar* was Father of the Great *Nebuchadnezzar*, who took *Jerusalem*. *Evilmerodach* succeeded him, and *Belshasar* succeeded *Evilmerodach*; after *Belshasar* *Darius* the *Mede* took possession of the Empire. Hitherto we have the authority of Scripture, which clearly points out *Nebuchadnezzar*, *Evilmerodach*, *Belshasar*, and *Darius* the *Mede*.

(Margin: In the Year of the World 3335. before J. C. 665. before the vulgar Æra 669. — In the Year of the World 3356. before J. C. J. C. 644. before the vulg. Æra 647. — In the Year of the World 3356. before J. C. 644. before the vulg. Æra 647.)

But profane Authors relate the series of *Evilmerodach*'s Successors in a different manner. *Megasthenes* says[p] that *Evilmerodach* was put to death by *Neriglissor* his Brother-in-law, who reigned four years. He was succeeded by *Labassoarascbus*, who was killed by some persons that had formed a Conspiracy against him, and agreed to give the Crown to one of their own number, whose name was *Nabonidas*, or *Nabannidoch*, or *Labinith*. From this last, *Cyrus* conquered *Babylon*. *Berosus*[q] says the same almost as *Megasthenes*. According to his account, *Nerigliffor* reigned four

(Margin: In the Year of the World 3443. before J. C. 577. before the vulg. Æra 580. — In the Year of the World 3444. according to *Usher*, before J. C. 556. before the vulg. Æra 560.)

[m] Dionys. Halicarn. l. i. antiq. Rom. [n] Herodot. l. i. c. 95. [o] Berof. apud Joseph. Antiq. l. x. c. 1.
[p] Megasthen. apud Euseb. Præpar. l. ix. c. 41. [q] Berof. apud Joseph. l. i. contra Appion.

four years, *Laborosardoch* nine months, *Nabonidas* seventeen years. After which *Cyrus* made himself Master of the *Chaldean* Empire, and reunited the Empires of *Assyria*, *Chaldea*, and *Persia*.

ASIA, one of the largest parts of the World [*]. The ancient *Hebrews* were strangers to the division of the Earth into three or four parts; and we never find the name of *Asia* in any books written in *Hebrew*. They seem to think, that the Continent consisted only of *Asia Major* and *Africa*. The rest of the world, and even *Asia Minor*, were comprized under the
Gen. x. 5. name of the *Isles of the Gentiles*. We are unacquainted with the true etymology of the word *Asia*. We find it in no part of Scripture, excepting in the Books of *Maccabees*, and in some places of the New Testament. *Asia* is looked upon as that part of the world which of all others has been most particularly favoured. There the first Man was created, there the Patriarchs lived, the Law was given, and the greatest and most celebrated Monarchies were formed; from thence the first founders of Cities and Nations in other quarters of the world brought their Colonies. Lastly, in *Asia Jesus Christ* appeared; there it was that he wrought the Salvation of Mankind, that he died and rose again; and from thence it is that the light of the Gospel was diffused over all the world. Laws, Arts, Sciences and Religions, almost all had their original in *Asia*.

ASIARCHÆ, *Asiæ Principes*, as they are called in the *Latin* Version of the *Acts of the Apostles* [r]. They were so many Heathen High Priests of *Asia*, chosen in the way of distinction, to procure the celebration of publick and solemn Games at their own expence [s]. Those of *Ephesus*, out of friendship to St. *Paul*, and the particular consideration which they had for him, restrained him from appearing, as he intended, in the Theater, during the sedition raised there by *Demetrius* the Goldsmith.

ASIEL, the Father of *Seraiah*, 1 *Chr.* iv. 35.

To ASK, *Interrogare*, in the style of the New Testament. The *Greek Erotao*, to ask, is often synonymous to *to pray*, or *to desire* any thing, *Rogo* or *Peto*; for example, [t] *They besought him, saying, Grant her what she desires*; that is to say, they begg'd of him to grant her request. And in St. *Mark* vii. 26. *The Woman of Canaan besought him that he would cast forth the Devil out of her Daughter*. The Author of the Vulgate has often translated the *Greek Erotao*, by *to Beseech* [v], because the sequel of the discourse determined him to this sense; but it is certain, that the true signification of it is *to ask*, and to this the Translator has kept in some places; for example, *Luke* xxii. 68. *And if I also ask you, you will not answer me, let her go.* And in St. *John* xvi. 30. *Now are we sure that thou knowest all things, and needest not that any man should ask thee.*

ASKELON, a City in the land of the *Philistines*, situated between *Azoth* and *Gaza*, upon the coast of the *Mediterranean*. It was five hundred and twenty furlongs distant from *Jerusalem* [x]. The Tribe of *Judah*, after the death of *Joshua*, took the City of *Askelon*, which was one of the Judges i. 18.
five Governments belonging to the *Philistines*. The Ancients speak with great approbation of the Shalot, which takes its name from *Askelon* [y]. There is some mention also of the Wine of *Askelon*, and the Cypress Tree, a shrub that was very much esteemed, and was very common in that place. *Origen* [z] takes notice of Wells that were to be seen at *Askelon*, which were said to have been dug by *Abraham* and *Isaac*. *Askelon* is often mentioned in the sacred Writings. This place subsists still at this day, but is very inconsiderable. There was a pond near *Askelon* filled with fish, consecrated to the Goddess *Derceto*, which the people of the Country never ventured to eat of, no more than of the Pigeons which were consecrated to the same Deity [a].

ASMODEUS, a certain Evil Spirit that beset *Sarah* the Daughter of *Raguel*, and killed her seven first Husbands, which she had before *Tobias*. This Evil Spirit Tob. vi.
was afterwards expell'd with the help of 14. iii. 8.
smoke arising from the gall of a fish, and bound by the Angel *Raphael*, in the Desarts of Upper *Egypt*. Several very cu- Ch. viii. 2.
rious questions are proposed concerning 3.
this Evil Spirit *Asmodeus*. Some think the name to be derived from the *Hebrew Esh-madai*, the fire of *Media*, because he אש־מדי
inspired the people of this Country with the flames of impure love, which he looked upon himself to have under his direction. Others, with much more probability, derive it from the *Hebrew Schamad*, השמדי
to exterminate; so that nothing more is meant

[r] Acts xix. 31. Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν. Quidam de Asiæ Principibus. [s] Vide Grot. & Hammond. ad Sect. xix. [t] Matt. xv. 23. ἠρώτων αὐτὸν λέγοντες. [v] Vide Matt. xv. 23. xvi 13. Marc. iv. 10. Luc. iv. 38. v. 3. vii. 3, 36. & passim. [x] Joseph. de Bell. l. iii. c. 1. [y] Athen. l. ii. c. 27. Plin. l. xix. c. 6. Strabo, l. xvi. alii. [z] Liber 3. contra Celsum. Vide & Euseb. Onomast. ad vocem [illegible]. [a] Diodor. l. i. Bibl. Vide & Lucian. de Dea Syria, & Philon. apud Euseb. Præpar. Evang. l. viii. &c.

[*] *The word* Asia, *when put alone, unless otherwise determined by the* Context, *signifieth one of the four quarters of the world. That part of it which lies between Mount* Taurus *on the East, and the* Hellespont *on the West, is called the lesser* Asia; *and that part of the lesser* Asia *which fell to the* Romans *by* Attalus's *Will, was the proper* Asia. *See* Prideaux's Connection, &c. Part II. p. 236.

meant by *Asmodeus*, than the destroying or exterminating Angel.

The Rabbins say that *Asmodeus* was born in an incestuous manner of *Tubalcain* and *Noema* his Sister; and that this Evil Spirit having fallen in love with *Sarah* the Daughter of *Raguel*, killed all those who attempted to come near her, and by the brutality of their passion delivered themselves in some sort into his power; for which reason the Angel speaks to this
Tobit vi. 17. purpose to *Tobias*: *They who marry forget God, and think only of satisfying their brutal passion, like horses and mules that have no understanding; upon these this Evil Spirit exercises his power. But for you, says he, when you shall come to her, rise up both of you, and pray to God which is merciful*, &c.[*]

But how, say some, could the smoke made by the gall of a Fish drive away *Asmodeus*; and how could the Angel *Raphael* chain him in the utmost parts of *Egypt?* They who allow Angels and Evil Spirits to have subtle bodies, and think them capable of sensual pleasures, of smelling and hearing, that they love concerts of musick, and sweet odours, resolve these difficulties without hesitation. They will tell us that the strong scent proceeding from the gall of the fish might make *Asmodeus* leave the chamber where *Sarah* was, and that afterwards the Angel *Raphael* might have followed him, and conducted him invisibly, and with a degree of swiftness proportioned to the subtility of his body, into some Cave of Upper *Egypt*, where he might have shut him up.

But as our faith teaches us other principles, and we hold Angels and Dæmons to be substances purely spiritual, we are of opinion that the effect of the smoke arising from the fish's gall which *Tobias* burnt, rested entirely upon the senses of *Tobias* and *Sarah*; that it deadened the sense of pleasure in them, and all lustful inclinations; and that the chaining up *Asmodeus* is to be explained in an allegorical and figurative meaning, as signifying God's order declared to him by *Raphael*, which obliged him to come no more near *Sarah*, nor produce hereafter any signs of his presence, excepting in the utmost parts of *Egypt*. The Reader may consult our Dissertation concerning the Evil Spirit *Asmodeus*, which he will find before the Book of *Tobit*.

The Rabbins[a] relate that the Dæmon *Asmodeus* drove *Solomon* out of his Kingdom, and took his place; but that *Solomon* upon his return dethroned him, and loaded him with fetters. They tell us farther, that this Prince forced *Asmodeus* to serve him in his design of building the Temple of *Jerusalem*; that by some secret which he learned of this Dæmon, he built it without using iron, or making any noise, according to this expression of the Scripture, *There was neither hammer,* 1 Kings vi.
nor ax, nor any tool of iron heard in the 7.
house, while it was in building. He made use of, as they tell us, the stone *Schamir*, which cut in sunder stone, as our Glaziers cut their glass with diamond. The *Arabian Mahometans* believe[b], that *Solomon* chain'd the Dæmon *Laora-Elmand* on the Mountain *Barend*.

ASMONÆANS; a name given to the *Maccabees*, the descendants of *Mattathias*. Authors are not agreed concerning the original of this term. Some are of opinion that it was derived from the Town of *Assamon*[c], situated in the Tribe of *Ju-* Josh. xv.
dah; from whence their family originally 17.
might come. *Noldius* has conjectured, that they took this name from Mount *Asamon*, spoken of by *Josephus*[d], which he places in the midst of *Galilee*, near *Sephoris*. *Kimchi* maintains[e], that this was a title of honour given to *Mattathias*, and passed from him to his descendants. *Chaschmanim* signifies in *Hebrew*, Princes. *Josephus*[f] advances something which seems to be more probable, and his opinion is more generally followed. He informs us, that *Mattathias* was the Son of *John*, the Grandson of *Simon*, and great Grandson of *Asmonæus*. Besides, he seems to make *Mattathias* come immediately from *Asmonæus*[g]; whereas others make him the Son of *John*, and Grandson of *Hesenai*. The family of the *Asmonæans* † became very illustrious in the latter times of the *Hebrew* Commonwealth; it was the support both of the Religion and Liberty of the *Jews*; and was possess'd of the supreme Authority from *Mattathias* to the reign of *Herod* the Great; for the space of about an hundred and eight and twenty years. See *Maccabees*, and the catalogue of

[a] Gemar. Cod. Gitthim. [b] Golius in Abulfarag. p. 18. [c] Drus. Præfat. in 1 Macc. [d] Joseph. de Bello, l. ii. c. 13. [e] Kimchi ad Psalm. lxviii. 32. מצרים חשמנים מני יאתיו [f] Antiq. l. xii. c. 8. [g] De Bello, l. i. c. 1.

[*] *The Author has here paraphrased the Vulgate, which is it self a paraphrase of the Greek,* [illegible] *The Latin Translator enlarges here with more than common liberty.* Hi namque qui conjugium ita suscipiunt, ut Deum a se, & sua mente excludant. *Which is all addition to the original Text.*

† *It is no where said whether the* Asmonæans *were of the race of* Jozadack, *in whose family the office of High Priest continued in a lineal descent till* Alcimus *was promoted to this dignity. This is certain of the* Asmonæans, *that they were of the course of* Joarib, *which was the first class of the Sons of* Aaron; *and therefore upon the failure of the former Pontifical Family (which had then happened by the flight of* Onias *the Son of* Onias *into* Egypt) *they had the best right then to succeed. And with this right* Jonathan *took the Office, when nominated to it by the King then reigning in* Syria, *and also elected thereto by the general suffrage of all the people of the land.* Prid. Connect. &c. Part II. Book IV.

of the *Asmonæan* Princes, under the Article Kings of the Jews.

ASNAPPAR, King of *Assyria*, who sent the *Cuthæans* into the Country belonging to the ten Tribes, *Ezra* iv. 10. Many think this Prince to be *Salmanesar*, but others, with more probability, take him for *Esar-haddon*.

ASOCHIS, a City of *Galilee*, which *Ptolemy Lathyrus* made himself Master of, by attacking it suddenly on the Sabbath-day, and there took ten thousand Captives. Whether it be the same with *Azech*, so often mentioned in the Books of the Old Testament, is a question. *Josephus* says that *Asochis*, or *Azochis*, was near *Sephoris*.

ASP, a kind of Serpent, the poison whereof is so dangerous and quick in its operation, that it kills almost in the very instant that it bites, without a possibility of applying any remedy *. It is said to be very small. The Scripture often speaks of it; the most remarkable place wherein it is mentioned, is where it is said to stop its ears that it may not hear the voice of the charmer. It is affirmed with great confidence, that this animal stops its ears to prevent its hearing any one who would charm it †; and the *Psalmist* alludes to this, when he says, that *the fury of the wicked is like that of the Serpent and deaf Adder* ‡ (or Asp) *which stoppeth its ears that it may not hear the voice of the charmer* ‖. Psal. lviii. 5.

We have discoursed at large on the charms of Serpents, in a Dissertation written expresly on this subject, and placed at the beginning of the first Volume on the *Psalms*, where we have set down the several ways of explaining the above-cited passage. Some[h] are of opinion that there is a sort of Asp that really is deaf, which of all others is the most dangerous; and that the Psalmist here speaks of this. Others will have it[i], that the Asp proving old becomes deaf of one ear, and stops the other with earth, to prevent its hearing the voice of the charmer. Lastly, others again pretend that the Asp, as well as other Serpents, hears exquisitely well; but[k] that when any one would charm it, it stops its ears after an artificial manner, by applying one very close to the earth, and stopping the other with the end of its tail. The Reader may consult *Bochart*, and our Dissertation.

ASPHALTUS. This word signifies a kind of Bitumen. Hence the name is derived of *Lacus Asphaltites*, given to the lake of *Sodom* ‡, because of the great quantity of Bitumen in it; so that no fish can live in its waters[l], and a man cannot without difficulty sink in them, by reason of the weight and density of them. Sometimes there are pieces of Bitumen to be seen upon the surface of the waters, as large as a Bull without its head, at other times much smaller[m], which they fish up, and make great use of in the preparation of medicines; particularly in imbalming dead bodies. As the *Hebrews* call Nitre and Bitumen *Salt*, the Dead Sea is likewise called by them the *Salt Sea*. *Galen*[n] says, that it is not only salt to the taste, but bitter too, and so impregnated with salt that they who sink deep in it come out all covered with brine; and if any one throws salt into it, it will scarce be made to melt. Lastly, it is called the *Dead Sea*, because no animal can live in it[o]; and if by chance the impetuosity of the water brings any fish into it, they die instantly, and swim upon the surface of the lake **. According to *Josephus*'s account, the lake of *Sodom* is five hundred

[g] Vide Bochart. de animal. Sacr. Part II. l. iii. c. 6. [i] Kimchi. [k] Rabb. Salomon. & Kabuenachi. [h] Aug Cassiodor. Beda Isidor. alii. [l] Joseph. l. i. de Bello, c. 4. [m] Galen. de Simp. medicam. Facult. l. iv. c. 19. [n] Joseph. l. v. de Bello, c. 4. seu c. 5. in Lat. p. 892 D. [o] Galen. l. iv. de Simpl. medic. Facult. c. 19. [p] Hieronym. in Ezechiel xlvii.

* *It is a Serpent peculiar to the Countries of* Egypt *and* Libya. *Those that are bitten by it die within three hours; and the manner of their dying being by sleep and lethargy, without any pain,* Cleopatra *chose it, as the easiest way of dispatching her self.*

† Virgil's Marrubian *Priest excelled in this Art,*

——Marrubia venit de Gente sacerdos,
Vipereo generi & graviter Spirantibus Hydris,
Spargere qui somnos Cantuque manuque solebat. Virg. Æneid. VII. 750.

‡ *Our* English *Translators render the Original,* פתן Adder; *which the Septuagint and* Latin *Vulgate more properly translate* Ἀσπὶς, *and* Aspis.

‖ *The Ancients seem to have some opinion of the power of Spells upon Serpents; and the Poets speak often of these Charms or Incantations.*

Frigidus in pratis cantando rumpitur anguis. *Virg.*
Vipereas rumpo verbis & carmine fauces. *Ovid.*
Inque pruinoso coluber distenditur arvo,
Viperei coëunt abrupto corpore nodi,
Humanoque cadit Serpens afflata veneno. *Lucan.*

Philostratus, *in his life of* Apollonius, *describes particularly how the* Indians *charm Serpents,* l. iii. c. 2. Κhus-[illegible] &c. *They take a scarlet Coat embroidered with golden letters, and spread it before the Serpent's hole, and those golden letters have a fascinating power over him, and therewith his Eyes, though as hard as stones, are yet overcome and laid to sleep. See* Hammond *on* Psal. lviii. 4.

‡ *At present the Inhabitants adjacent call it the lake of* Lot. Maundrel's *Journey to* Jerusalem.

** Maundrel *says he had reason to suspect the truth of this, having observed amongst the Pebbles on the shore two or three shells of Fish resembling Oyster-shells. They were cast up by the waves, at two hours distance from the mouth of* Jordan. *Which he mentions lest it should be suspected that they might be brought into the Sea that way.* Maundrel's *Journey to* Jerusalem, p. 84.

hundred and fourfcore furlongs in length, from the mouth of the river *Jordan* to *Zohar*; that is to fay, about two and twenty leagues, at three miles to a league; and an hundred and fifty furlongs wide; that is to fay, about five leagues of the fame meafure.

The lake *Afphaltites* receives all the water of *Jordan*, of the brooks *Arnon* and *Jabbok*, and other waters which defcend from all the neighbouring Mountains, and notwithftanding it has no vifible iffue, it does not overflow. It is believed that it difcharges itfelf by fome fubterraneous channels into the Red Sea, or into the *Mediterranean*. In the Article *Sodom* there will be notice taken of the remains that are ftill at prefent obfervable about this lake, which prove the prodigy related in the Scripture. *The land of Sodom wafte and fmoaking* (fays the Author Wifd. x. 7. of the Book of *Wifdom*) *with plants bearing fruit that never come to ripenefs, and a ftanding pillar of falt is a monument of an unbelieving foul.*

Demetrius Son of *Antigonus* King of *Macedonia*, being fent by King *Antigonus* his Father againft the *Nabatheans*, marched with his Army to the lake *Afphaltites*, there he obferved, that a confiderable revenue might be raifed from the Bitumen; and at his return fpoke of it to the King his Father[p]. *Antigonus* was very well pleafed with a difcovery which might bring him in confiderable fums, and immediately fent *Jerom* the *Cardian* to examine into the matter, and execute the defign which had been formed, of fettling a fort of manufacture there; but he had fcarce got the boats ready which were neceffary for this fifhing, and begun to fill his magazines and ware-houfes, but the *Arabians*, to the number of fix thoufand, fell upon him, burnt his boats, killed a great part of his workmen, and obliged him to retire. Thus the project mifcarried.

The *Afphaltus*, or Bitumen of *Judæa*, or the Dead Sea, is thought to be the beft of any that is known; it rifes at particular feafons from the bottom of the lake, and appears upon the water fometimes as large as an Ox, at other times like a Boat or Veffel. The *Arabians* thereabout fifh for it diligently, or gather it upon the fhore, as often as the wind drives it thither. It ferves for feveral ufes in medicines; formerly it was employed in embalming bodies, particularly in *Egypt*. The true *Afphaltus* or Bitumen of *Judæa* is fhining, of a purple colour, very weighty, and of a ftrong fmell. There is no more Bitumen brought from *Judæa*, but that which we fee in Apothecaries fhops is a compofition of oil, brimftone and pitch.

ASPHAR. This probably is the fame as the *lacus Afphaltites*, whereof we have been fpeaking. In the firft Book of *Maccabees* ix. 33. it is faid that *Jonathan* and *Simon* his Brother retired into the Defart of *Thecoe*, near the lake *Afphar*. Now we know of no other lake in the neighbourhood of *Thecoe*, befides that which is called *Afphaltites*.

I. ASRIEL, the Son of *Gilead*, Head of the Family of the *Afrielites*, *Numb.* xxvi. 31.

II. ASRIEL, the Son of *Manaffeh*, *Jofh.* xvii. 2. 1 *Chron.* vii. 14.

ASS, an Animal fit for domeftick ufes, there is frequent mention of it in the Scripture. People of the beft quality in *Paleftine* generally rode on Affes. *Deborah* in her Song defcribes thofe of the greateft power in *Ifrael* by thefe words, *Ye that ride on white Affes.* *Jair* of *Gilead* had thirty Sons, who rode upon as many Affes, and commanded in thirty Cities. Judg. v. 10. Ch. x. 4. *Abdon*, one of the Judges of *Ifrael*, had forty Sons, and thirty Grandfons, who rode on feventy Affes. Ch. xii. 14.

The Afs was declared an unclean creature by the Law, and no one was permitted to tafte the flefh of it, becaufe it did not chew the cud. Levit. xi. 26. To draw with an Ox and an Afs together was prohibited. Deut. xxii. 10. The hiftory of *Balaam*'s Afs which fpoke to him is very well known. Numb. xxii. 2 Pet. ii. 6. In fome places of the Gofpel there is mention of a milftone, or *mola afinaria*, to exprefs a large milftone, fuch as was turned by Affes, bigger and heavier than thofe turned by flaves. Matth. xviii. 6. Mark ix. 41.

The *Jews* were accufed by fome Pagans with worfhiping the head of an Afs. *Appion* the Grammarian feems to be the firft Author of this flander[q]. He affirmed, that the *Jews* kept the head of an Afs in the Sanctuary of the Temple; and that it was difcovered there, when *Antiochus Epiphanes* took the Temple of *Jerufalem*, and entred into the moft private part of this Sacred Place. He added, that one *Zabidus*, upon a certain day having fecretly got into their Temple, carried off the Afs's head, and conveyed it to *Dora*. *Suidas*[r] fays that *Damocritus*, or *Democritus*, the Hiftorian averr'd that the *Jews* adored the head of an Afs made of gold, and facrificed a man to it every three, or as he fays elfewhere[s], every feven years, after having cut him in pieces.

Plutarch[t] and *Tacitus*[u] were impofed upon by this calumny. They believed that the *Hebrews* adored an Afs, out of gratitude for the difcovery of a Fountain, which was made to them by one of thefe creatures in the Wildernefs, at a time when they

[p] Diodor. Sicul. l. 19. [q] Appion. apud Jofeph. l. ii. contra Appion. [r] Suidas in Damocrito. [s] Idem in Juda. [t] Plutarch. Sympofia. l. iv. c. 5. [u] Tacit. hift. l. v.

they were parched with thirſt, and extremely tired; *Effigiem animalis, quo monſtrante, errorem, ſitimque depulerant, penetrali ſacravere*, ſays *Tacitus*.

The Heathens would impute the ſame impertinency to *Chriſtians*: *Audio Chriſtianos*, ſays *Cæcilius* [w], *turpiſſimæ pecudis aſini caput conſecratum inepta neſcio quam perſuaſione venerari*. *Tertullian* [x] tells us the ſame thing, *Nam & quidam ſomniaſtis caput aſininum eſſe Deum noſtrum* *. He ſays moreover, that ſome who were enemies to the *Chriſtians* expoſed a picture to publick view, wherein there was a perſon repreſented holding a Book in his hand, dreſſed in a long robe, with Aſſes ears, and one foot like an Aſs, with this inſcription, *The God of the Chriſtians has an Aſs's hoof.* St. *Epiphanius* [y] ſpeaking of the *Gnoſticks*, ſays they taught that the God *Sabaoth* had the figure of an Aſs; and that others deſcribed him in the ſhape of a Hog. Thoſe learned men who have endeavoured to ſearch into the original of this ſlander, are very much divided in their opinions. The reaſon which *Plutarch* and *Tacitus* bring for it would be the moſt plauſible, if there were any truth in the fact whereupon they ground it. But we ſee nothing in the hiſtory of the *Jews* that can any way favour this circumſtance, of the Aſſes which are ſuppoſed to have ſhewn *Moſes* a ſpring of water. *Tanaquil Fevre* has attempted to prove that this accuſation proceeded from the Temple in *Egypt* called *Onion*, as if this name came from *Onos*, an Aſs. Which is indeed a very happy conjecture; for it is very credible that the report of the *Jews* worſhiping an Aſs, might come originally from *Egypt*; and it is well known that the *Alexandrians* had a great averſion to the *Jews*, and were very much inclined to raillery and defamation. But they might have been informed, that the Temple *Onion* at *Heliopolis* took its name from *Onias* the High Prieſt of the *Jews* [z], who built it in the reign of *Ptolomy Philometor* and *Cleopatra*; in the year of the World 3854. before J. C. 146. before the vulgar Æra 150.

Others [a] have aſſerted, that the miſtake which the Heathens fell into in this particular, proceeded from an ambiguous and wrong way of reading. The *Greeks* ſaid that the *Hebrews* adored Heaven, *Ouranon*; inſtead of *Ouranon*, they might in the way of abbreviation write *Ounon*; from whence the Enemies of the *Jews* concluded that they worſhiped an Aſs, *Onon*. Or perhaps reading in *Latin* Authors that they worſhiped Heaven, *Cœlum* [b],

Nil præter nubes & Cœli numen adorant,

inſtead of *Cœlum*, they read *Cillum* †, an Aſs [c], and ſo gave out that the *Jews* adored this Animal. *Bochart* [d] is of opinion, that their error aroſe from an expreſſion in the Scripture, *The mouth of the Lord hath ſpoken it*; in the *Hebrew*, *Pi-Jehovah*, or *pi-ieo*. Now in the *Egyptian* language *Pieo* ſignifies an Aſs; the *Egyptians* hearing the *Jews* often pronouncing the word *Pieo*, believed that they called upon their God, and thence inferr'd, that they adored an Aſs. Theſe explications are very ingenious, but there is no ſolidity at all in them. It is very probable that no one will be ever able to give a good reaſon for any thing ſo ridiculous as this accuſation. M. *Le Moine* ſeems to have hit it off beſt, who ſays, that in all probability the Urn of gold wherein the Manna was incloſed, and which was preſerved in the Sanctuary, was taken for the head of an Aſs; and that the *Omer* of Manna might have been confounded with the *Hebrew*, *Chamor*, which ſignifies an Aſs.

Iſai. i. 20. xl. 5. lviii. 14.

עמר Omer. חמר or חמור Aſinus.

BALAAM's ASS. The Reader, in the Article BALAAM, may ſee the account of what paſſed between him and his Aſs which ſpoke to him. Here I ſhall inſiſt only on an examination of this fact, and enquire whether it really and literally happened as *Moſes* relates, or whether it be an allegory only, or the mere imagination or viſion of *Balaam*. S. *Auſtin* [e], with the greateſt number of the Commentators, ſuppoſes the fact to be certain, and he underſtands it exactly according to the letter. He finds nothing in the whole account of it more ſurprizing than the ſtupidity of *Balaam*, who heard his Aſs ſpeak to him, and talked to it again, as with a reaſonable perſon. Our Saint is of opinion, that this Diviner was accuſtomed to prodigies like this, *talibus monſtris aſſuetus*; or that he was ſtrangely blinded by his avarice, not to be ſtop'd by an event of ſo extraordinary a nature. He adds, that God had not given the Aſs a reaſonable ſoul, but permitted it to pronounce certain words, in order to reprove the Prophet's covetouſneſs.

St.

[w] Cæcil. apud Minut. [x] Tertull. Apolog. c. 16. [y] Epiphan. de hæreſ. de Gnoſtic. [z] Vid. Joſeph. l. xiii. c. 6. & l. xiv. c. 14. & de Bello, l. i. c. 7. & l. vii. c. 37. [a] Author libri cui titulus, Laus Aſini. [b] Juvenal Satyr. 14. [c] Pollux Onomaſt. l. vii. c. 13. [d] Boch. de Animal. Sacr. l. ii. c. 18. [e] Aug. qu. 48. & 50. in Geneſ.

* Chriſtians, *for this reaſon, were called* Aſinarii. *But there is nothing in their Religion, or in the Hiſtory of the Primitive Church, which could make way for ſuch a calumny. As the* Chriſtians *of the firſt Ages were accuſed very groundleſly of worſhiping an Aſs, the ſame may be ſaid too of the* Jews, *and that the ſtory of the* Samaritans *adoring a Pigeon on Mount* Gerizim *is a fiction, for which there is as little foundation.*

† Judæus licet & porcinum numen adoret, & Cilli ſummas advocet auriculas. Petron. *Where the common reading is* Cœli, *but corrected* Cilli. Κίλλος, *&c.*

St. *Gregory* of *Nyssa*[f] seems to think, that the Ass did not utter any words distinctly, but that having brayed as usual, the Diviner, whose practice it had been to draw presages from the cries of Beasts, and singing of Birds, comprehended easily the Ass's meaning by its noise. *Moses* designing to ridicule this superstitious art of the Augurs and Soothsayers, relates the matter as if the Ass really spoke in words articulate.

Maimonides asserts this whole dialogue to be only a kind of fiction and allegory, whereby *Moses* relates what passed only in *Balaam*'s imagination, as a piece of real history.

Others[g] have believed that the difficulty which occurs naturally to every man's mind, upon enquiring how *Balaam* came to answer his Beast without any sign of amazement, as if it had been not only capable of reasoning, but had even the use of speech; this difficulty, I say, they think sufficiently accounted for, by saying that *Balaam* believing the transmigration of souls, which supposes a continual revolution of souls passing from one body into another, from that of a Man into that of a Beast reciprocally, as fate or choice determine; that this Prophet, I say, was not surprized at the Ass's complaint to him, and might without astonishment answer and converse with it.

According to their system who hold that Beasts have the use of Reason to a certain degree, the difficulty of this place does not consist in observing *Balaam*'s Ass to complain and reason, but only in hearing it speak. It is not uncommon to see Parrots, Ravens, Magpies, Jackdaws and Green-finches learn to talk, because their organs are susceptible of the habit of speech. But we cannot conceive how an Ass can do any thing like this. Notwithstanding the Ancients have made no scruple of advancing things as incredible; for example, that the Serpent spoke to *Eve*; that an Ass spoke to *Bacchus*; that *Achilles*'s Horses, *Phrixus*'s Lamb, and *Porus*'s Elephant uttered words, and spoke to their Masters. It is necessary either that the Ancients who relate these things understood them in an allegorical and figurative manner, or that they had not the same idea which we have of the impossibility of

2 Pet. ii. 16. these events. The Apostle St. *Peter* speaks of this fact as literal and certain; and so all interpreters explain it. We must own therefore, that it is a miraculous fact, related by an inspired Writer, whose authority we are not allowed to call in question in the least particular. But we study such ways of explaining it as are most conformable to reason, and most proper to solve the difficulties of it, without attacking the truth of the history. Now it is very possible for God to make an Ass speak articulately: it is indeed something miraculous, and above the ordinary faculty of this Animal; but not against the laws of Nature.

ASS, wild, an Animal formerly very common in *Palestine*, and frequently spoken of in Scripture. It lives in the most remote desarts, and is very jealous of its liberty. It can hardly endure thirst; Job xi. 12. xxxix. 5.
and draws a great number of females of its own species after it. *Josephus* relates[h], Jer. xiv. 6. Ps. ciii. 11.
that *Herod* the Great sometimes killed at one hunting only forty wild Asses *. Some of the Moderns have supposed the wild Ass to be a very beautiful Animal[i], about the size of a midling Mule, pretty tall, fat, with fine smooth hair; and that it has nothing of the Ass but the ears; that the hair of it is variously coloured in a very singular manner, with grey, black, and reddish fillets, all of the same size and proportion, which turn in a circle towards the flanks, and in curls towards the other parts. One of them has been sold for fourteen or fifteen thousand gold crowns. *Ludolfus* has given us a print of one, in the Comment on his *Ethiopic* History, *p.* 150. He says the *Africans* call this Animal *Zecora*; and the inhabitants of *Congo*, *Zebra*; and that the name of the wild Ass is given it very improperly.

The Eastern people say that the wild Ass is one of the swiftest Animals that is. The flesh of it is good to eat. I have seen the skin of one of these Asses stuff'd at M. *Paul Lucas's*, which shews that they are about the size of a midling Mule, with several lists of a brown colour, grey, black, and inclining to red. It is my conjecture that these are the Asses which the Scripture calls *white Asses*[k], which the Princes of *Israel* rode upon. It is certain that this Ass is not wild but tame.

The name *Zecora*, by which the *Africans* call it, is much the same with that of *Zechora*, by which *Deborah* mentions the She-Asses made use of generally by the Great Men of *Israel* for riding, whereof we have been just now speaking. She seems to intimate that these Animals were of service in war; and there are some still

[f] Greg. Nyss. in vitâ Moysis. [g] Cleric. in Num. xxii. 28. [h] Joseph. de Bello, l. i. c. 16. [i] Almeida, Bernier, Litteræ PP. Societ. a Goa 1624. Telles. Vid. & Philostorg. l. iii. c. 11. [k] Jud. v. 10. צחורות אתונות 70. Ἐπὶ ὄνου θηλείας μεσημβρίας, alias μεσημβρινῆς καὶ λαμπρῶν.

* *The Foal of a wild Ass was thought by the lovers of good cheer to be delicious eating.* Pullis eorum seu præstantibus sapore, Africa gloriatur, quos Lalisiones appellant. Plin. l. 8. c. 94. Martial *places it in his catalogue of fine dishes.* Ep. l. xiii. p. 97.

Cum tener est onager, solaque lalisio matre
Pascitur; hoc infans, sed breve nomen habet.

ftill to be feen in the Eaft, which are employed in fuch ufes.

The Beaft upon which the *Mahometans* affirm their falfe Prophet *Mahomet* to have been mounted, in his fuppofed journey to Heaven, was, as they fay, of a middle fize between an Afs and a Mule; the name of it was *Borak*, which fignifies bright, fhining. I make no queftion but this was one of the Affes we are here fpeaking of, from whence *Bourique* in *French* is derived. The other Etymologies which are given of this word are all ftrained, and far-fetched. *Boruk* in *Arabick*, and *Zecora* in *Hebrew*, fignify the fame thing.

ASSARON, or *Omer* *, is a meafure of capacity in ufe among the *Hebrews*. It was the tenth part of an *Ephah*, as its name, *Affaron*, denotes; for it fignifies
Exod. xvi. 16. *tenth*. It contained five pints. The *Affaron* was the meafure of Manna which God appointed for every *Ifraelite*.

ASSEMON, *Affemona*, the fame as *Afemon*, *Azmon*, *Hafhmonah*, or *Jefhi-*
1 Sam. xxiii. 25. Jofh. xv. 4. *mon*, a City in the Wildernefs of *Maon*, lying Southward of the Tribe of *Judah*. It is likewife an incampment of the *If-*
Numb. xxxiii. 29. Ch. xxxiv. 4, 5. *raelites* in the Defart. *Azmon* was the neareft City to *Egypt* on the South fide.

ASSIDEANS, a name which we meet with in *Maccabees*, as 1 *Macc*. ii. 42. vii. 13. There are difputes concerning the original of this term. Some think it comes from
חסידים the *Hebrew*, *Chafidim*, merciful, pious,
Eccl. xliv. 10. holy. The Author of *Ecclefiafticus*, in the encomium which he makes of the greateft Men of his Nation, calls them *merciful Men*; which is equivalent to the name of *Affideans*, taken in the fenfe which we have been fpeaking of. Others maintain[1], that the *Affideans* are the fame as the *Effenians*, whofe way of living has been fo much commended by *Jofephus*, *Philo*, and even *Pliny*, and by many others after them. This opinion feems to be
4 Macc. vi. confirmed by the fourth Book of *Maccabees*, which calls the *Effenians Afdanim*. Others have thought the *Affideans* were afterwards divided, and produced the *Sadducees* and *Pharifees*. The name of *Sadducees* fignifies *juft*; and that of *Pharifees*, *feparated*; to fhew that they were diftinguifhed from other *Jews* by their juftice and good life.

Scaliger fuppofed the *Affideans* † to be a confraternity of *Jews*, whofe principal devotion confifted in keeping up the edifices belonging to the Temple; they were not content with paying the common tribute of half a fhekel a head, which was appointed for the upholding of the Temple, but voluntarily impofed other Taxes upon themfelves. They fwore by the Temple; every day except the eleventh of the month *Tizri*, they offered a Lamb in facrifice, which was called the Sin-offering of the *Affideans*. And from this fect the *Pharifees* fprung, who produced the *Effenians*. Scripture reprefents the *Affideans* 1 Macc. ii. 42.
as a numerous fect diftinguifhed for its valour, as well as zeal for the Law; *A company of* Affideans, *who were mighty men of* Ifrael, *even all fuch as were voluntarily devoted unto the Law.*

I. ASSIR, the Son of *Jeconiah* King of *Judah*, 1 *Chron*. iii. 17. *Affir* was the Brother of *Salathiel*, who is mentioned in the genealogy which St. *Matthew* gives us of our Saviour [m].

II. Assir, the Son of *Korah*, of the Tribe of *Levi*, 1 *Chron*. vi. 22. *Exod*. vi. 24.

ASSOS, a maritime City which fome Geographers defcribe as belonging to *Myfia*, and others to *Troas*. St. *Luke*, and other of St. *Paul's* companions in his voyage, went by Sea from *Troas* to *Affos*; but St. *Paul* went by land thither, and meeting them at *Affos*, they all went Acts xx.
together to *Mytilene*, in the year of J. C. 56. 13, 14.

I. ASSUMPTION, a term particularly made ufe of in the language of the Church, to fignify the death of the Holy Virgin; and, according to fome Ancients, and many Moderns, her refurrection, which happened three days after her death, and her elevation up into Heaven. But it muft be confeffed, that all the particulars which have been publifhed concerning the death of the Bleffed Virgin; and what fome Authors fince the fifth Age have written of it appears to be extremely dubious, after what has been written on this fubject in thefe latter Ages. The Reader may fee in particular, M. *de Tillemont*, *Tom*. 1. *Notes* 13, 14, 15. on the Holy Virgin. We fhall not enter into any nice examination of this Hiftory, which relates rather to Church Hiftory, than a Dictionary of the Bible, fince there is nothing faid in Scripture either of the Death or Affumption of the Virgin.

II. ASSUMPTION

[1] Ferrar. in 1 Macc. vii. 13. Grot. Tirin. Mari. Gorionid. alii.

[m] Matt. i. 12. collat. cum 1 Par. III. 17.

* Afferon *and* [illegible], *fignify the fame as* Gomer. Jofephus, lib. viii. *calls it* [illegible]. *In the* Hebrew, *inftead of* Gomer, Affarith *is often ufed*; *it fignifies the tenth part*, viz. *of the* Ephah. Jofephus, l. iii. *fays that in the time of* Claudius, *an* Affaron *or* Omer *of meal was fold for four* Drachmæ; *that is, at the rate of eight fhillings a peck*; *but it was in the time of dearth*. *Arbuthnot's* Tables of ancient Coins, Weights and Meafures, &c. p. 101.

† *The members of the* Jewifh *Church, after the captivity, were divided into the* Zadikim, *or righteous, who obferved only the written Law of* Mofes; *and the* Chafidim, *or pious, who fuperadded the Conftitutions and Traditions of the Elders. Thefe* Chafidim *were the* Affideans, *or* Chaffideans, *here mentioned, the* Hebrew Chath *anfwering our* Ch, *and is expreffed fometimes in* Greek *by an Afpirat, in* Latin *fometimes by an* h, *and fometimes is entirely omitted, as in* Affideans. Prid. Connect. &c. Part II. Book III.

II. Assumption of *Moses* [n] an apocryphal Book intitled in *Hebrew*, *Petirath Mosé* [o], and in *Greek*, *Analepsis Moysi* [p]. This Book contains the history of the Death of *Moses*, and the conveyance of his Soul to Paradise. It is believed that the particular of *Michael's* ingaging with the Devil about the Body of *Moses*, which is mentioned in the Epistle of S. *Jude*, is taken from this work. We have treated at large of it in a Dissertation on the death and burial of *Moses*, inserted in the last volume of our Comment.

III. Assumption of the Virgin, an apocryphal Book, which S. *John* the Evangelist is said to be the Author of [q].

I. ASTAROTH, or *Astaroth-Carnaim*, or simply *Carnaim*, or *Carnea*, a City beyond *Jordan*, six miles or two leagues from *Adraa*, or *Edrai*, between this City and that of *Abila*. There were two places of the same name of *Astaroth* in the *Batanæa*, nine miles distant from each other, between *Abila* and *Adraa* [r]. There was besides a City called *Carnaim*, as *Eusebius* says [s], in the neighbourhood of *Jerusalem*.

The name of *Astaroth-Carnaim* is supposed to come from the Goddess *Astarte*, who was adored there, and was painted with horns, or a crescent on her forehead [*]; for *Carnaim* signifies Horns: and the Goddess *Astarte* was the most celebrated Deity of all that the *Phœnicians* worshipped. We have discoursed at length of her in our Dissertation concerning the *Phœnician* Gods, placed before the small Prophets, in pages lxi, lxii, lxiii. wherein we have shewn that *Astarte* was the Goddess of the Woods, the Moon, the Queen of Heaven, the celestial Goddess, or celestial *Venus*, or the Goddess of *Syria*, or *Venus* the *Syrian*, Wife of *Adonis* †. Lastly S. *Austin* assures us, that *Juno* is called *Astarte* by the *Carthaginians* [t]. This too in all probability was the same as *Isis* the Goddess of the *Egyptians*, who as well as *Astarte* [u] is represented with the head of an ox, or with horns upon her head [w]. The Author
2 Macc. xii. 26. of the second book of *Maccabees* says, that there was a Temple of the Goddess *Atargatis* in *Carnion*. Now *Atargatis* was the same as *Derceto* adored at *Askelon*, and represented under the form of a Woman with the lower parts of a Fish [x], and known by the *Hebrews* under the name of the God *Dagon*, or the God Fish.

II. Astaroth, the Mother of *Melchisedeck*, according to the Eastern people; others call her *Asteria*, or *Selathiel*. See *Fabric. Apocryph. Vet. Test. p.* 328.

ASTARTE, or *Astaroth*, a *Phœnician* Goddess. The Scripture often speaks of her in the plural number, by the name of *Astaroth*, which signifies properly flocks of Sheep or Goats. Sometimes she is called likewise *Aserah*, the Grove; or *Aseroth*, or *Aserim*, Woods [y], because she was adored in Woods, was the Goddess of them, and Groves were properly her Temple. *Asera*, or Groves, were consecrated to her, wherein such acts of lasciviousness were commonly committed, as made the worship of her infamous §. Sometimes she was called the *Queen of Heaven*; and sometimes the worship of her is described by that of the *Host of Heaven*. The sacred Authors join her almost always with the God *Baal*, and call her by the name of Gods, having no particular one for expressing a Goddess.

עשתרות Deut. xii. 13. Jer. vii. 18. xliv. 17, 18. 1 Kings xi. 5. xiii. 33. אלהי צבאים

It is believed that the Moon was adored under this name. Her Temples were generally with those of the Sun, and while bloody Sacrifices were offered to *Baal*, or to the Sun, and sometimes human Victims, Bread, Liquors and Perfumes were presented to *Astarte*, or the Queen of Heaven; tables were prepared for her on the platforms of houses, near gates, in porches and cross-ways, and on the first days of every month a supper was served up to her. This is what the *Greeks* called *Hecate's* supper. Is. lxv. 11. Jer. vii. 18. xliv. 17.

St. *Jerom* in several places translates the *Hebrew* name *Asera*, or *Astarte*, by that of *Priapus*, as it were to denote the many acts of lasciviousness which were committed in the Groves consecrated to *Astarte*. The Eastern people, in many places, worshiped 1 Kings xv. 13. 2 Chron. xv. 16.

[n] Origen. Peri-archon l. 3. Athanas. in Synopsi. [o] פטירת משה Petirath Mosé. [p] Ἀνάληψις Μώσεως. [q] Vide Sixt. Senens. l. ii. Baron. an. 44. §. 48. [r] Euseb. in Astaroth. [s] Idem in Carnaim. [t] Aug. qu. 16. in Judic. [u] Vide Sanchoniat. apud Euseb. Præp. l. i. c. ult. [w] Herodot. l. ii. c. 41. [*] See our Dissertation upon the *Phœnician* Deities, before the Book of *Judges*. [y] Asera אשרה Aseroth אשרות Aserim אשרים

[x] Lucian de Deâ Syr. [illegible] *Her Image was the statue of a Woman with the head of an Ox.*

Syderum Regina bicornis. *Hor.*

† *See more on this subject in* Selden, de Dîs Syr. Synt. 2. c. 2. *and* Grotius *on* Judges ii. 13. *as also in* Huet. Demonstr. Evang. Prop. iv. c. 10. Sect. 3. Astarte *is thought by some to be the* Ἡ Βααλ *mentioned in the Septuagint*, Tob. l. 5. [illegible] *They sacrificed to She-*Baal *the Cow; the Sun and Moon being represented anciently under that figure.*

§ *This infamous practice is still continued in the East, according to the accounts of modern Travellers.* Tavernier *tells us*, (P. 2. l. 2. 5.) *that there is a Pagod near* Cambay, *where the Women prostitute themselves to their Idol. And* Mark Polo *takes notice of the like custom in the Province of* Camul, *that it was forbidden by* Mangon Khan, *whose order for three years was obeyed, but that his people observing then that their fields were not so fruitful as usual, sent Deputies to him, representing,* Che da poi che mancavano di far questi piaceri & elemosyne verso forastieri le loro case andauano dimal in peggio. *See* Anciennes Relations des Indes & de la Chine, p. 171.

shiped the Moon under the name of a God; they represented her with a beard, and in armour [a]. The statue which was worshiped in the Temple of *Heliopolis* in *Syria*, was that of a Woman cloathed like a Man [b]. *Solomon*, who had married many Wives that were foreigners, introduced the worship of *Astarte* in *Israel*; but it was *Jezebel* principally, Daughter to the King of *Tyre*, and Wife to *Ahab*, who brought the worship of this Deity into vogue in *Palestine*.

St. *Austin* assures us, that the *Africans*, who were descended from the *Phœnicians*, maintained *Astarte* to be the same as *Juno* [c], *Juno sine dubitatione ab illis* (Pœnis) *Astarte vocatur*. *Herodian* [d] nevertheless says, that the *Carthaginians* call the heavenly Goddess *Astroarche*, and affirm her to be the same as the Moon. The *Phœnician* Divines [e] asserted confidently, that their *Astarte* was the *Syrian Venus*, born at *Tyre*, and Wife to *Adonis*; very different from her who was born in the Isle of *Cyprus*. Lastly, *Lucian*, who has written particularly concerning the Goddess of *Syria*, which is the same as *Astarte*, says expresly that she is the Moon, and no other; and it is indubitable that this Luminary was worshiped under different names in almost all parts of the East. *Cælestem Afri, Mitram Persæ, plerique Venerem colunt, pro diversitate nominis, non numinis diversitate* [f].

The manner of representing *Astarte* upon Medals, is not always the same [g]. Sometimes she is in a long, and at other times again in a short Habit; sometimes holding a long Stick with a Cross upon the top of it; in other Medals she is to be seen with a Crown of rays; and elsewhere she is crowned with Battlements, or by Victory. In a Medal struck at *Cæsarea* in *Palestine*, she is in a short Dress, crowned with Battlements, with a Man's Head in her right hand, and a Staff in her left. This is believed to be the Man's Head mentioned by *Lucian*, and which every year is brought from *Egypt* to *Biblos*, a City of *Phœnicia*, whereof we have spoken heretofore, in the Article Adonis. *Sanchoniathon* [h] says she was represented with a Cow's Head, the Horns describing the royalty and rays of the Moon.

I. ASTYAGES, otherwise *Cyaxares*, King of the *Medes*, and Successor to *Phraortes*, reigned forty years, and died in the year of the World 3409. before J. C. 591. before the vulgar Æra 595. He had a Son called *Astyages*, otherwise *Darius the Mede*; and two Daughters, *Mandane* and *Amyit*. *Astyages* or *Darius the Mede*, otherwise called *Ahasuerus*, made war against *Saracus* King of *Nineveh*, and reigned afterwards at *Babylon*, as we shall relate in the following Article. *Amyit* married *Nebuchadnezzar* the Son of *Nabopolassar* King of *Chaldæa*, and was the Mother of *Evilmerodach*. *Mandane* married *Cambyses* the *Persian*, and was the Mother of *Cyrus*.

II. Astyages, otherwise called *Ahasuerus*, *Tobiæ ult. v. ult.* in the *Greek*, and *Dan.* ix. 1. or *Artaxerxes*, *Dan.* vi. 1. in the *Greek*, or *Darius the Mede*, *Dan.* v. 31. and *Cyaxares* by his Father's name, in *Xenophon*, or *Apandas* in *Ctesias*. This *Astyages* was appointed by his Father *Cyaxares* Governour of *Media* [i], and sent with *Nabopolassar* King of *Babylon* against *Saracus*, otherwise called *Chyniladanus*, King of *Assyria*. These two Princes besieged *Saracus* in *Nineveh*; took the City, and dismembred the *Assyrian* Empire. *Astyages* was with *Cyrus* at the conquest of *Babylon* [k], and succeeded *Belshassar* King of the *Chaldæans*, as is expresly mentioned in *Dan.* v. 30, 31. in the year of the World 3447. After his death, *Cyrus* succeeded him, in the year of the World 3456. See *Dan.* xiii. 65.

ASYLUM [l]. This word signifies a Sanctuary, whither unhappy people might retire to secure themselves from the violence of their Enemies, and whence no one could force them against their wills. It is supposed that *Hercules*'s Grandsons were the first Authors of these places of refuge [m]: for they apprehending the resentment of those whom *Hercules* in his life time had used ill, set up an *Asylum*, that is to say, a Temple of Mercy, at *Athens*. *Cadmus* erected another at *Thebes*, and *Romulus* another at *Rome*, upon Mount *Palatine*. That of *Daphne* near *Antioch*, is very famous; hither, as we read in the Maccabees, *Onias* III. High Priest of the *Jews*, retired, and thought himself to be here in a place of safety; whereupon *Andronicus*, being corrupted by *Menelaus*, fraudulently persuaded him to go out of it, and immediately killed him. — z Macc. iv. 34. In the Year of the World 3834. before J. C. 168. before the vulgar Æra 172.

The Altar of Burnt-Sacrifices, and the Temple of the Lord, were likewise inviolable Sanctuaries. Thither *Joab* retired to secure himself, but *Solomon* observing that he would not quit the Altar, which — 1 Kings ii. 28, 29, 34.

[a] Vide Macrob. Saturnal. l. iii. c. 8. [b] Plin. l. v. c. 23. [c] Aug. qu. 16. in Judic. [d] Herodian. l. v. Οὐρανίαν καλοῦσι φοίνικες Ἀστροάρχην ὀνομάζοντες, σελήνην εἶναι θέλοντες. [e] Cicero l. iii. de natura Deorum. [f] Ambros. Ep. 31. [g] See our Dissertation on the *Phœnician* Deities, and D. *Bern. de Montfaucon*'s Antiquity explained. [h] Sanchon. apud Euseb. præpar. l. i. c. ult. [i] Alex. Polyhistor. apud Cedren. [k] See Isai. xiii, xiv, xxi, xlv, xlvi, xlvii. Jerem. l, li. Megasth. apud Euseb. Præp. l. v. c. 41. [l] Asylum, Græcè Ἄσυλον, ab α & συλάω prædo; quod spoliare nefas. Quidam deducunt ab Aschel. אשל Lucus. [m] Servius ad Æneid. viii. v. 342.

which he embraced closely, ordered him to be killed upon the place. *Moses* commands, that any one who had committed any voluntary murder, and should fly for protection to the Altar, should be drag'd from thence. Sanctuaries are not made for the benefit of wicked men, as is acknowledged even by profane Authors[n], but in favour of the good and innocent, who are attacked unjustly. When Villains retired to the Sanctuary of the Temple, they were either starved to death there, or were forced from thence by fires kindled every where about them. We shall speak of the Cities of Refuge in another place. These were appointed in the land of *Israel* by God himself, in favour of those who by accident had committed an involuntary murder. See REFUGE, CITY OF REFUGE.

Exod. xxi. 14.

ASYNCRITUS, mentioned by St. *Paul*, *Rom.* xvi. 14. The *Greeks* make him Bishop of *Hircania*, and set down his Festival upon the 8th of *April*. The *Roman* Martyrology fixes it on the same day. We have no certain accounts of this Saint.

ATABYRIUS MONS. Mount *Tabor*. See TABOR. Upon this Mountain there was a City called *Athabyrium*, or *Ithabyrium*, mentioned by *Polybius*, *l.* i. *p.* 413. There are some Medals, on which we see *Jupiter* sirnamed *Atabyrius*. But as there are several Cities of this name, it is not known exactly in which he was principally honoured.

Gen. l. 11. גרן עטר ATAD, *Atad's Threshing-Floor*. This is the place where the Sons of *Jacob*, and the *Egyptians* who accompanied them, mourned for this Patriarch; and which was afterwards called *Abel-mizraim*, the mourning of the *Egyptians*. Some there are who place it beyond *Jordan*; but others think it was on this side the River. St. *Jerom*[o] fixes it between the *Jordan* and *Jericho*, two miles from the river, and three from *Jericho*, in the place where afterwards *Beth-agla* was built. *Procopius* of *Gaza* does the same[p]. They who place it Eastward beyond *Jordan*, seem to have been led into this mistake by St. *Jerom's* words, who says that *Abel-mizraim*, or the *Mourning of the Egyptians*, or the *Threshing-floor of Atad*, is beyond *Jordan*; but these words, *beyond Jordan*, he understood with respect to those who came from *Egypt*, with regard to whom the Threshing-floor of *Atad* was beyond this river, supposing they took the same way which the *Israelites* did afterwards, in their journey to the land of *Canaan*; which is not at all certain.

ATARAH, the Wife of *Jerahmeel*, and Mother of *Onam*, 1 *Chron.* ii. 26.

ATAROTH. There are several Cities of this name. There is one in the Tribe of *Gad*, beyond *Jordan*, *Numb.* xxxii. 34. the same probably with *Atroth-Shophan*, which was given to the Tribe of *Gad*, xxxii. 35. and another upon the frontiers of *Ephraim*, between *Janohah* and *Jericho*, *Josh.* xvi. 7. It is probably the same with *Ataroth-Addar*, mentioned in *Josh.* xvi. 5. xviii. 13.

ATER. His Children, to the number of fourscore and eighteen, returned from *Babylon*. Ezra ii. 16.

ATHACH, a City in the Tribe of *Judah*, 1 *Sam.* xxx. 30.

I. ATHALIAH, the Daughter of *Ahab* King of *Samariah*, and Wife to *Joram* King of *Judah*. She being informed that *Jehu* had put to death her Son *Ahaziah*, and two and forty Princes of his blood, born of different Women, she resolved to massacre all the Princes of the Royal Family, that she might be able to ascend the Throne of *Judah* without any obstacle. But *Jehosheba* the Daughter of King *Joram*, and Sister to King *Ahaziah*, took *Joash* the Son of *Ahaziah*, with his Nurse, and privately conveyed him away, while *Athaliah's* Officers, by her orders, were murdering the King's Children. This young Prince for six years was supported privately, together with his Nurse, in the Temple; and in the seventh year the High Priest *Jehoiada* determined to place him upon the Throne of his Ancestors, and procure the destruction of *Athaliah*. He called together the Priests and *Levites* who guarded the Temple, discovered his design to them, shewed them the young King, and, without losing time, having first posted them at proper places, he declared young *Joash* King, with great acclamations of the multitude.

2 Kings xi. 1, 2, &c.

In the Year of the World 3120. before J. C. 880. before the vulg. Æra 884.

Athaliah having heard the noise, entred the Temple of the Lord amidst the croud, and upon seeing the young King seated on his Throne, she tore her cloathes, and cried out, *Treason! Treason!* At the same time *Jehoiada* commanded the *Levites* who were in arms to take her and carry her without the inclosure of the Temple, and if any one followed her, to put him to the sword. The Officers therefore laid hands on her, and dragg'd her thro' the way of the Horse-gate, near the Palace, and in this place she was slain, in the year of the World 3126. before J. C. 874. before the vulgar Æra 878. She reigned six years.

II. ATHALIAH, of the Tribe of *Benjamin*, 1 *Chron.* viii. 26.

ATHAR, a City in the Tribe of *Simeon*, *Josh.* xix. 7. St. *Jerom* speaks of a place called *Atharus*, four miles North from

[n] Demosthen. Ep. 3. de Lycurgi liberis.
[o] Hieronym. in locis Hebr. in Area Atad.
[p] Procop. Gaz. ad Gen. l.

from *Sebaſta*, or *Samaria*; but this is too remote from the Tribe of *Simeon*. It is my opinion, that *Athar* is the ſame as *Ether*, or *Jether*, which was at firſt given to the Tribe of *Judah*, and afterwards yielded to that of *Simeon*. *Ethar* and *Aſan* are joined together, *Joſh.* xv. 42. as are *Athar* and *Aſan*, *Joſh.* xix. 7. Now *Ether*, or *Jether*, or *Jethira*, was in the times of *Euſebius* and St. *Jerom* [q], a large Town, eighteen miles from *Eleutheropolis*, in the Southern part of *Judah*, towards *Malatis*.

ATHENOBIUS, Son of *Demetrius*, was ſent by *Antiochus Sidetes* King of *Syria*, to *Simon Maccabæus*, to command him to ſurrender the Cities of *Joppa*, *Gazara*, and the Fortreſs of *Jeruſalem*, which were in his poſſeſſion; to pay him tribute for the Cities which he held out of *Judæa*, and to indemnify him for the great waſte which he had made upon the lands belonging to the Dominions of the King of *Syria*. He demanded five hundred talents of Silver, to repair theſe damages; and five hundred more for tribute which he pretended was due. *Simon* anſwered *Athenobius*, that he had robb'd the King of none of his Patrimony; and that for the places which the King required to have reſtored to him, they had been taken by the *Jews*, with an intention to ſecure themſelves from the continual miſchiefs which they did them: that notwithſtanding, he was ready to give the King an hundred talents for theſe places. *Athenobius* hereupon returned with great indignation to the ſiege of *Dora*, where *Antiochus* was, and reported *Simon*'s anſwer. *Antiochus* ſent *Cendebeus* againſt him, who did nothing very remarkable. He was defeated and put to flight by the two Sons of *Simon* the High Prieſt, 1 *Macc.* xvi. 1, 2, *& ſeq.*

1 Macc. xv. 28.

ATHENS, a celebrated City of *Greece*, formerly a very powerful Commonwealth, which diſtinguiſhed itſelf very much in war; but acquired ſtill more glory, by the learning, eloquence and politeneſs, whereof its inhabitants made profeſſion. It would be to little purpoſe to give here an hiſtorical account of *Athens*. We ſhall only obſerve, that St. *Paul* coming thither in the year of J. C. 52. found it deeply plunged in idolatry, taken up in hearing news, and ſpreading it, extremely curious to know every thing, and very much divided in opinions concerning true Religion, and ſupreme Happineſs. St. *Paul* having taken an opportunity there to preach Jesus Christ, was carried before the Judges of the *Areopagus*, where he gave an illuſtrious teſtimony to Truth, and the Unity of God. There he converted *Dionyſius* the *Areopagite*, and *Damaris*, who according to ſome of the Ancients [r], was this Senator's Wife. *Dionyſius* was ordained firſt Biſhop of *Athens*, and it is believed that he ended his life there by an honourable Martyrdom.

Acts xvii. 15, 16, & seq.

ATHLAI, the Son of *Belai*, divorced his Wife becauſe ſhe was not an *Iſraelite*, *Ezra* x. 28.

ATHLETA. There is frequent mention of Wreſtlers, in the Books of Scripture, compoſed after the eſtabliſhment of the *Grecian* Monarchy in the Eaſt. Before this time neither Wreſtlers, nor any Sports with which they exerciſed themſelves were known there. Wreſtlers were men who uſed this exerciſe either for their diverſion, or for the ſake of health; or laſtly, that they might appear in the publick Games with reputation, and obtain the Crowns and Prizes which were propoſed at ſuch times as theſe diverſions were held. There were many ſorts of Games, but there were reckoned ſix principally, which were Wreſtling, Running, Leaping, Quoits, Boxing, and Boxing and Kicking both together. The life of Wreſtlers was very laborious; they abſtained from all manner of delicacy and ſoftneſs, and particularly from the uſe of Marriage [s]. To this way of living St. *Paul* alludes, when he ſays that *every man when he ſtriveth for the maſtery is temperate in all things*. And he farther alludes frequently to their exerciſes and rewards, 1 *Cor.* ix. 24. *Know ye not that they which run in a race, run all, but one receiveth the Prize? Every man that ſtriveth for the maſtery is temperate in all things. Now they do it to obtain a corruptible Crown.* See likewiſe *Philip.* iii. 14. The *Athletæ* who made profeſſion of learning and exerciſing what was commonly practiſed in the publick Games, whether Running, Wreſtling, Quoiting, Darting, or Leaping, lived in a very ſevere manner; entered young upon their exerciſes, endured cold and heat, lived in almoſt continual labour, abſtained from pleaſures, wine and cool drinks, eat by rule and meaſure, and denied themſelves ſeveral ſorts of food, which were thought apt to weaken them [t].

1 Cor. ix. 25.

Qui ſtudet optatam curſu contingere metam,
Multa tulit fecitque puer, ſudavit & alſit,
Abſtinuit venere & Baccho, &c.

The reward of theſe *Athletæ* was a Crown of Oak, Pine, Laurel or Olive; but there were other prerogatives beſides this, which conſiſted in exemption from publick Offices, in certain Honours, as in being led about in Triumph, and having Statues

[q] Euſeb & Hieronym. in Jether & Ether. See the Comment on 1 Sam. xxx. 27. Joſh. xv. 42, 43, 47. xix. 7.
[r] Chryſoſt. de Sacerdot. l. iv. c. 7. & Aſter. homil. 5. p. 162.
[s] Plato l. viii. de legib. Plin. l. 34. c. 18
[t] Horat de Arte Poet. ver. 412.

Statues erected for them in Cities. But originally the honour of the Victory was the only Prize of the Conquerors; and it is observed, that the first *Athletæ* lived in a manner much more frugal and laborious than they who came after them; which may serve to reconcile those who speak of *Athletæ* as people put out to fatten, *homines altiles*, as *Tertullian* says, with those who commend their abstinence and temperance.

ATHON, a frontier City of *Arabia*, taken by *Alexander Jannæus*, from *Aretas* King of *Arbia*[a].

ATLAS. Some make *Atlas* to be the Son of *Japhet*, or *Japetus*, and *Clymene*[b]. They say that this Hero having offended *Jupiter*, was condemned to bear the Heavens upon his Head and Shoulders, in a very remote Country, over-against the *Hesperides*. St. *Jerom* seems to point at the punishment of *Atlas*, when he says in
Job ix. 13. *Job*, God whose anger no one can resist, and under whose weight they bend who bear the world; *sub quo curvantur qui portant orbem*. The Septuagint, *The Fish or Sea-monsters which are under Heaven, bend under the weight of his Majesty*. *Ovid*[c], who likewise makes him to be the Son of *Japetus*, says that he had a garden filled with excellent trees, one whereof bore golden Apples. *Themis* had foretold him, that a certain Son of *Jupiter* should carry off his Apples. He trusted the keeping of them to a great Dragon, and inclosed his garden with a strong wall. *Perseus* came to desire shelter of him; which he refusing, *Perseus*, to punish him, shewed him *Medusa*'s head, and metamorphosed him into a Mountain. This gave occasion for the report of *Atlas*'s bearing up Heaven, because Mount *Atlas* is so high that Heaven seems to rest upon the top of it. *Eupolemus* cited in *Eusebius*[d], thought *Atlas* was the same as *Enoch*, whom the Ancients relate to be the inventor of Arts, and of the Science of the Heavens.

ATTALUS, King of *Pergamus*. There were many Kings of this name in *Pergamus*. He who is mentioned in the first
1 Macc. xv. 22. Book of *Maccabees*, and to whom the *Romans* wrote in favour of the *Jews*, is *Attalus*, sirnamed *Philadelphus*, who governed the Kingdom in the room of his Nephew *Attalus* III. *Philometor*, Son of *Eumenes* King of *Pergamus*. This last *Attalus* was he who left the People of *Rome* heirs to all his riches[e]; which, as they pretended, was to be understood as including his Kingdom too[*]. The arrival of the *Jewish* Ambassadors at *Rome*, to renew their alliance, in consequence whereof the *Roman* Senate wrote to *Attalus*, is fixed to the year of the World 3865. and *Attalus Philadelphus* began to govern in 3845. He governed for one and twenty years, and in 3866. put the Kingdom into the hands of his Nephew *Philometor*, to whom of right it belonged. *Attalus Philometor* died without Children, in the year of the World 3871. before J. C. 129. before the vulgar Æra 133.

ATTALIA, a City of *Pamphylia*, whither St. *Paul* and *Barnabas* went to Acts xiv.
preach the Gospel, in the year of J. C. 45. 25.

AUGUR. The name of *Augur* is taken principally for those who concern themselves in foretelling what is to come, by the flight, the crowing, singing, or the feeding of Birds. I do not observe any presages made after this manner in the Scripture; but there are others in great number. The name of *Augurs* has been understood in a comprehensive sense, to signify all those who foretell what is to come by the view of Birds, the Heavens and Elements, of Animals, Lightning, the Entrails of Victims, Water, Wands, *&c.* and in this enlarged sense we sometimes find *auguror & augurium* † in Scripture; signifying all sorts of Magick or Divination. God had commanded his people, upon pain of death, to forbear consulting
of Magicians; and had expresly forbidden Lev. xx. 6.
them to suffer any Magicians or Diviners Deut. xviii. 10,
in the land belonging to the *Hebrews*. 11.

We read in *Genesis*, that *Joseph* or- Gen. xliv.
dered the Cup which he made use of in 5. Heb. נחש.
divining, to be concealed in *Benjamin*'s 70. Αὐτὸς οἰωνισμῷ
sack. *Josephus ipse est in quo bibit Do-* οἰωνίζεται
minus meus, & in quo augurari solet. No ἐν αὐτῷ.
one pretends to say, that *Joseph* made use of the art of divining in a superstitious manner; he was too wise and religious to practise any thing so vain, and so contrary to Religion, as Divinations, of what nature soever they might be; but his people might speak to *Joseph*'s Brethren according to the opinion of the *Egyptians*, who held *Joseph* to be a great Soothsayer[f]. Or the word *Augurari* in this place may be

[a] Joseph. Antiq. l. xiv. c. 2. [b] Hesiod. ver. 509, 515. [c] Ovid. Metam. l. iv. ver. 630, &c. [d] Euseb. Præpar. l. 9. [e] Livius l. lix. [f] D. Tho. 22. qu. 95. art. 7.

* Videas etiam Epistolam Mithridatis Regis Ponti ad Arsacem, Regem Parthiæ inter fragmenta Salustii, l. 4. in quâ epistolâ vocat hoc testamentum simulatum & impium testamentum. Aristonicus *the next Heir, Son of* Eumenes; *and Brother of* Attalus *by another Mother, claim'd the Crown of* Pergamus *as his inheritance, took possession of it, defeated* Licinius Crassus *the Consul, cut off him and his Army, and was not reduced till after four years continuance of this war. See* Prid. Connect. &c. Part II. Book V.

† *The* Hebrew *words thus translated in the* Latin *Vulgate are,* אוב *and* אבות, *which differ pretty much in signification from* Augur *and* Augurium. *The* Πνεῦμα Πύθωνος, *in* Acts xvi. 16. *seems to come nearer the meaning particularly of* אוב, *which by* Buxtorf *is rendred* Pytho *and* Utres. Hinc, *says he*, Pythonis significatio juxta Aben Ezram, quod ex tumido ventre, quasi Utre oracula deponent inde ἐγγαστρίμυθος dictus fuit. *But we know of no sort of Divination among the* Hebrews, *like that expressed properly by the word* Augurium.

be understood to mean foretelling what is to come: thus the Cup here mentioned is that which *Joseph* used in offering libations to God, when he had a mind to consult him about any thing future [a]. The Eastern people have always been very superstitious; they brought the generality of Divinations into vogue. Some of them have pretended to understand the language of Birds; upon which the art of Augury is founded. Notwithstanding the *Romans* made use of it in their most serious undertakings, the most sensible of them in their hearts laughed at it *.

AUGUSTUS, Emperor of *Rome*, and Successor to *Julius Cæsar*. The battle of *Actium*, which he fought with *Mark Antony*, and which made him master of the Empire, happened fifteen years before the Birth of *Jesus Christ*, in the year of the world 3985. *Augustus* lived seventeen years after it. He died in the 14th year of the common Æra, and seventeen years after the Birth of our Saviour. This was the Emperor who appointed the Enrol-
Luke ii. 1. ment mentioned by S. *Luke*, which obliged *Joseph* and the Virgin to go to *Bethlehem*, the place where *Jesus Christ* was born.

Augustus procured the Crown of *Judæa* for *Herod* from the *Roman* Senate. After the defeat of *Mark Antony*, *Herod* adhered to *Augustus*, and was always very faithful to him. *Augustus* loaded him with honours and riches; and when this Monarch undertook to subject *Arabia* to the *Roman* Empire, *Herod* gave *Ælius Gallus*, who had the charge of this expedition, five hundred of his guards. *Augustus* was pleased to undertake the care of *Alexander*'s and *Aristobulus*'s education, *Herod*'s Sons, and gave them apartments in his palace. When he came into *Syria*, *Zenodorus* and the *Gadarens* waited on him with their complaints against *Herod*, accusing him of violence, rapine, and tyranny. But *Herod* by his presence cleared himself of these accusations, and obliged his accusers to lay violent hands upon themselves to prevent their falling into his; and *Augustus* was so far from having any regard to what was charged upon him, that he heaped new honours on him, and augmented his Kingdom with the addition of *Zenodorus*'s Tetrarchy [b]. He was so kind as to examine into the quarrels between *Herod* and his Sons, and reconciled them.

Syllæus Minister to *Obodas* King of the *Nabatheans* having accused *Herod* of making an irruption into *Arabia* with a powerful Army, and destroying abundance of people there [c], *Augustus* wrote to *Herod* about it in an angry manner, but he justified his conduct so well, that the Emperor restored him to his good graces, and continued them to him ever after. But this did not prevent his disapproving very much the rigours exercised by *Herod* towards his Sons, he having put to death *Alexander* and *Aristobulus*, and last of all *Antipater*; whereupon the Emperor observed, that it were better a great deal to be *Herod*'s Hog than his Child [d].

Augustus after the death of *Lepidus* assumed the office of High Priest among the *Romans* [e]. This dignity gave him an inspection over Ceremonies, and matters relating to Religion. One of his first concerns was, to order an examination of the *Sybils* Books, which were then very common, and occasioned great disorders among the People, and in the Government, every taking the liberty of interpreting them, and giving such a turn to them as was agreeable to his fancy and inclinations. *Augustus* directed search to be made after them, and, as it is said, burnt near two thousand Copies of them. He preserved none but such as bore the name of some particular *Sybils*, and were esteemed to be their genuine works; and even these he submitted to a severe examination. Those which he preserved as authentick, were put into two little gold boxes under the pedestal of *Apollo*'s statue, whose Temple was built within the inclosure of the palace. See hereafter the article *Sybils*.

AVIM, a City in the Tribe of *Benjamin*. *Josh.* xviii. 23.

AVIMS, People descended from *Hevæus* the Son of *Canaan*. This people dwelt at first in the country which was afterwards possessed by the *Caphtorims* or
Philistines. The Scripture says expressly, Deut. ii. 23.
that the *Caphtorims* drove out the *Avims*,
who dwelt in *Hasserim* even unto *Azzah*. Josh. xiii. 4.
There were also *Avims* or *Hivites* at
Schechem or *Gibeon*, and consequently in
the center of the promised land; for the Josh. xi. 19.
inhabitants of *Schechem* and the *Gibeonites* were *Hivites*. Lastly there were Genes. xxxiv. 29.
some of them beyond *Jordan*, at the foot
of mount *Hermon*. *Bochart* thinks that Josh. xi. 3.
Cadmus, who conducted a colony of *Phænicians* into *Greece*, was a *Hivite*. His name *Cadmus* comes from the *Hebrew*, *Kedem*, the *East*, because he came from the

[a] Grot. in Gen. xliv. [b] Joseph. Antiq. l. xv. c. 13. [c] Idem Antiq. l. xvi. c. 14, 15.
[d] Macrob. Saturn. l. ii. c. 4. [e] Sueton. in Octav. Dio Cassius l. liv.

* *And not only ridiculed it tacitly within themselves, but more explicitely and expresly.* Cicero *in his Book* de Senectute *takes notice of* Fabius Maximus's *Contempt of this Art*, Augurque cum esset, *says he*, dicere ausus est; optimis auspiciis ea geri, quæ pro Reipublicæ salute gererentur: quæ contra Rempublicam fierent, contra auspicia fieri. Ennius *ranks Augurs among other publick Cheats and Impostors who are named by him.* Non enim sunt ii aut arte Divini, aut scientiâ, sed superstitiosi Vates, impudentesque Arioli, &c. *And* Accius, Nihil credo Auguribus, qui aures verbis divitant alienas, suas ut auro locupletent domos.

the Eastern part of the land of *Canaan*. The name of his Wife *Hermione* was taken from mount *Hermon*, at the foot whereof the *Hivites* dwelt. The metamorphosis of *Cadmus*'s companions into serpents, is founded upon the signification of the name of *Hivites*, which in the *Phœnician* language signifies Serpents.

Genes. xxxiv. 35. AVITH, the capital City of *Hadad* King of *Edom*.

AULON. This is the name which in *Eusebius*'s and S. *Jerom*'s time [f] was given to that vast Valley which reaches along the river *Jordan*, from *Libanus* to the wilderness of *Paran*. This name seems to be derived from the Greek *Aulos*, which is taken for a Valley. The great plain and valley which lies between *Libanus* and *Antilibanus* is likewise called *Aulon* [g].

AUSITIDA. This is *Job*'s country. See *Uz, the land of Uz*.

AUSTER, the South. *Negeb*, the South, in Scripture denotes *Arabia Petræa*, or the Southern part of *Edom* or *Judah*. Sometimes the *Hebrews* express
Deut. xxxiii. 23. it by the *right hand*. *Eusebius* and S. *Jerom* frequently make use of the word *Daroma*, to signify the South. This term is to be met with in many places of the *Hebrew* in the same sense. ים, דרום. Eccl. vi. 6.

AZA. The cities of *Gaza* and *Azoth* are sometimes so called [h]. *Josephus* farther takes notice of a mountain of this name, near unto which *Judas Maccabæus* fought against *Bacchides*, in the last encounter which he had with him, wherein he died [i]. In the first book of *Maccabees* ix. 15. this same place is called Mount *Azotus*. Ezech. xl. 24, &c.

AZALIAH, the Father of *Shaphan*. 2 *Kings* xxii. 3.

1 Chr. vi. 9. I. AZARIAH, High-Priest of the *Jews*. He succeeded *Ahimaaz*, and was himself succeeded by *Johanan*. Perhaps he and *Amariah*, who lived under *Jehoshaphat* King of *Judah*, about the year 3092 are one and the same person. 2 Chron. xix. 11.

1 Chr. vi. 10. II. AZARIAH, the Son of *Johanan* High-Priest of the *Jews*. He is perhaps the same as *Zechariah* the Son of *Jehoiada*, killed in 3164. 2 Chron. xxiv. 20, 22.

III. AZARIAH, High-Priest also of the *Jews*, in the reign of *Uzziah* King of *Judah*. This Prince having undertaken to offer incense to the Lord, *Azariah* opposed him with vigour; and the hand of God fell heavily on King *Uzziah*, and smote him with a leprosy. They carried him immediately out of the Temple, and he dwelt without the City, separated from the conversation of mankind to the day of his death. 2 Chron. xxvi. 17.

2 Chron. xxxi. 10. IV. AZARIAH, High-Priest of the *Jews* in the reign of *Hezekiah*. He was the Father of *Hilkiah*. See the Catalogue of the High-Priests.

V. AZARIAH, lived under the last Kings of *Judah*. He was the Father of *Seraiah* the last High-Priest of the *Jews* before the Captivity. 1 Chron. vi. 14.

VI. AZARIAH, Son to the High-Priest *Zadok*. We do not read, that he succeeded his Father. 1 Kings iv. 2.

VII. AZARIAH, the Son of *Nathan*, Captain of *Solomon*'s Guards. 1 Kings iv. 5.

VIII. AZARIAH, or *Uzziah*, King of *Judah*, Son of *Amaziah*, began to reign at the age of sixteen years, and reigned two and fifty years at *Jerusalem*. His Mother's name was *Jecholiah*. He did that which was right in the sight of the Lord; nevertheless he did not destroy the high places, and the people, against the express prohibition of God, continued to sacrifice there. This Prince is called *Uzziah* in the Chronicles. He having taken upon him to offer incense in the Temple, which office was reserved peculiarly to the Priests, was struck with a leprosy, and continued without the City separated from other men to his death. 2 Kings xv. 1, 2, 3, &c. 2 Chron. xxvi. 16, 17, &seq. In the Year of the World 3221, before J. C. 779, before the vulgar Æra 783.

Josephus says [k], that upon this occasion a great earthquake was felt, and that the Temple opening at the top, a ray of light darted upon the King's forehead, and he appeared instantly to have a leprosy. The earthquake was so violent as to divide in half the mountain which lies to the West of *Jerusalem*, and the earth having moved along for the space of four furlongs, or five hundred paces, without ever stopping till it met with the mountain, which lies Eastward of the City, closed up the high way, and covered the King's gardens. This is what *Josephus* adds to the History related in the Chronicles. We know indeed that there was a very great earthquake in the reign of *Uzziah*. *Amos* and *Zachary* make mention of it, the Kings and Chronicles speak expressly of it; but it is not certain that it happened at the very time, when *Uzziah* took upon him to offer incense. Amos i. 1. Zech. xiv. 5.

The beginnings of *Uzziah*'s reign were very happy. He obtained great advantages over the *Philistines*, *Ammonites*, and *Arabians*. He made additions to the fortifications of *Jerusalem*, and always kept an Army on foot of three hundred and seven thousand, and five hundred men; and he had great Magazines very well furnished with all sorts of arms, as well for attacking as defending. As he was a great lover of agriculture, he had a great number of husbandmen in the plains, vine-dressers in the mountains, and shepherds in the valleys. He died in the year of the world 3246, before J. C. 754, before the vulgar 2 Chron. xxvi. 4, 5, 6, &c.

[f] Euseb. & Hieronym. Onomastic. in Αὐλών.
[g] Vide Reland. Palæst. t. i. p. 364, 365, & 372.
[h] Stephan. in Gaza & Azotos.
[i] Joseph. Antiq. lib. xii. c. 19.
[k] Joseph. Antiq. l. ix. c. 11.

vulgar Æra 758. He was not buried in the royal Sepulchers, because he was a leper; but in the field where these monuments were.

IX. Azariah, the Son of *John*, and Father of *Heber*. 1 *Chr*. xi. 29.

X. Azariah, the Son of *Uriel*, otherwise called *Zephaniah*. 1 *Chr*. vi. 36.

2 Chron. xv. 1, &c. XI. Azariah, a Prophet, the Son of *Oded*, went by God's appointment to meet *Asa* King of *Judah*, as he returned after his succes against *Zerah* King of *Ethiopia*. *Azariah* addressed himself to *Asa* and his people, saying, *The Lord hath assisted you, because you adhered to him. If ye seek him, ye will find him; but if ye forsake him, he will abandon you.* Israel *for a long time shall be without the true God, without Priests, Teachers, or Law. If they return to the Lord in their affliction, they will find him. At this time terror shall overspread all the inhabitants of the Earth, nation shall rise up against nation, and city against city. But for your part, take courage; let not your hands be weakened, and your perseverance shall be rewarded.* These words inspired *Asa* with new zeal, and he began to destroy all the remaining idols in his Dominions. This is all we know of this Prophet. The particular we have related happened in the year of the world 3126, before J. C. 974, before the vulgar Æra 978.

XII. Azariah, the Son of *Obed*, one of those to whom the High-Priest *Jehoida* discovered, that the young Prince *Joash* was living; whom likewise he sent thro'-out all the land to gather the *Levites* together, in order to place this young Prince upon the Throne of his Ancestors. In the
2 Chron. xxiii. 1, 2, &c. year of the world 3126, before J. C. 974, before the vulgar Æra 978.

XIII. Azariah. This is the name of
2 Chron. xxi. 1, 2. two of *Jehoshaphat's* Sons, who was King of *Judah*.

XIV. Azariah, the Son of *Hoshaiah*,
Jerem. xliii. 2. accused the Prophet *Jeremiah* of deceiving the people, because he advised the *Jews* that remained behind after the Captivity against going into *Egypt*. *Azariah* supported by *Johanan* the Son of *Kariah* and some others, carried away *Jeremiah* and *Baruch* into *Egypt* with the rest of the people.

XV. Azariah, otherwise called *Abednego*, one of the three *Israelites* cast into the fiery furnace by *Nebuchadnezzar*, for refusing to adore the Statue which he had
Dan. iii. 19. erected. In the year of the world 3444, before J.C. 556, before the vulgar Æra 560.

I. AZARIAS. The Angel *Raphael* took this name, when he ingaged to conduct *Tobias* to *Rages*. Tob. vi. 6.

II. Azarias. He was left by *Judas* 1 Macc. v. 60.
Maccabæus with another Captain, whose name was *Joseph*, to guard *Jerusalem*; when they both heard how successful *Judas* had been, they had a mind to distinguish themselves by ingaging with the Enemy. They marched therefore with this design, but were defeated by *Gorgias* near *Jamnia*, and lost two thousand men, in the year of the world 3841, before J. C. 159, before the vulgar Æra 163.

AZAR, the Son of *Shemah* of the Tribe of *Reuben*. 1 *Chr*. v. 8.

AZAZEL, or *Hazazel*[l]; in *Greek Apopompaios*; in *Latin*, *Emissarius*. This is what we commonly call the *Scape-goat*, and shall speak of it under this title. Up- Levit. xvi. 5, 7, 8, &c.
on the day of solemn expiation, the Elders of the people presented two Goats for the sins of all *Israel*. It was determined by lot which of the two should be sacrificed, and which set at liberty. This last was the *Azazel*, or Scape-goat, and let-go. Thus the Septuagint, *Aquila*, *Symmachus*, *Theodoret*, *Cyril* of *Alexandria*, and many other Interpreters explain it. They think that this Goat thus set at liberty, and loaded with the imprecations of the High-Priest and the sins of all the people, was like those animals, which the Heathens consecrated to some of their Deities, and left at liberty[m]. *Az-azel* in *Hebrew* may signify the Goat *that goes away* or escapes.

Others think that *Azazel* is the name of a Mountain; which some of the Rabbins[n] assert to be ninety furlongs, or eleven thousand nine hundred and five and twenty paces, distant from *Jerusalem*. *Bochart* will have it, that this word signifies *Departure* or *Removal*. *Spencer* says, it signifies some Demon, and that when the Scripture tells us of sending a Goat to *Hazazel*, it means that it was given to the Devil. *Mark*, the Head of the *Marcosian* Hereticks[o], called the Devil, whose name he made use of in forming his juggling tricks, *Azazel*. The same *Spencer* cites the Cabalists, and *Julian* the Apostate, as favouring his opinion[p]. M. *Le Clerc* translates *Azazel*, *præcipitium*. He believes that the Scape-goat was sent to some steep and inaccessible place, where it perished. He grounds his translation upon the 21st verse, where it is said, that the Goat *Azazel* was sent *into the Wilderness*, and in the 22d verse *into some inaccessible place, in terram præruptam*. He derives *Azazel* from two *Arabick* words *Aza* to be hard, and *Azala* to be in pain. But we

[l] עזאזל Haz-azel. 70. Ἀποπομπαῖος. Hieronym. Emissarius. Theodoret. qu. 22. in Levit. Ἀποπομπαῖον [illegible] ὡς ἀποπεμπόμενον εἰς τὴν ἔρημον. Sym. Ἀπερχόμενον. Abeuntem. Aq. Ἀπολελυμένον. Dimissum, solutum.
[m] Vide Spencer. Dissert. de Hirco Emissario. Bochart. de Animal. sacr. p. 1. l. ii. c. 55. Marsham sæculo 1. & p. 204, 207.
[n] Jonath. R. Saad. Gaon. Kimchi. R. Salomon. Abenezra, &c.
[o] Epiphan. hæres. 34.
[p] Julian. apud S. Cyril. l. ix. contra Julian.

we had better keep to the version of the old *Greek* Interpreters, who derived *Azazel* from the *Hebrew Haz* or *Hez*, a Goat, and *Azal*, he went away. See *Spencer*'s Dissertation on the *Scape-goat*. *Bochart*, *De animal. sacr. part.* i. *l.* ii. *c.* 54. *& seq.* *Marsham*, *Canon. Chronol. Egypt. Saecul.* ix.

You have here the Ceremonies, which, as the *Hebrews* tell us[q], were observed in the several particulars relating to the Scape-goat. Two Goats were led into the inner-court of the Temple, and presented to the High-Priest on the North side of the Altar of Burnt-offerings: these two Goats were placed one on the right, the other on the left hand of the High-Priest. After this an urn was brought and placed between two, and two lots cast into it of wood, silver, or gold: but under the second Temple they were always of gold. Upon one of these lots was engraven, *for the Lord*, and upon the other for *Azazel*. After the urn had been well shook, the High-Priest put both his hands at once into it, and in each drew out a lot: that in his right hand decided the fate of the Goat placed on his right, that in his left of the Goat on his left hand. *The Jews* tell us, that during the whole Pontificate of *Simon the Just*, the lot which he drew with his right hand was always that on which was written *for the Lord*, which was understood as a happy Omen; whereas after his death this varied, and sometimes the lot on the right hand, sometimes that in the left was *for the Lord*.

After this the High-Priest fastned a long fillet, or narrow piece of scarlet to the head of *Azazel*, or the Scape goat; which piece under the Pontificate of *Simon the Just* appear'd always to be white, which was a particular favour of Heaven, and a sign that God granted the People the remission of their sins; whereas under other High-Priests it appeared sometimes white and sometimes of its natural colour, scarlet. To this the following words of *Isaiah* are applied, *Tho' their sins were as scarlet, yet shall they be white as snow*, &c. Isai. i. 18.

After the sacrifice of the Goat which was for the Lord, the Scape-goat was brought to the High-Priest, who put both his hands upon the head of this animal, and confessed all his own sins, and those of the people; then it was conducted into the wilderness by some person chosen for this office, and left upon the brinks of a precipice at twelve miles distance from *Jerusalem*; thus it was supposed to carry away with it all the sins of the people of *Israel*. Under the Pontificate of the same *Simon the Just* above mentioned, before the Scape-goat or *Azazel* had got half way down the precipice from whence he was cast, he was broken in pieces; whereas after the death of this High-Priest he fled alive into the desart, and was there met with by the *Saracens*, who took and eat him. See hereafter *Solemn Expiation*.

AZAZIAH, a *Levite* zealous for the law of the Lord. 2 *Chr.* xxxi. 13.

AZBUK, the Father of *Nehemiah*. He lived at *Jerusalem* in the time of *Nehemiah*. *Nehem.* iii. 16.

AZEKAH, a City in the Tribe of *Judah*. *Josh.* xv 35. The *Philistines*, in whose Army was *Goliath*, were incamped at *Shocoh* and *Azekah*. 1 *Sam.* xvii. 1. *Eusebius* and S. *Jerom* say, that in their time there was still a City of this name in being between *Jerusalem* and *Eleutheropolis*.

AZEL, the Son of *Elasah*, of *Kish*'s Family. 1 *Chr.* viii. 37.

AZEM or *Ezem*, a City in the Tribe of *Simeon*. *Josh.* xix. 3. the same perhaps as *Esmona* or *Asmona*.

AZIMA or *Hazimah*. See above *Ashimah*.

I. AZMAVETH, or *Azmoth*, or *Beth-azmoth*, a City probably in the Tribe of *Judah*, adjacent to *Jerusalem* and *Anathoth*. Nehem. xii. 29. Nehem. vii. 28.

II. Azmaveth, the Son of *Beroni*, one of the thirty gallant men belonging to *David*'s Army. 2 *Sam.* xxiii. 31.

III. Azmaveth, the Son of *Adiel*. 1 *Chr.* xi. 32. xxvii. 25.

IV. Azmaveth, the Son of *Jehoadah*, of the Tribe of *Benjamin*, and *Saul*'s Family. 1 *Chr.* viii. 30.

AZMON, or *Asmon*, or *Asmona*. See *Assemon*.

AZNOTH-TABOR. *Josh.* xix. 34. or simply *Azanoth*, or *Aznoth*. *Eusebius* places it in the plain not far from *Diocaesarea*.

AZOR, the Son of *Eliakim*. His name is to be found in the Genealogy of *Jesus Christ* as Man. *Matth.* i. 13.

AZOTH, or according to the *Hebrew* reading *Ashdod*[r], was assigned by *Joshuah* to the Tribe of *Judah*, but was possessed a long time by the *Philistines*. This was a maritime City, and had a Port upon the *Mediterranean*. It was situated between *Askelon* and *Akron*; or between *Jamnia* and *Askelon*, as it is said in *Judith* iii. 2. *in Graeco*; or between *Gaza* and *Jamnia*, as *Josephus* says, *Antiq.* xiii. 23. All this may be easily reconciled by saying, that it lay between these Cities, but not immediately, nor in the same sense. See the Map. *Azoth* or *Azotus* was one of the five Governments belonging to the *Philistines*. *Herodotus* says[s], that *Psammetichus* Josh. xv. 47.

[q] Misna in Joma. Maimonid. Jom Haccipurim.
[s] Herodot. lib. ii. c. 157.

[r] אשדוד Ashdod. Gr. Ἄζωτος.

chus King of *Egypt*, lay nine and twenty years before *Azoth*, and that of all the Cities we know of, none ever maintained so long a siege. The Text of the *Maccabees* informs us, that *Judas Maccabæus* was killed on Mount *Azotus*.

1 Macc. ix. 18. I. AZRIEL of the Tribe of *Manasseh*, one of the brave Officers in *David's* service. 1 *Chr.* v. 24. He was made Intendant of the Tribe of *Dan*. 1 *Chron.* xxvii. 22.

II. AZRIEL, the Father of *Seraiah*. *Jerem.* xxxvi. 26.

III. AZRIEL, the Father of *Jerimoth*. 1 *Chr.* xxvii. 19.

I. AZRIKAM, the Son of *Neariah*, *David's* relation. 1 *Chr.* iii. 23.

II. AZRIKAM, the Son of *Azel*, *Saul's* relation. 1 *Chr.* viii. 38.

III. AZRIKAM, of the Tribe of *Ephraim*, massacred by *Zichri*. 2 *Chron.* xxviii. 7.

IV. AZRIKAM, the Son of *Hachabiah*, a *Levite*. 1 *Chr.* ix. 14.

I. AZUBAH, the Wife of *Caleb*. 1 *Chr.* ii. 18.

II. AZUBAH, the Wife of *Asa* King of *Judah*, and Mother to King *Jehoshaphat*. 1 *Kings* xxii. 42.

I. AZUR, Father to the false Prophet *Hananiah*. *Jerem.* xxviii. 1.

II. AZUR, the Father of *Jaazeniah*, Prince of the people. *Ezech.* xi. 1.

AZURA was, as the Eastern people tell us, the Daughter of *Adam* [t].

AZYMUS. This word comes from the *Greek Azymos* [u] which signifies unleavened. The *Hebrews* in one of their principal Festivals, which was the Passover, used unleavened Bread for seven days, Deut. xvi. 8. and this custom they observed in memory of what their Ancestors did, who when Exod. xii. 8, &c. they went out of *Egypt* were obliged to carry meal with them, and make bread in haste; the *Egyptians* so much pressing them to be gone, that they had no leisure to make up their Bread, and leaven their meal. They began to cleanse their houses Exod. xii. 39. of every thing leavened upon the 13th of the month *Nisan*, every place was carefully examined, lest any thing leavened should be left in corners and cupboards: so that on the 14th of *Nisan* about noon, there was to be none in the house. The *Jews* at this day very religiously observe this practice *, and S. *Paul* in some places alludes to it, saying, *a little leaven leaveneth the whole lump*: that is to say, if there 1 Cor. v. 6. and Galat. v. 9. were ever so little leaven in any quantity of Bread or Paste, during the time the Passover lasted, it was thereby corrupted, and for that season rendred unclean. It was to be thrown away and burnt. They were no more permitted to use it. He says elsewhere, that the *Christian* Passover 1 Cor. v. 7, 8. consists, not in abstaining from leavened Bread, but in living with purity, sincerity, and innocency; and our Saviour in Matt. xvi. 11. the Gospel warns his Apostles to take care of the leaven of the *Pharisees*, *Sadducees*, and *Herodians*, meaning their doctrine.

The Practice of the *Jews* at this day with relation to the use of unleavened Bread, is this [x]. They are forbid to eat, or have in their houses, or any place belonging to them either leavened Bread or any thing else that is leavened. That they may the better observe this rule, they search into all the corners of their houses with the most scrupulous exactness for all Bread or Paste or any thing like them that is leavened. After they have thus well cleansed their houses, they whiten them, and furnish them with kitchen and table-utensils all new, and with others which are to be used only on that day. If they are moveables, which have served for something else, and are made of metal, they have them polished and put into the fire to take away all the impurity which they may have contracted by touching any thing leavened. All this is done on the thirteenth day of *Nisan*, on the Vigil of the Feast of the Passover, which begins with the 15th of the same month, on the 14th day in the evening; for the *Hebrews* reckon their day from one evening to another.

On the 14th of *Nisan* at eleven a clock, they burn the common Bread, to shew, that the prohibition of eating leavened Bread is then commenced; and this action is attended with words, whereby the Master of the house declares, that he has no longer any thing leavened in his keeping; that at least he believes so, and has done all he could, that it might be so. Immediately after this, they set about making unleavened Bread, and they make as much as they shall have occasion for during the whole Octave of the Passover. They take care that the meal, which they use has been neither heated nor moistened; and lest their Bread should rise, they put it speedily into the oven, and when they take it out, they keep it in a very clean place. Thus their Bread is made in flat, heavy Cakes, of different figures. They sometimes provide finer for their sick, or for their friends, tho' they are *Christians*. They knead them together with milk, sugar and eggs: but always take

[t] Joel in limine Chronograph. [u] Ἄζυμον, Azymus infermentatus. Heb. מצא Matza [x] *Leo* of *Modena*, his Ceremonies of the *Jews*. part 3. c. 3.

* *There are many cases of Conscience relating to this matter which are studied by the Talmudists. Some of their principal decisions may be seen in the Mishnah*, Ordo Festorum, *T. 2. p. 138. Maimon. de Solemnit. Paschatis, c. 1. Fascic. 7. p. 839.*

take particular care to have no leaven in them.

As to the question, whether *Jesus Christ* at his last Supper instituted the Eucharist with unleavened or leavened Bread, it depends chiefly upon knowing whether he observed the Passover like other *Jews*, or whether he anticipated it, or lastly whether he did more or not than barely sup with his Apostles. This is an enquiry which belongs not to this Dictionary. The Reader may consult those who have written expresly on this Subject, and our Dissertation upon the last Passover observed by our Lord, prefixed to our Comment on S. *Matthew*.

AZZAN, the Father of *Paltiel*, *Numb.* xxxiv. 26.

B.

BAAL or *Bel*, the God of the *Phœnicians* or *Canaanites*. *Baal* and *Astaroth* are commonly joined together; and as it is believed that *Astaroth* denotes the Moon, we may with good reason say that *Baal* is put for the Sun. The name of *Baal* is used in a generical sense, for the great God of the *Phœnicians*, *Chaldæans*, *Moabites*, &c. *Baal* in *Hebrew* signifies Master, Lord, Husband. It is joined often with the name of some other false God; as *Baal-peor*, *Baal-zebub* or *Beelzebub*, *Baal-gad*, *Baal-zephon*, *Baal-berith*.

Jerem. xxxii. 35. xix. 5. 2 Kings xvii. 16. 2 Kings xxiii. 4, 5, 12. 1 Kings xviii. 22. 2 Kings x. 19. 1 Kings xiv. 24. xv. 12. and xii. 47. 2 Kings xxiii. 7. Hosea iv. 14.

Baal is the most ancient God of the *Canaanites*. The *Hebrews* too often imitated the Idolatry of the *Canaanites*, in adoring *Baal*. They offered human Sacrifices to him, they erected Altars for him in groves, upon high places, and upon the terrasses of houses. *Baal* had Priests and Prophets consecrated to his Service. All sorts of infamous and immodest actions were committed in the Festivals of *Baal* and *Astarte*.

Some learned Men have asserted, that the *Baal* of the *Phœnicians* was no other than *Saturn*; and there was indeed a great conformity between the human Sacrifices offered to *Saturn*, and what the Scriptures tell us of the Sacrifices of *Baal*. Others are of opinion, that *Baal* was the *Phœnician* or *Tyrian Hercules*, a God of great antiquity in *Phœnicia*. But we have endeavoured to shew in our Dissertation on the *Phœnician* Deities, that *Baal* was the Sun, and that upon this supposition, all the marks we find in Scripture of this God may be easily explained.

This great Luminary was adored over all the East, and is the most ancient Deity, the worship whereof is acknowledged among the Heathens[y]. The *Greeks* paid divine honours to Men, and spread their false Religion among the *Romans*, and almost throughout the whole Earth; but the Eastern people adored the Stars and Elements. The very *Egyptians*, who were afterwards so lavish of their worship to men, animals, and things insensible, in the beginning had no other Deities but the Heavens, the Stars, and Elements. Their Religion, which to us appears, and in reality is, so monstrous and ridiculous, becomes so principally by their endeavouring to blend the Theology of the *Greeks* with theirs: and at last the *Egyptians*, *Greeks* and *Latins*, who were made ashamed of such an extravagant Religion, and of their vicious and mortal Gods, bethought themselves of returning to the simplicity of the Ancients, who worshipped the Air, Sun, Moon, Earth and Elements, and under these names meant nothing more than Nature the Mother of all things.

But it is impossible to excuse the absurdities of the Heathen Religion, whatever colours may be given it, or with what pretences soever it may be covered. The worship of a Star or Element is no more reasonable than that of any other Creature; and if the Heathens instead of making vicious and corrupt men and women the objects of their adorations, had chosen persons venerable for their innocency and virtue, they would have been condemned only for having worshipped the creature, and not reproached with having deified sin and lewdness.

They who held that the Stars were pure intelligences, or believed them to be animated and directed by Angels, were less inexcusable. Supposing this, they saw nothing in nature more perfect than the Sun, Stars and Planets: they were blameable only in that they did not rise from the Creature to the Creator, and did not pay to God the Honour which was due to him. Rom. i. 21.

The *Hebrews* sometimes described the Sun by the name of *Baal Shemesh*, *Baal* the Sun. *Manasseh* adored *Baal*, planted groves, and worshipped all the Host of Heaven: and *Josiah* desirous to repair the evil wrought by *Manasseh*, put to death *the idolatrous Priests that burnt incense unto Baal, to the Sun, and to the Moon, and to the Planets, and to all the Host of Heaven. He commanded all the vessels that were made for Baal, and for the Grove, and for all the Host of Heaven, to be brought forth out of the Temple.* Lastly, *he took away the horses that the Kings of*

2 Chron. xxxiii. 3, 5. 2 Kings xxiii. 5, 11.

לבעל שמש ולירח ולמזלות

[y] Plato in Cratylo.

of Judah had given to the Sun, and burnt the chariots of the Sun with fire. Here the Worship of the Sun is particularly described, and the Sun itself represented by the name of *Baal*.

The Temples and Altars of the Sun, or *Baal*, were generally upon eminences: As the Temple of the God of *Israel* was situated on a mountain. *Manasseh* placed in the two courts of it Altars to all the host of Heaven, and in particular the Idol of *Astarte* or the Moon. [2 Kings xxi. 5, 7.] *Jeremiah* threatens those of *Judah* who had sacrificed to *Baal* upon the house-top. [Jerem. xxxii. 29.] *Josiah* destroyed the Altars which *Ahaz* had erected on the terrass of his palace. [2 Kings xxiii. 12.]

Human Victims were offered to *Baal*, as they were likewise to the Sun. *Mithrah*, who was the same as the Sun, was honoured with the like Sacrifices [a]. *Apollo* sometimes required Victims of the same nature [a]. *Moloch* the God of the *Ammonites* is celebrated throughout the Scripture, for the Children which were made to pass through the fire in honour of him. *Jeremiah* reproaches the Inhabitants of *Judah* and *Jerusalem* with *building the high places of Baal to burn their Sons with fire for burnt-offerings unto Baal.*

We shall not examine in this place whether these Victims were really burnt, or made to pass only through the fire. The Reader may consult if he please the Article *Moloch*, and our Dissertation concerning this false Deity.

The Scripture has a particular term for describing the Temples consecrated to the Sun or *Baal*: it calls them *Chamanim* [b]: [Levit. xxvii. 30. Isai. xvii. 8. xxvii. 9. and 2 Chr. xxxiv. 4.] these were places enclosed with walls wherein there was kept up a perpetual fire. They were very frequent in the East, particularly among the *Persians*; and the *Greeks* called them *Pyreia*, or *Pyratheia*, from a word derived from the *Greek*, *Pyr*, Fire, or *Pyra*, a Funeral-pile. There was, as *Strabo* says, an Altar in them, abundance of ashes, and a fire which was never suffered to go out [c]. *Maundrel* in his journey from *Aleppo* to *Jerusalem* observed likewise some footsteps of these enclosures in *Syria*. In most of them there were no Statues; in others there were some, but there was nothing uniform in the figure of them.

Several Criticks have thought, the *Belus* of the *Chaldæans* and *Babylonians* to be no other than *Nimrod* their first King: whereas others have taken him for *Belus* the *Assyrian*, Father of *Ninus* [d]; and others again for one of *Semiramis's* Sons [e]. Lastly, many have supposed *Belus* to be the same with *Jupiter*. But we adhere to what we have said, that *Baal* was worshipped for the Sun among the *Phœnicians* and *Canaanites*; and that he was often taken in general for the great God of the Eastern people. And as to the *Chaldæans* and *Babylonians*, it is very credible that *Belus* was one of their first Kings, but whether *Ashur*, or *Nimrod*, or *Thuras*, or *Belus* the Father of *Ninus*, or *Belus* the Son of *Semiramis*, no one knows.

BAAL. There were many Cities in *Palestine* joined with the name of *Baal*: whether the God *Baal* were adored in them, or whether these places were looked upon as the capital Cities of their respective Provinces.

BAALAH, otherwise called *Kirjath-jearim* or *Kirjath-Baal*, or plain *Baal*, or *Baalim of Judah*, or *Sede-jearim*, and *Campi Silvæ* in *Psalm* cxxxiv. 6. are one and the same City, situated in the Tribe of *Judah* not far from *Gibeah* and *Gibeon*. [Josh. xv. 9. 1 Chron. xiii. 6.] The Ark was removed to *Kirjath-jearim*, when the *Philistines* sent it back from their Country. There it remained in the house of *Amminadab*, till *David* gave orders for the carrying it to *Jerusalem*. [1 Sam. vi. 21.]

I. BAALATH, in the Tribe of *Simeon*. It is that probably, which is mentioned in the enumeration of the Cities of *Judah*; and was yielded afterwards to the Tribe of *Simeon*. [Josh. xix. 32. and 1 Chr. iv. 28. Josh. xv. 29.] It is placed between *Azem* or *Asemon*, and *Chasar-Sual*; and so advanced very far towards *Arabia Petræa*.

II. BAALATH, a City in the Tribe of *Dan*. *Josephus* speaks of *Baleth* not far from *Gazara*. *Joseph. Antiq.* l. viii. c. 2. [Josh. xix. 44. and 1 Kings ix. 18.]

III. BAALATH, a City which was built by *Solomon*. 2 *Chron.* viii. 6.

BAALATH-BEER, a City lying to the South of the Tribe of *Simeon*. [Josh. xix. 8.]

BAAL-BERITH, that is to say, *Lord of the Covenant*, the God of the *Schechemites*. After the death of *Gideon*, the *Israelites* forsook the Lord, and prostituted themselves to the Idolatry of *Baal*, and *made Baal-Berith their God*. [Judg. viii. 33. ix. 4.] There was a Temple at *Schechem* consecrated to *Baal-Berith*, where they laid up that Money, which they gave afterwards to *Abimelech* the Son of *Gideon*. *Diodorus* of *Sicily* [f] speaks of a Goddess of the *Cretans*, named *Britomartis*, which is probably the same as *Baal-Berith*. *Britomartis* comes from *Marath-Berith*, *Mistress of the Covenant*.

Philo Biblius [g] says, that *Elion* and *Beruth*, are two *Phœnician* Deities, who had a Son and a Daughter called *Heaven* and *Earth*. The beauty of these two Children was the reason of denominating from them the Heaven and Earth which we

[a] Vide Euseb. l. iv. præparat. [a] Dionys. Halicarnass. apud Euseb. [b] חמנים Chamanim.
[c] Strabo. l. xv. [d] Vide Marsham. Can. Chronolog. Secul. 1. [e] Vide Syncell. p. 97. Cedren. p. 16, &c. [f] Diod. l. v. p. 236. [g] Phil. Bibl. apud. Euseb. Præpar. l. i.

we see. If we might depend at all upon the recital of this Author, there would be no occasion to seek elsewhere for the Original of *Baal-Berith*. But both *Porphyry* and *Sanchoniathon* are at present in so little credit with Men of Learning, that none will venture any more to quote them; at least there can be no relying upon their Testimony.

Bochart [h] is of opinion, that *Berith* might be very probably the same as *Beroe* the Daughter of *Venus* and *Adonis*, desired in marriage by *Neptune*, and given to Wife to *Bacchus* [i], that she gave her name to the City of *Berith* in *Phœnicia*, and became afterwards the Goddess of it. This is *Bochart*'s conjecture; for there is no proof of the Goddess *Berith*'s having been adored in this City.

The most simple and natural manner of explaining the name of *Baal-Berith*, is to take it in general, for the God who presides over Alliances and Oaths. In this sense the true God may be termed the God of the Covenant; and if the Scripture had not added the name of *Baal* to that of *Berith*, it might be understood of the true God. But the most barbarous nations, as well as the most superstitious, the most religious and the most knowing, have always taken God to witness their Oaths and Covenants. The *Greeks* had their *Jupiter* the witness and arbitrator of Oaths, *Zeus Horkios*, and the *Latins* their *Deus Fidius* or *Jupiter Pistius*, him they looked upon as the God of Honesty and Plain-dealing, who presided at all treaties and alliances: they swore sometimes even by *Jupiter* the Stone, *per Jovem lapidem*, because the Victim appointed for the ratification of the alliance, was struck with a Stone, or because *Jupiter* was besought to throw him headlong down some precipice, who should fail in the performance of his promise, in like manner as the Stone which the High-Priest held in his hands was cast from the top of the Capitol.

Josh. xi. 17. xii. 7. BAAL GAD, a City situated at the foot of mount *Hermon*, which lies to the South of *Libanus* and *Damascus*, and to the North of mount *Libanus*. It seems to be said in *Joshua*, that mount *Hermon* is on this side *Jordan*; but we know very certainly from other passages, that mount *Hermon*, and consequently *Baal-Gad*, was beyond *Jordan*, Josh. xii. 1, and 5. *Gad* was a false God, and probably represented the Sun or Good Fortune. *Baal-Gad* derived its name from this Deity, which was there adored. Genes. xxx. 11.

BAAL-HANAN, the Son of *Achbor*, succeeded *Shaül* in the Kingdom of *Edom*, and was the seventh King of it. Genes. xxxvi. 38. 1 Chr. i. 49.

BAAL-HAZOR, a City in the Tribe of *Ephraim*, where *Absalom* kept his flocks. 2 *Sam.* xiii. 23.

BAAL HERMON, is generally placed Northward of the Tribe of *Issachar*, and the great Plain. See 1 *Chr.* v. 23.

I. BAALIM of *Judah*. This is *Baalah* or *Kirjath-jearim*. See above.

II. BAALIM. This is the plural number of *Baal*, and signifies false Gods in general.

BAALIS, King of the *Ammonites*, who sent *Ishmael* the Son of *Nethaniah* to kill *Gedaliah*, who had been set over the Remnant of the *Jews*, who were not sent captives to *Babylon*. Jerem. xl. 14.

BAAL-MEON, a City in the Tribe of *Reuben*. *Numb.* xxxii. 38. 1 *Chron.* v. 8.

It is sometimes called *Beth-Baal-Meon*. The *Moabites* took it from the *Reubenites*, and they were masters of it in the time of *Ezekiel*. *Eusebius* and S. *Jerom* place *Beel-Meon* or *Beel-Maus* nine miles from *Esbus* or *Esebon*, at the foot of mount *Baaru* or mount *Abarim*. Ezek. xxv. 9.

BAAL-PEOR, or the God *Peor*. We have produced several conjectures concerning this false God, in a Dissertation wrote particularly for this purpose, and inserted before the Book of *Numbers*, p. 20. Herein we have endeavoured to demonstrate, that *Adonis* or *Orus* adored by the *Egyptians*, and the generality of the Eastern people, and this God, are the same. The Scripture tells us, that when the *Israelites* were incamped in the wilderness of *Sin*, they were prevailed with to worship *Baal-Peor* *, that they partook of his Sacrifices, and committed whoredom with the Daughters of *Moab*; and the Psalmist relating the same event, says, that the *Hebrews* were initiated into the Mysteries of *Baal-Peor*, and *ate the Offerings of the dead*. *Peor* is the same as *Or* or *Orus*, if we cut off the article *Pe*, which is of no signification. *Orus* is the same as *Adonis* or *Osiris*. The Feasts of *Adonis* were celebrated after the manner of Funerals; and the people who observed them, at that time committed a thousand dissolute actions, particularly when they were told that *Adonis*, whom they had mourned for as dead, was alive. Numb. xxv. 1. Ps. cvi. 28.

Origen [k] believed *Peor*, or *Baal-Peor*, the God of the *Moabites*, to be the same with *Priapus*, or the *Idol of Turpitude* which was adored principally by the Women, and that *Moses* fearing to pollute the ears of the *Hebrews*, did not think proper

[h] Bochart. Chanaan. l. ii. c. 17. [i] Nonnus Dionys. Art. 41, 42. [k] Origen. in Num. c. xxv. Homil. 20. *Beelphegor*, quod est, *Idolum turpitudinis*.

* *It is the opinion of an ingenious Author, that* Baal-Peor *was the Sun, the same with* Moloch *of the* Ammonites, *and* Chemosh *of the* Moabites; *and that he was denominated* Baal-Peor *from the particular place of his Worship, as* Jupiter Capitolinus.

proper to diftinguifh in a clearer manner what kind of Turpitude he meant. S. *Jerom*[l] fays, that this Idol was reprefented in an obfcene manner, as it was the cuftom to defcribe *Priapus*. It is his opinion, that effeminate men and women, who proftituted themfelves in honour of Idols, whereof there is fuch frequent mention in the Scripture, were confecrated to *Baal-Peor* or *Priapus*. He feems to think, that this infamous Deity had that in its mouth, with which the Figures of *Priapus* are ufually reprefented[m].

Maimonides afferts, that *Baal-Peor* was adored by difcovering that before him, which modefty obliges people to conceal with greateft care; and *Solomon Jarchi*, that Excrements were offered to him. There is no queftion to be made of *Baal-Peor*'s being the God of Impurity: we know with what impudence the Daughters of *Moab* engaged the *Ifraelites* in lafcivioufnefs; and the Prophet *Hofea* fpeaking (Numb. xxv.) of this crime, fays, *They went unto Baal-Peor, and feparated themfelves unto that fhame, and their abominations were according as they loved.* Hofea ix. 10.

Others[n] have afferted, that *Baal-Peor* was *Saturn*, a Deity adored in *Arabia*. The adventure related of this Deity, and his caftration by his own Son, may have made way for the obfcenities practifed in the worfhip of *Baal-Peor*, whereof we have taken notice. Further, there may be fome marks of refemblance difcovered between *Saturn* and *Lot*, the Father of the *Moabites*, who were worfhippers of *Baal-Peor*.

Some have believed, that in *Baal-Peor* they difcovered the God worfhipped by the Heathens, under the name of *Crepitus*[o]; the word *Peor* is derived from a Root, which fignifies *to be loofe*. Others were of opinion, that the *Moabites* adored their God under the name of *Baal-Reem*, the God of Thunder, but that the *Hebrews* in derifion called him *Baal-Peor*, the God Fart. *Voffius*[p] thinks the *Moabites* worfhipped the Sun and *Priapus* under the name of *Baal-Peor*. *Selden*[q] will have it, that *Baal-Peor* is the God *Pluto*. He founds his conjecture upon what is faid in (Pf. cvi. 28.) the Pfalms: *They joined themfelves unto Baal-Peor, and ate the offerings of the Dead.* The Sacrifices here intimated are thofe, fays *Selden*, which were offered to appeafe the manes of the Dead. *Apollinarius* in his Paraphrafe upon this Pfalm fays, that the *Hebrews* polluted themfelves in the Sacrifices of *Baal-Peor*, by eating hecatombs offered to the Dead. Some affirm[r], that *Saturn* ranked his Son *Moth*, whom he had by *Rhea* among the Gods, and that he was adored by the *Phœnicians* fometimes under the name of *Death*, and fometimes by that of *Pluto*.

But thefe feveral opinions feem all to be lefs probable than that which we have propofed and fupported in our Differtation on *Baal-Peor*; viz. that this falfe Deity was no other than *Adonis*, or *Ofiris*. To what we have faid elfewhere on this matter it may be added, that *Adonis*, as fome believe, was the Father of *Priapus*; that funeral entertainments were made in honour of him, which may be very well underftood by the name of Sacrifices: *The Priefts roar and cry before their Gods as men do at the Feaft when one is dead, in cæna mortui.* (Baruch vi. 32.) The Pfalmift expreffes himfelf in the plural number: *Comederunt facrificia mortuorum*; for the Sacrifices of *Baal-Peor* were not like thofe of other Deities: they were repafts like thofe in ufe at the funerals of dead perfons, with this difference, that the latter were often accompanied with real and fincere forrow; whereas on the contrary in thofe of *Adonis*, the tears were all feigned, and the debauchery then indulged real. The Reader may fee our Differtation, and, if he pleafes, *Selden, De Diis Syris*, and the Commentators upon *Numb.* xxv.

BAAL-PERAZIM, the place wherein *David* put to flight the *Philiftines*. It (2 Sam. v. 20.) could not be very far from *Jerufalem*, fince it lay in the Valley of *Rephaim*.

BAAL-SHALISHA. S. *Jerom* and (2 Kings iv. 42.) *Eufebius* place it at fifteen miles diftance from *Diofpolis* Northward.

BAAL-TAMAR. The place, where the Children of *Ifrael* ingaged thofe of the Tribe of *Benjamin*. *Eufebius* fays *Baal-Tamar* was near *Gibeah*. (Judg. xx. 33.)

BAALTIS, the fame as *Aftarte* or the Moon, next to *Baal*, the God moft honoured by the *Phœnicians*.

BAAL-ZEPHON. (בעל צפון) The *Hebrews* having left *Egypt*, after three days march came to *Baal-Zephon*, where they paffed through the Sea: *Baal-Zephon* therefore (Exod. xiv. 2, 9.) was near *Clyfma* or *Colfum*; for there the Ancients tell us, that the *Hebrews* paffed the Red Sea. See our Differtation on their paffage, prefixed to the Book of *Exodus*, p. xl. and the Supplement, p. 54. It is thought

[l] Hieronym. in Ofee iv. *Colentibus maxime fœminis Beelphegor, ob obfcœni magnitudinem, quem nos Priapum poffumus appellare.* [m] Idem in Ofee ix. *Denique interpretantur Beelphegor idolum tentiginis, habens in ore, id eft, fummitate pellem, ut turpitudinem membri virilis oftenderet.* [n] Theodoret in Pf. cv. Apollinar. Caten. in Pf. Suidas, Mafius, in Jofue. Hottinger. Hift. Orient. c. 7, &c. [o] Minutius in Octaviano, Nec Serapidem magis Ægyptii quam ftrepitus per pudenda corporis expreffos contremifcunt. Origen. contra Celfum, p. 255. Hieronym. in Ifai. xiii. Ut taceam de formidolofo, & horribili cœpe, & crepitu ventris inflati, quæ Pelufica Religio eft. [p] Gerard. & Voff. de Origine & Progreffu Idolatr. l. ii. c. 7. [q] Selden. de Diis Syris Syntagm. 1. c. 5. [r] Sanchon. apud Eufeb. Præpar. l. i. c. 8.

thought that *Sephon* or *Zephon* was an *Egyptian* Deity, from whom the City of *Baal-Zephon* took its name; but what he was we do not exactly know. *Zephon* in *Hebrew* signifies the North, or the Concealed. *Adonis* with respect to the *Egyptians* was the God of the North; for he was killed in mount *Libanus*, and was principally adored at *Biblos* in *Phœnicia*. He was likewise the concealed God; and the *Egyptians* call'd him *Tammuz* [r], which signifies hidden; because of the celebration of his mysteries. He was kept shut up like one dead in a coffin, and afterwards, as it is pretended, revived; or because he is said to have passed six months on Earth with *Venus*, and six in Hell with *Proserpine* [t]. The Rabbins say, *Baal-Zephon* was an idol or figure covered with Stars, placed here by *Pharaoh* in order to stop the *Hebrews*, and hinder them from going out of his Country.

Ezek. viii. 14.

Some describe him in the shape of a Dog, as the *Egyptians* their God *Anubis* with a Dog's Head; perhaps that he might have a vigilant eye over this place, and give notice by his barking of the Enemies arrival, and that he might guard the coast of the Red Sea on that side [v]. It is said he was placed there principally to stop all slaves that fled from their masters. The *Jerusalem* Targum assures us, that all the Statues of the *Egyptian* Gods having been destroyed by the exterminating Angel, *Baal-Zephon* was the only one that made resistance. Whereupon the *Egyptians* conceived a great idea of his power, and redoubled their devotion to him. *Moses* observing that the people flocked in crowds thither, petitioned *Pharaoh* that he too might make a journey thither with the *Israelites*. *Pharaoh* permitted them to go; but as they were employed upon the shore of the Red Sea in gathering up the precious stones which the river *Phison* had carried into the *Gihon*, and from thence were conveyed into the Red Sea, whereby they had been thrown upon the dry land, *Pharaoh* surprized them like people destitute of counsel and out of their senses; he offered his Sacrifices to *Baal-Zephon*, waiting till the next day to attack the *Israelites*, whom he believed his God had delivered into his hands. But in the mean time they passed the Red Sea, and escaped from him, and his pretended God *Baal-Zephon* was not capable of rescuing him from death. These are Rabbinical Fables that deserve no credit.

M. *Basnage* [w] is of opinion, that *Baal-Zephon* signifies the Sun; *Zephon* in *Hebrew* signifies one who contemplates, as much as to say the observing Deity, the Sun, the great Eye of nature, which knows, sees, and enlightens all things. The Poet *Ezekiel* cited in *Eusebius* [x], believes *Baal-Zephon* to have been a City, and the construction in the Text *Moses*, is very favourable to this opinion. See hereafter *Colsum*.

BAANA, the Son of *Ahilud*, Governour of *Taanach*, *Megiddo*, and *Bethshean*. 1 Kings iv. 12.

BAANAH and *Rechab*, Officers belonging to *Ishbosheth* the Son of *Saul*, who having secretly entred this Prince's house, while he was sleeping at noon day, cut off his head, and carried it to *David*; who instead of rewarding them for so base an action, gave orders for the cutting off their hands and feet, and hanging them over the pool of *Hebron*. 2 Sam. iv. 2. & seq.

BAARA, the Wife of *Shaaraïm*, who was divorced by him. 1 *Chr.* viii. 8.

BAARAS, or *Baaris*, or *Baru*. *Eusebius* [y] and S. *Jerom* make mention of a place called *Baru* or *Baris* near *Cariatha*. Now *Cariatha* according to their account, is ten miles West of *Medaba*. And elsewhere [z] they tell us, that *Beelmaüs*, or *Beelmeon*, is two miles from *Esbus* near *Baaru*. Lastly, *Josephus* [a] says, that to the North of *Machærus* there is a Valley called *Baaras*, where a wonderful Root of the same name was found, which was of the colour of fire, and towards the evening cast forth rays like those of the Sun. He relates many particulars concerning this Plant, which seem very extraordinary, and which many look upon as fabulous. Nevertheless F. *Eugenius Rogers* speaks of them, as one who was an Eye-witness of them, and fully convinced of what *Josephus* says.

BAASEIAH, the Son of *Malchiah*, a *Levite*. 1 *Chr.* vi. 40.

BAASHA, the Son of *Ahijah*, Commander in chief of the Armies belonging to *Nadab*, the Son of *Jeroboam* King of *Israel*. He killed his master treacherously at the Siege of *Gibbethon*, a City of the *Philistines*, and usurped the Kingdom which he possessed for four and twenty years. He rooted out the whole race of *Jeroboam*, as God had commanded him; but by his bad conduct and idolatry, he incurr'd God's indignation. Wherefore the Lord sent the Prophet *Jehu*, the Son of *Hanani* to him, to tell him, that *he had exalted him out of the dust, and made him Prince over his people* Israel, *after which he had walked in the way of* Jeroboam, *and made his people* Israel *to sin. That therefore he would take away the posterity of* Baasha, *and the posterity of his house*

In the Year of the World 3051, before J. C. 994, before the vulgar Æra 953.

1 Kings xvi. 1. & seq.

[r] Vide Hieronym. in eum locum. [t] Vide Theocriti Scholiasten. [v] Basnage Antiquit. des Juifs. t. ii. p. 669, 670. [w] Loco citato, p. 671. [x] Ezechiel Poeta apud Euseb. demonstr. l. ix. c. 29. p. 444. [y] Euseb. in Kariathaim. Hieronym. ibidem. [z] Idem in Beelmeon. [a] Joseph. de Bello, l. vii. c. 25.

ELEVATION OF THE TOWER OF BABEL

house, and would make his house like the house of Jeroboam *the Son of* Nebat; *that him, who died of* Baasha, *should the dogs eat, and him that died of his in the fields, should the fowls of the air eat. Baasha,* instead of making good use of these admonitions, and becoming seriously converted, was transported with rage against the Prophet, and killed him. *Baasha* died, and was buried at *Tirzah*, which was then the Capital of the Kingdom of the ten Tribes. *Elah* his Son reigned in his stead. We read a circumstance of *Baasha's* reign in the Chronicles, which is not to be met with in the Books of Kings; and this is the attempt which *Baasha* made, to fortify *Ramah* against *Asa* King of *Judah*, who, in order to disengage him from this undertaking, prevailed with *Benhadad* King of *Damascus* to make an irruption upon the lands belonging to *Baasha*; which succeeded according to his expectation.

In the Year of the World 3074, before J. C. 926, before the vulgar Æra 930. 1 Kings xvi. 7, 8. 2 Chron. xvi. 1. & seq.

BABAS, of the *Asmonæan* Family. *Herod* put to death the Sons of *Babas*, who opposed his entrance into *Jerusalem*, in the time of *Antigonus* [b].

BABEL, or *Babylon*. This term signifies Confusion; and the City and Province of *Babylon* were called by this name; because when the tower of *Babel* was building, God confounded the languages of those men, who were employed about this edifice, so that they could no longer understand one another. Several conjectures have been started concerning the manner of producing this confusion of languages at *Babel*, which have no relation to our subject. The Reader may consult the Commentators, what M. *Simon* has written on this matter, in his critical History of the Old Testament, l. i. c. 14, & 15. and what is said by the Author of *Les Sentimens de quelques Theologiens de Hollande*, Lettre 19. The construction of the Tower of *Babel*, and the confusion of Languages are fixed to about the year of the World 1775, an hundred and twenty years after the Deluge.

Gen. xi. 7.

It is thought [c] that *Nimrod* the Son of *Cush* was the principal Author of this attempt to build the Tower of *Babel*. He designed, says *Josephus*, to raise a Tower so high, as might secure him from a new deluge, and put him in a condition to revenge the death of his Ancestors, caused by a general inundation over the World. It is scarce possible to think, that he could conceive so foolish an imagination. The Scripture says no more, than that the undertakers coming from the East into the land of *Shinar*, said to one another, *Let us make a City and a Tower, the top whereof may reach to Heaven, and let us make our names celebrated before we are dispersed over all the earth. Now God observing that they had begun this work, and were resolved not to quit it, till they had finished it, descended from Heaven, and confounded their language; so that they were compell'd to scatter themselves throughout the Earth, and abandon their undertaking.*

Gen. xi. 4.

We do not know how high this Tower had been raised, and all that we find in Authors concerning it deserves no credit. Many have thought, that the Tower of *Belus* mentioned by *Herodotus* [d], and which was still in his time to be seen in *Babylon*, was the Tower of *Babel*; or at least was built upon the old foundations. This last opinion seems the more probable, by reason that this Tower was compleated, and raised to its full height. It was composed, says *Herodotus*, of eight Towers placed one upon another, decreasing gradually in their size from the first to the last. Above the eighth was the Temple of *Belus*. This Author does not tell us what the height was of the whole edifice; but only that the first of the eight Towers, which served as a basis to the other seven, was a furlong, or an hundred and fifty paces high, and wide, or square; for his text is not very clear [e]. Some Writers are of opinion, that this was the height of the whole edifice; and in this sense *Strabo* understood him [f]. Others maintain, that each of the eight Towers was a furlong in height, and that the whole fabrick was eight furlongs, or a thousand paces high; which seems impossible. Nevertheless S. *Jerom* [g] says, upon the report of others, that it was four thousand paces in height; and others affirm that it was still higher.

Belus King of *Babylon*, by whose directions the building of the Tower, which *Herodotus* speaks of, is said to have been undertaken, lived long after *Moses*, whether by *Belus* we suppose the Father of *Ninus* to be meant, or *Belus* the Son of *Semiramis*. *Belus*, the Father of *Ninus* is set down by *Usher* under the judicature of *Shamgar*, about the year of the world 2682, of the *Julian* Period 3392, long after *Moses*.

Modern Travellers vary in the description they give us of the remains of the Tower of *Babel*. *Fabricius* says, it might have been about a mile in circumference. *Guion* says the same. *Benjamin*, who is much more ancient, informs us, that the foundations were two thousand paces in length. The *Sieur de la Boulaye le Gour*, a Gentleman of *Anjou*, who says he made a long stay at *Babylon* or *Bagdat*, declares, that about three leagues from this City, there is a Tower called *Megara*, situated betwen the *Tigris* and *Euphrates* in an open field. This Tower is all solid within, and is more like a Mountain than a Tower.

[b] Joseph. Antiq. l. xv. c. 11. p. 532.
[c] Antiq. l. i. c. 5.
[d] Herodot. l. i. c. 381.
[e] Στάδιον καὶ τὸ μῆκος, καὶ τὸ εὖρος. Nov. Edit.
[f] Strabo. l. xvi. initio.
[g] Hieronym. in Isai. lib. v. p. 114.

Tower. The compafs of it is about five hundred paces; and as the rains and winds have very much ruined it, it cannot be more than about an hundred and thirty eight foot high. It is built of bricks four inches thick; and between every feven courfes of bricks, there is a courfe of ftraw three inches thick mixed with pitch or bitumen; from the top to the bottom there are reckoned about fifty courfes. The Reader may fee, if he pleafes, what we have faid in our Comment upon *Genefis*, Ch. x. v. 4. It is highly probable, that all which is related of this Tower, except what we find concerning it in Scripture, is fabulous; and that the remains of fome Towers, which are fhewn in *Babylonia*, are far from being thofe of the Tower of *Babel*, but are only ruins of old *Babylon*, built by *Nebuchadnezzar*.

I. BABYLON. The City of *Babylon*, the Capital of *Chaldæa*, was built by *Nimrod* in the place where the Tower of *Babel* was begun. It was the Capital of *Nimrod*'s Empire; fo that its Antiquity is not to be queftioned. Profane Authors[h], who know nothing of the Hiftory of the *Jews*, make the Son of *Belus* to be the Founder of it, who lived two thoufand years before *Semiramis*. Others afcribe the Foundation of it to *Belus*[i] the *Affyrian*, Father of *Ninus*; others to *Semiramis*. *Marfham*[k] poftpones the beginning of it to the time of *Nabonaffar*. But the opinion moft generally followed, and beft grounded, is this, that *Nimrod* founded it, *Belus* inlarged it, and that *Semiramis* added fo many great works, and adorned it fo many feveral ways, that fhe might be called not improperly the Foundrefs of it; at leaft with as much reafon as *Conftantin* is faid to be the Founder of *Conftantinople*. Genef. x. 10.

The Scripture fpeaks of *Babylon* in very many places, particularly after the reign of *Hezekiah*, who upon his recovery from his indifpofition was vifited by the Ambaffadors of *Berodach-baladan* King of *Babylon*. *Ifaiah*, who lived at the fame time, fpeaks often of the calamities which the *Babylonians* fhould bring upon *Paleftine*, of the captivity of the *Hebrews*, of their return from *Babylon*, of the fall of this great City, and the taking it by the *Perfians* and *Medes*. The Prophets, who lived after *Ifaiah*'s time, as *Jeremiah*, *Ezekiel*, and *Daniel*, who were living in the reign of *Nebuchadnezzar*, and faw the extreme misfortunes of *Jerufalem*, and the defolation of the Kingdom of *Judah*, are ftill more taken up with the grandeur of *Babylon*, and its cruelty, and the evils with which God at laft would overwhelm it. 2 Kings xx. 12.

The facred Authors fpeak of it as one of the greateft and moft powerful Cities in the world. *Is not this great* Babylon *that I have built for the houfe of the Kingdom, by the might of my Power, and for the honour of my Majefty?* faid *Nebuchadnezzar*. *Berofus* and *Abydenus*[l] afcribe to this Prince the Walls of *Babylon*, and thofe prodigious Gardens, raifed upon arches, which fome attribute to *Semiramis*. Hiftorians are not agreed concerning the extent and height of the Walls of *Babylon*. *Clitarchus*, who is cited by *Diodorus* of *Sicily*, fays, the circuit of the Walls was three hundred and fixty eight furlongs; *Quintus Curtius*, fixty thoufand paces; *Herodotus*, three hundred and fourfcore furlongs; *Ctefias* in *Diodorus Siculus*, three hundred and fixty furlongs[m]; *Strabo*, three hundred fourfcore and five; *Quintus Curtius* and *Strabo* make them to be fixty five foot high, and thirty two wide; *Pliny* and *Solinus*, two hundred foot high and fifty broad. *Quintus Curtius* fays that thefe Walls were built in a year; that the workmen finifhed a furlong in a day, that is to fay, an hundred and five and twenty paces. But *Berofus* and *Abydenus* inform us, that this whole wonderful work was compleatedin fifteen days. Dan. iv. 30.

Altho' the *Babylonifh* Monarchy is perhaps the moft ancient in the world, fuppofing as we have faid, that *Nimrod* began his reign at *Babylon*; neverthelefs we do not fee either in Scripture, or in profane Writers, that this Empire was of any great confequence in the world. In *Abraham*'s time we obferve, that there was a King of *Shinar*. *Babylon* was in the land of *Shinar*; but it may be made a queftion, whether the King of *Shinar* was King of *Babylon*; and fuppofing he was, the figure which he made in *Chedorlaomar*'s Army, where he was only as an auxiliary, does not give us any great idea of him. Gen. xiv. 1, 2, &c.

Julius Africanus fays, that *Evechoüs*, who is probably the fame as *Jupiter Belus*, began to reign over the *Chaldæans* two hundred and twenty four years before the *Arabians*, that is to fay, in the year 2952 of the *Julian* Period, of the World 2242, in the time of the Patriarch *Ifaac*, 1762 before our vulgar Æra. The *Arabians* having declared war againft *Chinizitus* King of *Babylon*, deprived him of his Crown, and *Mardocentius* reigned there in his ftead, in the year of the *Julian* Period 3176, of the world 2466, before the vulgar Æra 1538, and before *Belus* the *Affyrian* two hundred and fixteen years, about the fortieth year of *Mofes*.

Belus

[h] Hecennius apud Stephen. in Babylon. [i] Doroth. Sidonius Poeta. Item Abiden. apud Eufeb. Præp. l. ix. c. 41. [k] Marfham. Can. Chron. Secul. xiii. [l] Vide Jofeph. l. x. Antiq. c. 11. & lib. i. contra Appion. & Eufeb. l. ix. Præpar. c. ult. [m] The 360 furlongs make 44600 paces, that is to fay, near fifteen leagues, at three miles to the league.

Belus the *Assyrian* began to reign in *Babylon* in the year of the *Julian* Period 3392, of the World 2682, before the vulgar Æra 1322, in the time of *Shamgar* Judge of *Israel*. *Belus* was succeeded by *Ninus*, *Semiramis*, *Ninyas*, and others whose names we find in the common catalogues. Of all these Princes there is no notice taken in Scripture, at least under the title of Kings of *Babylon*. *Ninus*, according to *Herodotus*, founded the *Assyrian* Empire [o]; and this Empire subsisted in upper *Asia* for five hundred and twenty years. During this interval the City and Province of *Babylon* were under a Governour appointed by the King of *Assyria*. Of all the great number of *Assyrian* Monarchs, who reigned at *Nineveh*, the Scripture speaks only of *Pul*,• who was probably the Father of *Sardanapalus* the last of the *Assyrian* Kings, who were the Successors of *Ninus*.

In the year of the *Julian* Period 3447, of the World 2737, before the vulgar Æra 1267.

Under the reign of this last, in the year of the *Julian* Period 3966, of the World 3257, *Arbaces* Governour of the *Medes*, and *Belesus*, or *Baladan* [p], or *Nabonassar* Governour of *Babylon*, having revolted against *Sardanapalus*, besieged him in *Nineveh*, and there obliged him to burn himself, with all that was most dear and valuable to him; after which they divided the Monarchy between them. *Arbaces* set the *Medes* at liberty, and *Belesus* founded the Kingdom of *Babylon*. Young *Ninus*, called in Scripture *Tiglath-pileser*, reigned at *Nineveh*, and continued the Succession of the *Assyrian* Kings, but the extent of the Kingdom was very much lessened. He was succeeded by *Salmaneser*, *Sennacherib*, and *Esar-haddon*, whose names are celebrated upon too many sad occasions, in the sacred Writings, for the calamities which they brought upon the *Hebrews*.

2 Kings xv. 29. xvi. 7. 10 and 1 Chr. v. 6. and 2 Chron. xxviii. 20.

Belesus or *Baladan* was Father or Grandfather to *Berodach-Baladan*, who sent to visit *Hezekiah* after the miracle of the Sun's retrogradation; which happened at the time of his cure. The names and actions of his Successors weare not inform'd of; but we know that *Esar-haddon* King of *Assyria* conquered the Kingdom of *Babylon* [q], and that he and his Successors *Saosduchinus* and *Chynaladanus*, otherwise called *Seracus*, possessed it, till *Nabopolassar* Governour of *Babylon*, and *Astyages* the Son of *Cyaxares* King of *Media*, took arms against *Chynaladanus* [r], killed him, divided his dominions, and intirely destroyed the *Assyrian* Empire, in the year of the World 3378, of the *Julian* Period 4088, before the vulgar Æra 626.

2 Kings xx. 12.

Nabopolassar was the Father to the Great *Nebuchadnezzar*, the destroyer of *Jerusalem*, and the most magnificent King of *Babylon*, that we know of. We have observed, that by some Authors those great works are said to be his, the honour whereof by others is given to *Semiramis*. *Evilmerodach* succeeded *Nebuchadnezzar*, and *Belshazzar Evilmerodach* [s]: But *Daniel* says expressly, that *Darius* the *Mede* succeeded *Belshazzar*, and *Cyrus Darius* the *Mede*, otherwise called *Astyages*.

Dan. v. 31. xiii. 35.

The Successors of *Cyrus* are very well known; *Cambyses*, the seven *Magi*, *Darius* the Son of *Hystaspes*, *Xerxes*, *Artaxerxes Longimanus*, *Xerxes* II. *Secundianus*, or *Sogdianus*, *Ochus*, or *Darius Nothus*, *Artaxerxes Mnemon*, *Ochus*, *Arses*, *Darius Codomannus*, who was overcome by *Alexander* the Great, in the year of the *Julian* Period 4383, of the World 3673, before the vulgar Æra 331.

We fix the death of *Belshazzar* to the year of the World 3448, and the first year of *Cyrus*'s reign at *Babylon*, to the year of the world 3457.

The *Greek* Fathers [t], adhering to the Text of the Septuagint in *Isai*. x. 9. were of opinion, that the Tower of *Babel* was built at *Chalane*; they read it thus [u], *Have I not taken the country which is above Babylon and Chalane, where the Tower was built?* whereas the import of the *Hebrew* is *Calenne*, or *Calno*, *is it not as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?* have I not reduced all these Cities under my obedience? So that no advantage can be taken from this passage in the Septuagint, towards fixing the place where the Tower of *Babel* was erected: it is scarce questionable but that it either was within or very near old *Babylon*.

The *Persians* [w] attribute the Foundation of *Babylon* and *Nineveh* to *Thahamurath*, one of their most ancient Monarchs: This Prince allowed his subjects an intire liberty of Conscience, so that under his reign idolatry spread itself in several branches, and got footing over all the East; which some understand of the time preceding the Deluge, answerable to what *Moses* says, that in the life of *Enos*, *men began to profane the name of God*, by giving it to idols [x]. In effect, the Eastern people will many of them have it, that *Mahalaleel* the Son of *Canaan* founded this City before the deluge; but the generality maintain, that *Nimrod* was the principal Author of erecting the Tower of *Babel*: and give this turn to the thing after their particular manner, which has always something miraculous

[o] Herodot. l. i. c. 95. [p] Isai. xxxix. collatum cum 2 Reg. xx. 12. [q] Vide Usher. ad ann. 3323. & If. xxiii. 13. [r] Alex. Polyhistor. apud Syncell. Usher. ad an. Mund. 3328. [s] Beros. apud Joseph. l. i. contra Appion. p. 1045. [t] Cyril. Alex. Basil. Gregor. Nazian. [u] If. x. 9. Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος καὶ Χαλάνη, ὃ ὁ πύργος ᾠκοδομήθη. [w] Bibl. Orient. p. 1016. & 159. Babel.

[x] Gen. iv. 26. according to the Hebrew, אז הוחל לקרא בשם יהוה Vide Hieronym. in qu. Hebr. in Genes.

miraculous in it [y]. *Nimrod*, say they, having observed that *Abraham* came unhurt out of the fire, into which he had been cast by his orders, told his Courtiers, that he had a great mind to climb up to Heaven, in order to behold there the mighty God whom *Abraham* preached to them. They remonstrated in vain, that this undertaking was impossible; for notwithstanding, he commanded a Tower to be built as high as they could carry it. They had been employed three years about it, when *Nimrod*, ascending to the top of this edifice, was surprized to see, that Heaven still appeared at as great a distance from them as before. His surprize was still farther encreased, when news was brought him the next day, that his Tower was fallen.

He commanded another to be built higher and more solid than the first; but the same fate attended it as that which had been before raised. At last he resolved he would be carried up to Heaven by four monstrous Birds, called *Kerkez*. These Birds for some time flew about with him in the air, and at length threw him upon the earth against a mountain which was shaken with his fall. Strange Fables!

A *German* Traveller, whose name was *Renwolf*, passed through the place in 1574, where formerly old *Babylon* stood; he speaks of the ruins of this famous City as follows [z]. "The Village of *Elugo* now "lyes where heretofore *Babylon* of *Chaldæa* was situated. The harbour is a "quarter of a league's distance from it; "people go ashore in order to proceed "by land to the celebrated City of *Bagdad*, which is a day and a half's journey from thence Eastward on the *Tigris*. "The Soil is so dry and barren, that they "cannot till it, and so naked, that I "could never have believed, that this "powerful City, once the most stately "and renowned in all the world, and situated in the fruitful country of *Shinar*, "could have ever stood there, if I had not "discerned by the situation, and many "antiquities of great beauty, tho' intirely "neglected, which are to be seen round "about, that it certainly had been there; "and first by the old Bridge over the *Euphrates*, whereof some piles and arches "of brick are still remaining, so strong "that they are a great wonder. . . The "whole front of the village *Elugo* is the "hill upon which the Castle stood, and "the ruins of its fortifications are still visible, tho' demolished and uninhabited. "Behind, and some little way beyond, "was the Tower of *Babylon*. . . . It is "still to be seen, and is half a league in "diameter; but so ruinous, so low, and "so full of venomous creatures, which "lodge in holes made by them in the rubbish, that no one durst approach nearer "to it than within half a league, except "during two months in the Winter, when "these animals never stir out of their "holes. There is one sort particularly, "which the inhabitants in the language of "the country, which is *Persian*, call *Eglo*, the poison whereof is very searching: they are larger than our lizards.

The Reader may compare *Isaiah*'s description, of the condition to which *Babylon* was reduced after its fall, with what is said by this Traveller. *And* Isai. xiii. 19, 22.
Babylon *the glory of the Kingdoms, the beauty of the* Chaldees *excellency shall be as when God overthrew* Sodom *and* Gomorrah; *it shall not be inhabited, neither shall the* Arabian *pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desart shall lye there, and their house shall be full of doleful creatures, and the owls shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces.*

The following is an account of *Babylon* in its greatest splendor, whether it were the work of *Semiramis* or of *Nebuchadnezzar*; for the ancients are not agreed among themselves as to this article: we shall borrow this description principally from *Herodotus* [a], who had been upon the spot, and is the oldest Author, that has treated of this matter. The City was square an hundred and twenty furlongs every way, that is to say, fifteen miles or five leagues square, and the whole circuit of it 480 furlongs or twenty leagues. The walls of it were built with large bricks cemented with bitumen, a thick glutinous liquor, which issues out of the earth in the country hereabouts; it binds stronger than mortar; and becomes harder than the brick itself for which it is made use of as a cement. These walls were 87 feet thick, 350 high, and 480 furlongs in circumference. They who allow them to have been no more than fifty cubits high, speak of them according to the condition they were in after *Darius* the Son of *Hystaspes*, who commanded the walls to be demolished to the height we are mentioning, as a punishment for the rebellion of the *Babylonians*.

The City was encompassed with a vast ditch filled with water, and brick-work carried up on both sides. The earth which was dug out was imployed in making the bricks wherewith the walls of the City were built, so that one may judge of the depth and largeness of the ditch by the extream height and thickness of the walls. There were an hundred gates belonging to the City, five and twenty on each of the four

[y] Bibl. Orient. p. 668. Nimrod.

[z] Ranwolf's Voyage. c. 8.

[a] Herodot. l. i.

four sides. All these gates with the posts and upper parts of them were of massy brass. Between every two of these gates at particular distances were three Towers, and three between each angle of this great square; the Towers were raised ten feet higher than the walls, which is to be understood of those places only where they were necessary; for the City being encompassed in several places with marshes which were always full of water, and defended the approach to it [b], there was no need of Towers on these sides; so that their number did not consist of above two hundred and fifty, whereas if they had been carried on throughout, there must have been many more of them.

There was a Street answering to every gate, so that there were fifty Streets in all, which led from one gate to another, cut one another at right angles, and were each fifteen miles or five good leagues in length, and 151 feet wide. There were four other Streets which were adorned with houses only on one side, having the ramparts on the other. They made the whole compass of the City along the walls, and were each two hundred feet wide. As the Streets of *Babylon* went cross one another, they formed six hundred seventy six squares, each whereof had four furlongs and an half on every side, which made two miles and a quarter in circuit. These squares were surrounded without by houses three or four stories high [c], the front whereof was adorned with all sorts of embellishments; the inner space was taken up with courts and gardens.

The *Euphrates* cut the City into two equal parts from North to South. A Bridge of admirable structure of about a furlong or 125 paces in length, and thirty wide, continued a communication from one part of the City to the other; at the two extremities of the Bridge were two palaces, the old on the East side of the river, and the new on the opposite Western side [d]. The first contained four of the squares we have been just speaking of, the other took up nine. *Diodorus* makes the first to be thirty furlongs in circumference, and the second sixty. The Temple of *Belus* which was near the old Palace, filled another of these squares. The City intire was situated in a vast plain, the soil whereof was extremely fat and fruitful. To people this vast City, *Nebuchadnezzar* transplanted thither an infinite number of Captives out of the several nations subdued by him. The sacred Books relate many particulars concerning the Captivity of the *Jews* at *Babylon*. We have inserted here the Plan of this famous City, in the draught whereof we have followed F. *Kircher*.

We have already mentioned the Temple of *Belus*, which many confound with the Tower of *Babel*. We shall in another place speak of the Statue which *Nebuchadnezzar* appointed to be erected in the plain of *Dura* in the Province of *Babylon*. It remains that we should say something of those famous hanging Gardens, which passed for one of the wonders of the world. They contained a space of four hundred feet square [e]; within this space these celebrated Gardens were raised, composed of several large terrasses, placed like amphitheaters, and the highest platform belonging to them equalled the walls of *Babylon* in height, that is to say, was three hundred and fifty feet high. They went up from one terrass to another, by stairs ten feet wide: this whole mass was supported by large vaults built upon one another, and strengthned with a wall two and twenty feet thick, incompassing it every way: upon the top of these vaults were laid large flat stones sixteen feet long and four wide.

Over these was placed a layer of rushes done over with a great quantity of bitumen, upon which were two rows of bricks bound fast together with mortar. All this was covered with plates of lead; and upon these the Earth of the Garden was disposed. All these precautions were taken to prevent the water and moisture from making way, and running through the vaults. There was so large a quantity of earth heap'd together, that the greatest trees might take root in it. Here was every thing to be seen that could please the sight and curiosity; very beautiful and large trees, flowers, plants, and shrubs. Upon the highest of the terrasses there was an Aquæduct supplied with water from the river by a pump probably, and from thence the whole Garden was watered. It is affirmed, that *Nebuchadnezzar* undertook this wonderful and famous Edifice out of complaisance to his Wife *Amytis*, the Daughter of *Astyages*, who being a native of *Media*, retained strong inclinations for mountains and forests.

The Scripture no where takes notice of these celebrated Gardens, but speaks of Willows planted upon the banks of the rivers of *Babylon*, or *Babylonia*, upon which the Priests or Levites Ministers of the Temple hung their instruments of Musick during the Captivity. *We hanged our harps upon the willows in the midst thereof.* Psalm cxxxvii. 2.
And *Isaiah* designing to make mention in a prophetick style of the Captivity, to which the *Moabites* were to be reduced by *Nebuchadnezzar* says, *They shall be carried away to the valley of Willows.* Isai. xv. 7.
And the same Prophet, describing in another place the calamities which *Babylon* was to Isai. xxi. 1.
suffer

[a] Diodor. Sicul. l. ii. [b] Herodot. l. i. [c] Beros. apud Joseph. Antiq. l. x. c. 11. Herodot. l. i. Diodor. Sicul. l. ii. [d] Diodor. Sicul. l. ii. [e] Strabo, l. xvi. c. 2. Curt. l. v. c. 1.

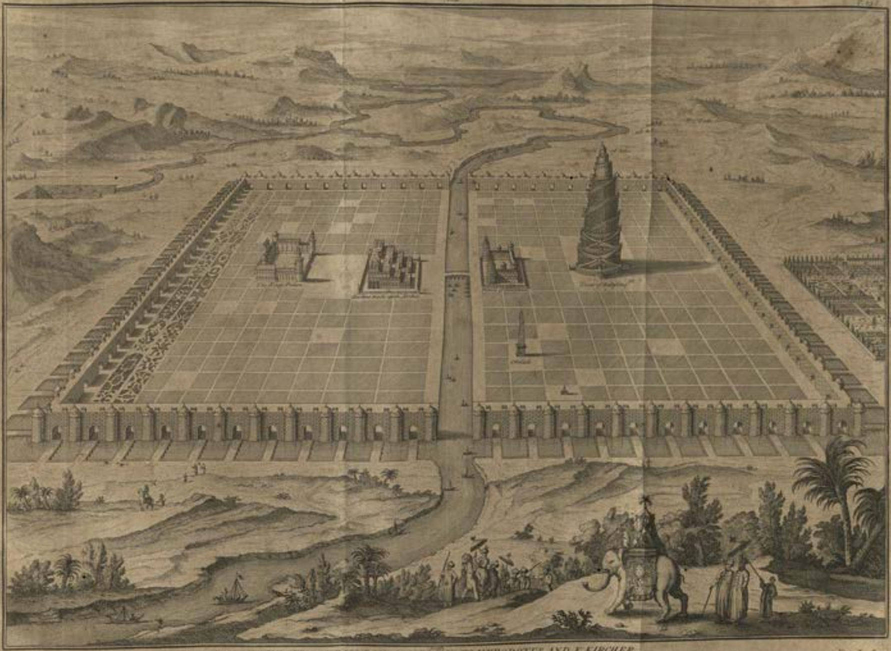
suffer from *Cyrus*, calls this City *the Desart of the Sea.* And *Jeremiah, I will*
Jer. li. 36, 42. *dry up the Sea of* Babylon, *and make her springs dry.* And again, *The Sea is come up upon her: she is covered with the multitude of the waves thereof.* And *Megasthenes* assures us [f], that *Babylon* was built in a place which before abounded so with
If. xiii. 2, &c. water, that it was called the *Sea*. *Isaiah* prophesies against *Babylon* in the terms following, *Lift up a banner upon the high mountain,* upon *Media*, a mountainous country, *exalt the voice unto them, shake the hand, that they may go into the gates of the nobles*, their rendezvous in order to march against *Babylon*. *I have commanded my sanctified ones, I have also called my mighty ones: the noise of a multitude in the mountains like as of a great people, a tumultuous noise of the Kingdoms of nations gathered together. Haste ye, for the day of the Lord is at hand: the hearts of the* Babylonians *shall melt, they shall be afraid, they shall be amazed at one another, their faces shall be as flames. I will take vengeance for the crimes which the* Babylonians *have committed against the rest of the world, I will put an end to their pride, and humble their insolence. A man shall be more precious* (and more rare) *than gold.* . . . . Babylon *shall be as the chased roe, and as a sheep that no man taketh up. Whoever shall be found within her walls, shall be put to death, and they who shall offer themselves for its defence shall be put to the sword. Their children shall be dashed to pieces before their eyes, their houses shall be spoiled and their wives ravished. I will stir up the* Medes *against them, which shall not regard silver, and as for gold they shall not delight in it.* . . . . Babylon *the glory of Kingdoms, the beauty of the* Chaldees *excellency, shall be as when God overthrew* Sodom *and* Gomorrah. *It shall never be inhabited, neither shall it be*
See likewise Isai. xiv. xxi. xlv. xlvi. xlvii. xlviii. Jerem. l. li. Ezek xxi. 30, 31, 32. Hab. ii, &c. *dwelt in from generation to generation.*

The predictions of the Prophets against *Babylon* were by degrees accomplished. *Berosus* [g] relates, that *Cyrus* having made himself master of this City, demolished the outward walls of it; because the City seemed to be too strong, and he was apprehensive that it would revolt. *Darius* the Son of *Hystaspes* [h] having taken *Babylon*, destroyed the gates and walls of it, hereby intending to chastise the pride of this City. *Alexander* the Great had formed a design for rebuilding it; but his sudden death prevented the execution of it, and his Successors neglected it [i]. *Seleucus Nicator*, one of *Alexander's* Successors, having built *Seleucia* upon the *Tigris*, the neighbourhood of this place, which *Seleucus* proposed to make a great City, insensibly robb'd *Babylon* of its inhabitants [k]. *Strabo* assures us [l], that in his time, that is to say, under the Empire of *Augustus*, *Babylon* was almost intirely deserted. He applies to it the expression of an old Poet concerning *Megalopolis*, that it was no longer any thing more than a great Desart. *Diodorus* of *Sicily* [m], who lived in the same Age, assures us, that there was but a small part of the City inhabited.

Pausanias, who lived in the second Age of the Church, says [n], that there was nothing but waste walls standing. *Theodoret* remarks, that in his time it was inhabited only by some *Jews*. *Eusebius* writing upon the xiii Chapter of *Isaiah*, says, that it was then entirely deserted, as they declared, who came from that part of the world. Lastly, S. *Jerom* upon the same Ch. xiii. of *Isaiah*, relates upon the testimony of a Monk, who was an *Elamite*, and dwelt at *Jerusalem*, that the Kings of *Persia* made a great park of *Babylon*, and kept abundance of wild creatures in it for the diversion of hunting. *Benjamin* of *Tudela*, a *Jew*, who lived in the twelfth Age, says, he found *Babylon* all in ruins, and that the remains of *Nebuchadnezzar's* palace were still remarkable there, but that no one could go near it, by reason of the Serpents which were there in great numbers. At present all marks of this proud City are so intirely lost, that there is no telling with any certainty, where it stood formerly. So that they who confound the City of *Bagdat* with old *Babylon* are grossly mistaken.

There have been great boasts made of the antiquity of the Astronomical Observations made by the *Babylonians*. They reckon four hundred seventy three thousand years from the Observations of their first Astrologers, to the arrival of *Alexander* the Great [o]. *Cicero* [p] makes a round number of four hundred and seventy thousand years. *Pliny* [q], as he is corrected by *Perizonius* and F. *Hardouin*, reports, that *Epigenes* allowed their Observations to have been for seven hundred and twenty thousand years, and that *Berosus* and *Critodemus*, who lessen the antiquity of them more than any others, yet confessed, that these Observations had been made four hundred and fourscore thousand years: This number of years is excessive, and extends not only much farther than the flood, but even than the beginning of the world according to the account of it by *Moses*. If the *Babylonians* had been in reality so ancient, we should have had some remains sure

[f] Megasth. apud Euseb. Præp. l. ix. c. 41.
[g] Beros. apud Joseph. l. i. contra Appion. p. 1045.
[h] Herodot. l. iii. c. ult.
[i] Strabo. l. xvi.
[k] Plin. l. vi. c. 27.
[l] Strabo. l. xvi.
[m] Diodor. l. ii. c. 9.
[n] Pausan. Arcad. c. 33.
[o] Diodor. l. ii.
[p] Cicero de Divinat. l. i. fol. 307. & l. ii. fol. 320.
[q] Plin. l. vii. c. 56.



A PLAN OF THE CITY OF BABYLON ACCORDING TO HERODOTUS AND F. KIRCHER.

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Wretch, a Magician, an Idolater, a false Prophet, who spoke truth against the grain, and contrary to his usual custom. S. *Ambrose* [g] compares him to *Caiaphas*, who prophesied without knowing what he said. The generality of Commentators think likewise [h], that *Balaam* was a Magician and Idolater.

But S. *Jerom* seems to have adopted the opinion of the *Hebrews* [i], which he relates, and was to this purpose, *viz.* that *Balaam* knew the true God, that he erected Altars to him, and was a true Prophet, tho' very corrupt in his manners. *Moses* says expresly, that he consulted the Lord, and *Balaam* calls the Lord his *God*, Numb. xxii. 18. *I cannot go beyond the word of the Lord my God.* S. *Austin* did not venture to decide this question [k], he says, *Balaam* will be one of those who at the day of Judgment shall say to God, *Lord, have I not prophesied in thy name?* which intimates that he believed him to be a true Prophet, tho' a very bad man, and among the reprobate. *Tostatus* and other Commentators are of the same opinion.

[Numb. xxii. 8, 9, 12, 18, 19, 20.]

BALADAN, King of *Babylon*, by profane Authors called *Belesis*, or *Belesus*, *Nabonassar*, or *Nanybrus* [l]. *Baladan* at first was no more than Governour of *Babylon*. He entred into a confederacy with *Arbaces*, Governour of *Media*, and rebell'd against *Sardanapalus* King of *Assyria*. These two Generals marched against *Sardanapalus* with an Army of four hundred thousand men. The conspirators lost the three first battles. But the *Bactrians* coming over to their party, and deserting the King's, *Baladan* and *Arbaces* attacked the Enemy in the night, and made themselves masters of his Camp. After this misfortune, *Sardanapalus* retreated to *Nineveh*, and left the command of his Army to his Brother-in-law *Salæmen*. The conspirators attacked *Salæmen* and defeated him in two great Battles; after which they laid siege to *Nineveh*. *Sardanapalus* sustained the siege for three years; but the third year the *Tigris* overflowing its banks, beat down twenty furlongs or two thousand five hundred paces of the walls. Whereupon the Conspirators entred, and *Sardanapalus* burnt himself with all that he had most valuable, upon a funeral pile erected for this purpose in his palace. *Arbaces* was acknowledged King of *Media*, and *Baladan* King of *Babylon*. *Berodach-Baladan*, who sent Ambassadors to *Hezekiah*, was the Son of *Baladan*.

[If. xxxix. 1. 2 Kings xx. 12.]

[In the Year of the World 3254. of the Julian Period 3964. before the vulgar Æra 750.]

[2 Kings xx. 12.]

BALAK, the Son of *Zippor*, King of the *Moabites*. He seeing the multitude of *Israelites* which were incamped upon the confines of his Country, and apprehending they would attack him as they had the *Amorites*, sent deputies to *Balaam* the Diviner, desiring him to come and curse or devote this people. *Balaam* came, as is related in the Article belonging to him, but instead of cursing the *Israelites* he heaped blessings on them. *Balak* inraged at this, dismissed *Balaam*, without rewarding him so well as he intended. But *Balaam* having advised him to ingage the *Israelites* to sin, by inviting them to the Feasts of *Peor*, *Balak* followed his counsel, which was equally pernicious to him, who gave it, to those who followed it, and to those against whom it was given. The *Israelites* who were thus betrayed into this crime, were killed by that part of their Brethren, who continued faithful to the Lord. *Balaam* was involved in the slaughter which was made of the *Midianites*; and lastly the *Midianites*, who had been most zealous in corrupting the *Hebrews*, were cut in pieces, and their country plundered. We know nothing concerning the Death of *Balak*, God not permitting them to attack the *Moabites*, by reason of their Father *Lot*, *Abraham's* Nephew.

[Numb. xxii. xxiii. xxiv. xxv.] [— xxv. & seq.] [— xxxi. 1, 2, &c.] [Ibid.] [Deut. ii. 1.]

BALSAM-TREE, or *Balsam*. The word *Balsamon* may be derived from *Baal-shemen* [m], that is, royal Oil, or the most precious of perfumed Oils. It is a word no where to be met with in the *Hebrew* books of the Old Testament; but in the Song of *Solomon* we find the *Vineyards of En-geddi*, which are believed to be gardens of the Balsam-tree. In *Ezekiel* we read the word *Pannag*, which the Vulgate has translated *Balsamum*; and is understood in the same sense by the *Chaldee* and many other Interpreters.

[Cant. i. 14.] [Ezek. xxvii. 17. פנג Pannag.]

The Balsam-tree is a Shrub which scarce grows taller than the *Granada-tree*. *Dapper* says, it is much in the form of *Agnus castus*, and about as high as the Privet. It has few leaves, shoots out abundance of branches set with little rounding leaves, always green; the wood of it is gummy, and of a reddish colour. Its branches are long, slender, and have but few leaves on them; the blossoms of it are small, white, and very fragrant; the fruit of it is a kernel covered with a dry brown skin; it generally has a small almond in it, but sometimes the seed of it falling out of season, this kernel is filled with a yellow liquor like honey, bitter to the taste, and pungent to the tongue. The Balsam-tree is cultivated much after the manner of the vine. Its plant does not become large, nor is it suffered any more than the vine to grow

[g] Ambrof. Ep. 50. & Class. nov. Edit. [h] Lyr. Cajet. Burg. Jans. Oleast. Tir. &c. [i] Hieronym. quæst. Hebr. in Genes. [k] August. l. ii. de divers. quæst. ad Simplic. art 9. quæst. 48. in Num. [l] Vide Usher. Annal. ad an. per Jul. 3966, 3967. [m] בעל שמן

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Ambrose in the passage which is here perplexing to us, followed, as was usual with him, S. *Basil.* Now S. *Basil*[m] has maintained, that in order to the validity of Baptism, the invocation of the three Persons in the Trinity is absolutely necessary; for altho', says he, the Apostle often makes no mention either of the Father, or of the Holy Spirit, but of the Son only, yet should we not infer from thence that he excludes them: for the invocation of the name of *Jesus Christ* is a kind of profession of Faith that we believe the Holy Trinity entire, the Father who gave the Unction, the Son who received it, and the Holy Spirit who is himself this Unction. In like manner, adds he, notwithstanding the Scripture in other passages seems to mention only the Holy Spirit, we should not from thence conclude that such Baptism, wherein the Holy Spirit only is invoked, is perfect; for the tradition which we have received should continue inviolable. To separate the Holy Spirit from the Father and the Son, is a dangerous attempt in him who baptizes, and unprofitable to him who is baptized.

But let us come to the passage of S. *Ambrose*, and see if he really says what is imputed to him. He asserts, the Baptism of *John* to have been of no force, because there was no acknowledgment in it, either of *Jesus Christ*, or the Holy Spirit; and that Baptism is then only full and compleat, when the Father, Son, and Holy Ghost are confessed in it: *Plenum autem est si Patrem, & Filium, Spiritumque Sanctum fatearis.* He who denies but one Person, destroys the whole Mystery, but he who in words expresses but one of them, without however denying either Father, Son, or Holy Ghost, does not fail to receive the Sacrament of Baptism fully and compleatly. It is visible in all this that S. *Ambrose* does not speak of the Minister who baptizes, but of his Faith who is baptized. He supposes the Minister of Baptism to have done his duty, but believes that he who denies one of the Persons in the Trinity, at the time of his receiving Baptism, receives not the Grace belonging to it, and that the Sacrament with respect to him is neither full nor perfect; and on the contrary, that tho' he should expresly mention one only of the Persons, yet if he believes them all as he should do, the Sacrament with regard to him is intire and compleat. He receives the whole effect of it, *quia qui unum dixerit Trinitatem signavit.* All this relates to him only who has received Baptism.

Finally, the opinion which maintains that Baptism ought necessarily to be confer'd in the name of the whole Trinity, and with the express invocation of the three Persons, and that where one only of the three Persons is called upon it is invalid, the opinion, I say, asserting this is followed by the most learned Divines[n] who have written on this matter.

IV. Baptism *for the Dead.* S. *Paul* in his first Epistle to the *Corinthians*, endeavours to prove the Resurrection of the Dead; and having given several reasons for it, says, *If the dead rise not at all, what shall they do who are baptized for the dead?* The question is, what is here meant by this Baptism for the Dead? The first thought which occurs to the mind on this occasion is that they whom S. *Paul* wrote to procured themselves to be baptized for their friends and relations who died without having received Baptism, hoping that the Baptism so received for them would be serviceable to them in another Life, in proportion as, after the same manner, the prayers and alms which are offered for the Dead are of use in obliterating such venial Sins, as might not be atoned for by them; and procuring for them a more speedy enjoyment of bliss. 1 Cor. xv. 29.

No one pretends to say, that the Apostle here approves this practice, or authorizes these opinions. It is sufficient that there were people who thought and acted according to these principles, this will justify the Apostle's producing here an argument which we call *ad hominem*; he does not say, that the *Corinthians* caused themselves to be baptized for the Dead, *but what shall they do who are baptized for the Dead?* How will they support this practice? upon what will they found it, if the dead do not rise again, and if the Souls of the departed do not subsist after their decease?

We have nothing more to do than to shew, that there were persons at this time who called themselves *Christians*, and obliged themselves to be baptized for the Dead, for the service of the Dead, for their relief and advantage. Now we know, that when the first Epistle to the *Corinthians* was written, that is to say, three and twenty years after the Resurrection of our Saviour, several Hereticks, such as the *Simonians*, *Gnosticks*, and *Nicolaitans*, were in being, who denied the real Resurrection of the Dead, and acknowledged no other, besides that which was received in Baptism, by the sanctifying grace of this Sacrament.

We know farther, that the *Marcionites*, who appeared some time after, embraced the same principles, denied the Resurrection of the Dead, and what is more particular, received Baptism for the Dead. This we

m Basil. de Spiritu Sancto, l. x. xi. xii.

n Bellarm. de Sacram. Bap. l. I. c. 3. Estius in 4. Sentent. distinct. 3. § 5. Natal. Alex. Sæcul. 3. Dissert. 15. Notæ in novam edit. S. Ambros. in l. I. de Spiritu Sancto. c. 4. Harduin. de Bapt. in nomine Christi. Mabillon Notæ in Ep. 103. D. Bernardi.

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gypt to the *Eaſt*, the *Bildulgerid* and mount *Atlas* to the *South*, the *Ocean* to the *Weſt*, and the *Mediterranean* to the North, *Barbary*. It is thought to be ſo called, becauſe part of this country was not ſubject to the *Roman* Empire; now the *Romans*, as has been obſerved, named thoſe *Barbarians* who were not within their Dominions.

BAR-CHOCHEBA, or *Chochebas*, or *Chochibas* a famous Impoſtor. It is ſaid that he aſſumed the name of *Cochebar* or *Bar-Cochebar*, that is to ſay, Son of the Star, by reaſon of theſe words of *Balaam*, which he applied to himſelf, pretending to be the *Meſſiah* [e], *There ſhall come a Star out of Jacob, and a Scepter ſhall riſe out of Iſrael*. Others are of opinion that he derived his name from the town of *Cochaba*, ſituated beyond *Jordan*, in the neighbourhood of *Aſtaroth-Carnaim*, and beyond *Adrae* or *Edrai* [f]. *Scaliger* obſerves upon the authority of the Rabbins, that his true name was *Gazeb* or *Caſeb*, Liar; or *Bar-Coſebah*, the Son of Lies [g]; but being aſhamed of this name he changed it into that of *Bar-Cochebar*, Son of the Star. He ingaged the *Jews* in a revolt under the reign of *Adrian*. The famous *Jew Akiba* * ſupported him, and maintained that he was the *Meſſiah*. *Spartian* [h] ſays, that the motive which induced the *Jews* to rebel at this time, was an order, forbidding them to be circumciſed. It is ſaid that *Bar-Chochebar*, to impoſe upon the *Jews*, put kindled ſtraw into his mouth, and made a ſhew of vomiting flame [i]. He fortified himſelf in abundance of places, and maſſacred an infinite number of men. His rage was principally ſet againſt the *Chriſtians* [k], of whom he deſtroyed great multitudes.

The Emperor *Adrian* ſent *Julius Severus* againſt him and his party, who attacked them ſeparately, and took them in ſeveral places; at laſt he ſhut them up in *Bether* †. The Siege of this place was long and the defence which the *Jews* made, very obſtinate. At laſt the town was taken, and ſoon after the War was finiſhed. *Bar-chochebar* periſhed in it [l], and the multitude of the *Jews*, who were put to death and ſold during this War and after it, is almoſt innumerable [m]. Abundance of them was ſold at the fair of *Terebinthus*; and they who were not put off at this market, were expoſed to ſale at *Gaza*; and ſuch of them as they could not get rid of at *Gaza*, they carried into *Egypt*, where they periſhed by ſhipwreck, or famine, or by the hands of the Heathens. After this *Adrian* publiſhed an Edict, forbidding the *Jews* on pain of death to go to *Jeruſalem* [n], and Guards were placed purpoſely at the gates to prevent their entring §. The rebellion of the *Jews* under *Bar-chochebas* happened in the 17 and 18th years of *Adrian*, in the year of J. C. 178, 179.

The *Jews* ſay, there were two Impoſtors in their nation of this name [o], the Grand-father and Grand-ſon. That *Cocheba* or *Coziba* I. was elected King by the *Jews* two and fifty years after the deſtruction of the firſt Temple, and died at *Bether*, a City in the neighbourhood of *Jeruſalem*, and the Capital of his Empire. His Son ſucceeded him, after whom reigned his Grand-ſon *Romulus*, called *Coziba*, This laſt was he whom the *Jews* acknowledged for the *Meſſiah*. The Emperor *Adrian* being inform'd of *Coziba*'s revolt, and the inſurrection of the *Jews*, came with an Army into *Judæa*, took *Bether*, and deſtroyed a great number of the *Jews* in the year 73 from the deſtruction of the Temple. Others ſay *Coziba* was killed by his own people in the City of *Bether*, becauſe he had not that particular character of the *Meſſiah*, which conſiſted in diſcerning by the ſmell if any man were criminal. It is to no purpoſe to confute facts ſo ill concerted, and ſo viſibly fabulous.

Bar-chochebar gathered a numerous Army, and committed very great diſorders in *Judæa*. His rage was bent chiefly againſt the *Chriſtians*, many of whom it is ſaid, were deſtroyed by his direction: others of them in great numbers he forced into

[e] Numb. xxiv. 17. דרך כוכב מיעקוב

[f] Vide Epiphan. l. i. adverſ. hæreſ. p. 126. & 142.

[g] בר כיבה

[h] Spartian. in Adriano. c. 14.

[i] Hieronym, Apolog. & adverſ. Rufin.

[k] Juſtin. Martyr. Apolog. ad Anton. pium.

[l] The *Jews* ſay he fell into the hands of the *Romans*; who tore off his skin with iron pincers, and that he died thus miſerably.

[m] Hieronym. in Jerem. xxxi. & in Zach. xi. Vide & Chronic. Alex. p. 596.

[n] Hieronym. in Iſai. vi. Euſeb. l. iv. c. 6. Hiſt. Eccleſ.

[o] Baſnage Hiſt. des Juifs. t. ii. p. 123, 124.

* *See an account of this eminent Doctor in Rabbi* Ganz's Tzemach David, p. 90. *The* Jews *ſay, he had* 25000 *Diſciples; that God revealed ſuch things to him as he had concealed from* Moſes; *that a whole Volume was not ſufficient to contain his remarkable actions and expreſſions.* לאיכיל ספר להגיר רבריו Zachutus in Juchaſin, p. 62.

† *The* Jews *call it the Houſe of Spies* בית־תר Bethar, *becauſe after the deſtruction of* Jeruſalem *Centinels were placed there to obſerve thoſe who went to* Jeruſalem.

§ *The wretched condition of the* Jews *after the deſolation of their Country is repreſented by* Juvenal, *who had opportunities of obſerving it, both in* Italy and Egypt: *He tells us to what miſerable circumſtances they were reduced.*

Cophino Fænoque relicto,
Arcanam Judæa tremens mendicat in aurem,
Interpres Legum Solymarum, at magna Sacerdos
Arboris ac ſummi fida Internucia Cœli.
Implet & illa manum, ſed parcius Ære minuto,
Qualiacunque voles Judæi ſomnia vendunt.——*Juven. Sat. 6. verſ. 544. & ſeq.*

into Apoſtacy, obliging them, as the Talmudiſts mention, to be circumciſed again, and return to *Judaiſm*, which they had before forſaken. *Tinnius Rufus* was the firſt who oppoſed him, afterwards the Emperor ſent *Julius Severus* againſt him, who took the City of *Bether*, and put him to death. The *Jews* ſay, that *Adrian*, to whom his head was brought, had the curioſity to ſee his body; but when they were going to take it up, a Serpent was found about his neck, which terrified the bearers; and this Prince hereupon acknowledged that God alone could kill ſuch a man.

Akiba's Scholars, who had defended the City, were tied together with their Books, and thrown into the fire. We are told farther, that the maſſacre was ſo great, that more *Jews* periſhed in this War than came out of *Egypt*. The Skulls of three hundred Children were found upon one ſtone only: the ſtreams of blood were ſo large, that they carried away ſtones of four pound weight to the Sea, which was four miles diſtant from it. Laſtly, the inhabitants of theſe places did not dung their lands for ſeven years after, they being ſufficiently manured with dead bodies. In the Faſt celebrated on the 18th of the month *Ab*, which anſwers to our *July* and *Auguſt*, they call *Adrian* a ſecond *Nebuchadnezzar*, and pray to God to remember this cruel Prince, who deſtroyed 480 Synagogues. This is part of what the *Jews* tell us relating to *Bar-chochebas*.

Acts xiii. 6. BAR-JESUS, or according to ſome copies, *Bar-jeu*, was a *Jewiſh* Magician living in the iſle of *Crete*. S. *Luke* calls him *Elymas*, which in *Arabick* ſignifies, a Sorcerer. He was with the Pro-conſul *Sergius Paulus*, who was a wiſe and prudent man. The Pro-conſul ſending for *Paul* and *Barnabas*, deſired to hear the word of God. But *Bar-Jeſus* reſiſted them, and endeavoured to hinder the Pro-conſul from imbracing *Chriſtianity*. Whereupon *Paul* filled with the Holy Ghoſt, and looking ſtedfaſtly on this man, ſaid, *O full of all ſubtilty and all miſchief, thou child of the Devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou ſhalt be blind not ſeeing the Sun for a ſeaſon. Immediately he was ſtruck blind, and he went about ſeeking ſome to lead him by the hand.* The Pro-conſul, who was an Eye-witneſs of this miracle, was converted by it. *Origen* [p], and S. *Chryſoſtom* [q], think that *Elymas* or *Bar-Jeſus* was converted likewiſe, and that S. *Paul* reſtored his ſight.

BAR-JONA, or Son of *Jonah*, or Son of a dove: This is the ſirname which our Saviour ſometimes gives S. *Peter*. There are perſons, who think that *Bar-Jona* is put for *Bar-Johanna*, the Son of *John* [r]. Matt. xvi. 17.

BARIS. This was the name of the Palace begun by *John Hircanus* upon the mountain of the Temple, which was afterwards made uſe of for the abode of the *Aſmonæan* Princes [ſ]. *Herod* the Great perfected it, and made a Citadel of it, which he called *Antonia*, in honour of his friend and protector *Mark Antony*. This building was ſquare, ſituated upon a ſteep rock, fifty cubits high from the ſide of the valley which looked towards the City of *Jeruſalem*; but it was upon a level with the Temple. The whole edifice was two furlongs about, that is to ſay, ſixty three paces and ſomething more in every front. In this palace the pontifical ornaments of the High-Prieſt were kept, and lockt up after they had been worn upon great feſtival days.

The Septuagint uſe the name *Baris* to denote a palace, a great houſe cloſed on all ſides, in the form of a Tower [t]. This word is derived from the *Chaldee*, *Berah*, which we often meet with in the ſame ſenſe, in the *Hebrew* books written after the Captivity of *Babylon*, ſuch as *Daniel*, *Eſdras*, *Nehemiah*, *Eſther*. S. *Jerom* ſays, it is a term peculiar to *Paleſtine*, for ſignifying what we have juſt now mentioned. The plural number of *Baris* is *Bareis*, which is ſomething ambiguous, becauſe it may come from *Barus* which ſignifies *heavy*. Hence ſome of the *Latins*, in their interpretation of the xliv. *Pſalm*, ver. 10. where we read *à domibus eburneis*, read *à gravibus eburneis*, which has no ſenſe, and has produced another fault; for others attempting to correct theſe words have read *à gradibus eburneis*, from ſteps of ivory, which have no relation to the paſſage in the *Pſalm*. Thus in *Pſalm* xlvii. 14. where we read *diſtribuite domos ejus*, others deceived by the ſame ambiguity of the term *Bareis*, have read *Graves ejus*; and others deſiring to outdo the reſt, and ſpin the matter finer, *diſtribuite gradus ejus*.

BARLEY. In *Paleſtine* Barley was ſown in Autumn and reaped in Spring, that is to ſay, at the Feaſt of the Paſſover. The Rabbins ſometimes call Barley the food of Beaſts, becauſe in reality they fed their cattle with it; in *Homer* and others of the Ancients we find Barley always given to horſes, and at the trial of women under the accuſation of adultery, the offering was of Barley-meal, by reaſon of the beſtial and infamous crime which they ſtood charged with, 1 Kings iv. 28.

[p] Origen. in Exod. edit. Huet. p. 22, 23.
[q] Chryſoſt. in Acta homil. 28. Iſidor. Grot. alii.
[r] Hieronym. in Matth. xvi.
[ſ] Joſeph. Antiq. l. xviii. c. 6. & de Bello, l. vi. c. 15.
[t] Hyeron. in Jerem. xvi. in Oſee ix. in Pſ. xliv. ad principium. Uſque hodie domus ex omni parte concluſæ, & in modum ædificatæ turrium Βάρεις appellantur.

with, and upon this Barley-meal they neither poured oil nor put frankincense because [Numb. v. 15.] it was a *Sacrifice of Jealousy*, as *Moses* says. *Herodotus* tells us, that the *Egyptians* eat neither Wheat nor Barley, nor any thing made with them. They had a particular sort of Corn, which was their sustenance.

The *Hebrews* frequently used Barley-bread, as we see by several passages of [2 Sam. xvii. 28.] Scripture. For example, *David*'s friends brought to him in his flight, wheat, barley, flour, pease, beans, and pulse. *Solomon* sent wheat, barley, wine and oil to the servants whom King *Hiram* had supplied him with, in order to carry on the [2 Chr. ii. 15.] works at *Libanus*. And in the Gospel *Jesus Christ* and his Apostles had no other [John vi. 9.] provision besides five Barley-loaves. *Elijah* had a present made him of twenty Barley-loaves, and Corn in the husk, which a cer- [2 King iv. 42.] tain man brought to him as first-fruits.

Moses remarks, that when the hail fell in *Egypt*, the flax and the barley were bruised and destroyed, because the flax was at its full growth, and the barley began to [Gen. ix. 31.] form its green ears; but the wheat and more backward grain were not damaged, because they were as yet only in the blade, and the hail bruised the young shoots which produce the Ears. All this happened some days before the departure of the *Israelites* out of *Egypt*, or before the Passover. In *Egypt* the Barley-harvest does not begin till towards the end of *April*[t].

Barley is sometimes used to signify some mean thing of low price. *Ezekiel* com- [Ezek. xiii. 19.] plains of the false Prophets who seduced the people of the Lord, and made vain promises to them *for a handful of Barley,* [Hosea iii. 2.] *and a morsel of Bread*. The Prophet *Hosea* says, that he bought his Wife *for fifteen pieces of Silver, and an Omer and an half of Barley*.

BARNABAS, a Disciple of *Jesus Christ* [u], and S. *Paul*'s companion in his apostolical labours. He was a native of the Isle of *Cyprus*, and of the Tribe of *Levi*. His name signifies *the Son of Consolation or Prophecy*. He had farther the name of *Joseph* or *Joses*; and some *Greek* Copies instead of *Barnabas* call him *Barsabas*, who drew lots with S. *Matthias* to fill the place, which *Judas* had in the [Acts i. 23.] Apostolical College. It is believed that he renounced all his temporal fortune, sold what he had, and laid the price of it at the Apostles feet. It is said likewise, that he was brought up with S. *Paul* at the feet of *Gamaliel*. When the Apostle came to *Jerusalem* three years after his Conversion, [— ix. 26, 27.] S. *Barnabas* introduced him to the o- [About the year 37 of the vulgar Æra] ther Apostles, and made him acquainted with them.

Five years after, the church of *Jerusalem* [About the year of J. C. 42.] understanding the progress, which the Gospel made at *Antioch*, sent S. *Barnabas* [Acts ix. 22, 24.] thither, who beheld with great joy the wonders, which the Grace of God had wrought there. He exhorted the faithful to persevere in the service of the Lord, and some time after went to *Tarsus*, to enquire after S. *Paul*, and bring him to *Antioch*. In this City they dwelt together for two years, where they converted great numbers, and there the Disciples began first to be called *Christians*. These two Saints left *Antioch* in the year of J. C. 44 to convey the Alms which were sent by the believers of this Church to that of *Jerusalem*. After their return they brought with them *John Mark*, *Barnabas*'s Cousin.

While they were in this City, the Ho- [— xiii. 1, 2, 3, &c.] ly Ghost ordained, that they should be separated and consecrated to him, in order to be imployed in those offices, for which he had appointed them. After prayer therefore and fasting they received imposition of hands, and departed from *Antioch* to go to *Seleucia*. From thence they passed into the Isle of *Cyprus*, and being at *Salamis*, they there preached the Gospel, and converted *Paulus Sergius* the Pro-consul. There S. *Paul* struck *Bar-Jesus* the Sorcerer with blindness, as we have before observed in the Article relating to him. From *Salamis* they went to *Paphos*, where they imbarked for *Pamphilia*. In the mean while *John Mark*, *Barnabas*'s Cousin separated from them, and returned to *Jerusalem*.

They preached at *Perga* in *Pamphylia* [— xiii. 50, 51, 52.] without much success, by reason of the obstinacy and malice of the *Jews*. They left this place, shaking off the dust of their feet against them, and came to *Iconium*, where they made many converts. But the *Jews*, on whom no impression [— xiv.] could be made, stirr'd up a sedition against them, and obliged them to retire to *Derbe* and *Lystra* in *Lycaonia*. Here S. *Paul* having cured one *Æneas*, who had been lame from his birth, the people of *Lystra* took them to be Gods, and would have offered Sacrifices to them, calling *Barnabas Jupiter*, and *Paul Mercury*. The two Apostles hereupon tearing their cloaths, and running into the midst of the crowd, with a great deal of difficulty hindered them from sacrificing.

In some little time after, several *Jews* came to *Lystra* from *Antioch* in *Pisidia* and *Iconium*, and having informed those of *Lystra* who *Paul* and *Barnabas* were, and representing them as disturbers of the publick peace, they dragg'd *Paul* out of the City and stoned him, and having left him there for dead, the Disciples took him

[t] Plin. l. xviii. c. 18. Leo. Afer. Cassian. collat. xv. c. 4, &c.

[u] Clem. Alex. Strom. l. 2. Euseb. Hist. Eccl. l. i. c. 12. Epiphan. hæres. 20. c. 4.

him up, and carried back into the City. The next day he departed with *Barnabas*, and went to *Derbe*. At length having visited once more all the Cities through which they had passed, and where they had preached the Gospel, they returned to *Antioch* in *Syria*, from whence they set out.

In the year of J. C. 51. S. *Barnabas* was sent with S. *Paul* from *Antioch* to
Acts xv. *Jerusalem*, upon the occasion of some disputes, which had arisen concerning the observation of the legal Ceremonies, to which the *Jews* had an inclination to subject the Gentile Converts. *Paul* and *Barnabas* were present in the Council of *Jerusalem*, where they were acknowledged for Apostles of the Gentiles, and the poor of *Judea* were recommended to their care. They returned immediately to *Antioch*, where S. *Peter* arriving soon after, and being prevailed with to authorize in some sort the observation of the *Mosaick* Ceremonies by his example, *Barnabas* too was ingaged to use the like dissimulation. But S. *Paul* reproved S. *Peter* with great freedom, insomuch that he and *Barnabas* were made sensible of their mistake, and others who in this particular had followed them.

S. *Paul* having afterwards determined to visit these Churches which he had founded in the Isle of *Cyprus*, and in *Asia Minor*, *Barnabas* desired *John*, whose sirname was *Mark*, to bear them company in this journey, as he had done in the former. But S. *Paul* would by no means consent to this, because *Mark* had deserted them the first time; whereupon the two Apostles separated. *Paul* took his way towards *Asia*, and *Barnabas* with *Mark* went to *Cyprus*. This is all that we know certainly concerning *Barnabas*; for we can scarce rely upon the supposed Acts which go under the name of *Mark*, nor upon his life written by a Monk of *Alexandria*. It is said, that he was stoned to death at *Salamis* by the *Jews* of *Cyprus*; and so much is true, that his body was discovered in this Island in the reign of the Emperor *Zeno* [x]. His grave being opened, his body was found in it; and upon his breast the Gospel of S. *Matthew*, written in *Greek* with his own hand. This discovery was made about the year of J. C. 488. The *Greeks* and *Latins* observe his Festival upon the 11th of *June*.

We have an Epistle [*] under the name of *Barnabas* which has been cited by several of the Ancients [y], and by some of them has been ranked among the canonical Scriptures. And it is certainly very inconvenient to own it for S. *Barnabas's* without believing likewise that it is Canonical. But as the Church never has received it as an inspired Book, we have good reason to question whether it be the genuine work of this Apostle. It is certainly very ancient, and was written in the times of the Apostles. The principal design of it is to prove, that the Law is abolished by the Gospel, that the legal Ceremonies are useless, and that the Incarnation and Death of *Jesus Christ* were necessary. Some impostors have composed a spurious Gospel under the name of *Barnabas*, which was condemned by Pope *Gelasius*.

The modern *Greeks* [z] tell us of one *Aristobulus*, Brother, as they call him, to S. *Barnabas*, of whom they relate many wonders. They pretend that S. *Paul*
speaks of him to the *Romans*. *Salute them which are of Aristobulus's houshold.* But Rom. xvi. 10.
we have nothing very certain concerning this *Aristobulus*, who was not known to the Ancients as the Brother of *Barnabas*.

Some have reputed S. *Barnabas* to be the Author of a spurious Gospel, mentioned by Pope *Gelasius* in his Decree against apocryphal Books. This work is lost, and we know of no manuscript or printed copy of it: but the *Turks* have maliciously composed a counterfeit Gospel, under the name of S. *Barnabas* [a], wherein they have crowded in abundance of things injurious to *Jesus Christ*, and honourable to their false Prophet. The manuscript of this work is in Prince *Eugene's* Library. It was composed in *Arabick*, as M. *de la Crose* thinks, in the reign of the Emperor *Frederick* II. who wore the Imperial Crown from the year 1211 to 1245, and was afterwards translated into *Italian* about the middle of the fifteenth Century: it is to be met with only in this last language, and was never printed; nay some believe, that Prince *Eugene's* is the only Manuscript of it in being.

Barnabas, who says he was particularly commissioned to write it, sets himself out there for an Apostle, who lived in great familiarity with *Jesus Christ*, and the Blessed Virgin, better instructed than S. *Paul* in the merit of Circumcision, and the use which should be made of such meats as were allowed or prohibited the Faithful: there we find, that the infernal torments of the *Mahometans* will not be eternal; *Jesus Christ* is called no more than plainly a Prophet, is said not to have been crucified

[x] Theod. Lector. l. ii. p. 557. [y] Vide Hieronym. de Viris illustr. Euseb. l. iii. c. 25. Clem. Alex. Origen. [z] Doroth. in Synops. Menæ p. 392. [a] See M. *de la Monnoye's* Notes upon the *Menagiana*, l. iv. Ed. Amsterd. 1716. p. 321. & Fabricius Apocryph. N. T. tom. 2. p. 373. &c.

[*] *This Epistle which goes under the name of* Barnabas, *is stuffed with allegorical and mystical interpretations of Scripture. The expression of God to our first Parents,* Increase and multiply, *the Author understands as spoken of the* Christian *Church and Progress of the Gospel. He has much of that Cabbalistical Spirit which appeared with great perfection in many of the Fathers.*

crucified, but that having been transported to the third Heaven, *Judas* suffered in his stead; that the very Virgin *Mary* and the Apostles believed *Jesus* to have been nailed upon the Cross, so much he resembled *Judas*; that *Jesus* had obtain'd permission to come and comfort his Mother and his Apostles; that God to punish him for the liberty which men had taken, in giving him the name of God has suffered him, and still will suffer him to the end of the world to be the Sport of mankind, who continue persuaded that it was he who died upon the Cross. Such is the Work whereof the *Mahometans* will have this holy Disciple to be the Author, a person doubtless very different from him who was proscribed by *Gelasius*.

BAR-PANTHER, or *the Son of Panther*. S. *John Damascenus* says, that *Levi*, who was descended from *David*, by his Son *Nathan*, had two Sons, *Melchi* and *Panther*. *Panther* begat *Bar-Panther*, and from *Bar-Panther* * came *Joachim* the Virgin's Father. The *Jews* in the scandalous lives which they have published of our Saviour, give it out that he was begotten in the act of Adultery, committed between *Panther* and his Mother *Mary*. The name of *Panther* is to be met with in *Origen* [b], and the Talmud [c], which shews the antiquity of those calumnies and fables, which the *Jews* invented concerning *Jesus Christ*. As to the genealogical System of *Johannes Damascenus*, it is not to be maintained, it being directly contrary to the Gospel, which, between *Levi* and the Holy Virgin places *Eli* only, who probably is the same as *Joachim*.

BARS. This word signifies properly the Bars of Gates, belonging both to private houses and the cities; is is sometimes taken for all sorts of obstacles and defences. God says, for example, that he has placed Doors and Bars to the Sea, to
Job xxxviii. prevent its spreading over the Earth. In another place he says, *that he will break*
Ezek. xxx *the Bars of Egypt*, its Fortresses, its Barriers. He promises *Cyrus* that he will go before him, and will in his presence break in pieces the Gates of brass, and the Bars
If. xlv. 2 of iron; that is to say, he will make him master of the strong Cities. And *Amos* i. 5. I will break the Bars of *Damascus*, *Jonah* xi. 7. describing the condition he was in, while he was swallowed up by the large Fish, says, The Earth with her Bars were about him, *Vestes terræ concluserunt me*, that is to say, that he was enclosed on every side in the deep, as in a prison made fast with strong Bars.

I. BARSABAS. *Joseph Barsabas*, sirnamed *the Just* was one of the first Disciples of *Jesus Christ* [a], and probably Acts i. 21,
one of the seventy. After the Ascen- 22, &c.
sion of our Saviour, while the Apostles were together, expecting the descent of the Holy Ghost according to their Master's promise, S. *Peter* proposed to the Assembly to fill the place of *Judas* the traitor, by choosing one of those Disciples who had been all along eye-witnesses of our Saviour's actions from the time, when he first began to preach. Two persons were therefore offered *Barsabas*, sirnamed *Justus*, and *Matthias*; and lots being drawn, it was determined for *Matthias*. *Papias* [d] informs us that *Barsabas* having drunk poison, the Grace of *Jesus Christ* prevented the ill effects of it. We know nothing particularly of his life. The Martyrologists fix his Festival to the 20th of *July*, and tell us, that after he had suffered much for the Gospel, he died in *Judæa*, and made a very glorious end.

II. BARSABAS. *Judas*, one of the principal Disciples, mentioned in the Acts of Acts xv.
the Apostles, was sirnamed *Barsabas*; *Ju-* 22, & seq.
das sirnamed Barsabas and Silas, chief men among the Brethren. He and some others were sent by the Apostles with *Paul* and *Barnabas* to *Antioch*, and carried a Letter with them from the Apostles, signifying what the Council of *Jerusalem* had decreed. When they came to *Antioch*, they convened the faithful and presented this Letter to them: It was read, and the whole Assembly received great joy and comfort from it. *Judas* and *Silas* staid here for some time, instructing and confirming the Brethren, after which *Judas* and *Barsabas* returned to *Jerusalem*. This is all we know of *Barsabas*.

BARTHOLOMEW, or *Bartholomaios*, that is to say, *the Son of Ptolemy*
was of *Galilee*, as well as the other Apo- Acts i. 13,
stles. But where particularly he was born xi. 7.
we cannot tell. The Gospel says very little of his person, nor have we any certain history of his life or death. It is generally believed, that he preached the Gospel in the *Indies* [f], and we are assured, that he carried thither the Gospel of S. *Matthew* written in *Hebrew*, and that S. *Patenus* found it there an hundred years after [g]. We are told likewise, that he preached in *Arabia Felix*, and *Persia*, which does not at all contradict their accounts, who assert that he preached in the *Indies*; for he might have passed through this Country, in order to penetrate farther into *India*; perhaps these nations may have been understood

[b] Origen. contra Celsum, l. i. p. 25. [c] Talmud. Tract. Sanhedrin. [a] Vide Euseb. l. i. c. 12. ex Clem. Alex. Beda in Acta. Epiphan. de Christo, c. 4. [d] Apud Euseb. l. iii. c. 39. [f] Euseb. l. v. c. 10. [g] Euseb. l. v. c. 11. p. 175. Hieronym. de Viris illustrib. c. 36.

* *Whatever we may think of* Celsus, Epiphanius *is certainly inexcusable, who assures us, that* Joseph *was the Son of* Jacob *sirnamed* Panther. Rabanus Maurus *speaks of* Panther *and* Bar-Panther. *And the learned* Grotius *makes use of this Tradition in explaining his account of the Virgin* Mary's *Genealogy. See* Grot. in Luc. c. iii. v. 23.

derstood as included in the name of the *Indies*.

We know not with any certainty either the time, place or manner of his death. The modern *Greeks* and *Latins* agree in saying, that he died in the City of *Albana* or *Albanopolis*, which probably is *Albana* in *Albania*, upon the *Caspian* Sea, and confines of *Armenia*. This Country has sometimes been described under the name of the *Indies*. It is believed that S. *Bartholomew* was flea'd alive by *Astyages*, Brother to *Polemon* King of *Armenia*, out of hatred to the *Christian* Religion, which the Apostle had prevailed with *Polemon* to embrace. But these facts are very uncertain.

Many are of opinion [b], that *Nathanaël* and *Bartholomew* are the same person. This conjecture is founded 1° upon this, that no notice is any where taken of *Bartholomew*'s Vocation, unless his and that of *Nathanaël* be the same. 2° The Evangelists who speak of *Bartholomew*, say nothing of *Nathanaël*, and S. *John* who speaks of *Nathanaël*, says nothing of *Bartholomew*. 3° The name of *Bartholomew* is not a proper name; it signifies the Son of *Ptolemy*, besides which he might bear the name of *Nathanaël*. 4° S. *John* seems to rank *Nathanaël* with the Apostles, when he says, that *Peter* and *Thomas* the two Sons of *Zebedee*, *Nathanaël*, and two other Disciples, being gone a fishing, *Jesus* shewed himself to them. See our Comment on S. *Matthew*. Ch. x. p. 218.

There is a spurious Gospel whereof S. *Bartholomew* is said to have been the Author, which Pope *Gelasius* placed among the apocryphal Writings. S. *Bernard* and Abbot *Rupert* [c] were of opinion, that he was the bridegroom at the marriage of *Cana*.

BAR-TIMÆUS, or *the Son of Timæus*, a blind man of *Jericho*, who sat near the publick road, when our Saviour passed that way, on his journey to *Jerusalem*. S. *Mark* says, that *Jesus* coming out of *Jericho* with his Disciples, attended by a great crowd of people, a blind man called *Bar-Timæus* sat by the way side, begging: And when he heard that it was *Jesus* of *Nazareth*, he began to cry out and say, *Jesus*, thou Son of *David*, have mercy on me. Then *Jesus* stood still and commanded him to be called. *Bar-Timæus* immediately came. *Jesus* said unto him, What wilt thou that I shall do unto thee? the blind man answered, Lord, that I may receive my sight. *Jesus* said unto him, Go thy way, thy Faith hath made thee whole, and immediately he received his sight, and followed him. [Mark x. 46—52.]

But S. *Matthew* relating the same story says, that two blind men sitting by the way side, and understanding that *Jesus* was passing by that way, began to cry out, Have mercy on us, O Lord, thou Son of *David*. Whereupon *Jesus* called them, and asked them what they would have: they answered, That our Eyes may be opened. *Jesus* moved with compassion touched their Eyes, and they recovered instantly their sight, and followed him. S. *Mark* thought fit to set down *Bar-Timæus* only, because he was more known, or expressed more faith and zeal, that he spoke to *Jesus Christ*, and distinguished himself most on this occasion. The cure of another blind man mentioned in S. *Luke* xviii. 35 — 43. is different from this. That in S. *Luke* happened, when *Jesus* was entring into *Jericho*, the other the next day, as he was going out. [Matt. xx. 30.]

BARUCH, the Son of *Neriah*, and Grandson to *Maaseiah*, was of an illustrious birth and of the tribe of *Judah*. *Seraiah* his Brother had a considerable employment in the Court of King *Zedekiah*. *Baruch* kept close to the person of *Jeremiah* the Prophet, and was his most faithful Disciple. He served him as long as he lived as his Secretary, and never left him till his death. [Jerem. li. 61.] In the reign of *Jehoiakim* King of *Judah*, while *Jeremiah* was in prison, this Prophet received orders from the Lord to set down in writing all the Prophecies which he had published till that time. [Jerem. xxxvi. 1, 2, 3, &c.] He sent for *Baruch* therefore, and dictated them by heart to him. Some time after, he sent him with directions to read them to the people, who were then assembled in the Temple. [In the Year of the World 3898, before J. C. 601, before the vulgar Æra 605.]

But *Michaiah* the Son of *Gemariah* having heard them read, thought himself obliged to give notice of them to the King's Counsellors, who were then together in the Palace. They commanded *Baruch* to be sent for, and obliged him to repeat to them what he had read publickly in the Temple. He did, and they, when they had heard him, expressed great surprize, and told him, that they could by no means avoid informing the King of these things which he had read to them. [In the Year of the World 3899, before J. C. 601, before the vulgar Æra 605.] They then asked him, how he had written all these particulars. *Baruch* said, *Jeremiah* had dictated them by rote to him, with the same ease as any one would peruse them in a book. The King's Counsellors hereupon said, Go, hide thee, thou and *Jeremiah*, and let no man know where ye be. They took the book which had been written by *Baruch*, and deposited it in the chambers of *Elishamah* the Scribe.

After this, they waited on the King, and told him what had passed. The King sent *Jehudi* to bring the book; and having brought

[b] Rupert. in Joan. i. Jansen. Cornel. à Lapide. Hamm. in Joan. Tostat. in Matth. x. [c] Rupert. in Joan. i. Bern. Ser. de S. Joan.

brought it to *Jehoiakim*, this Prince commanded it to be read in his presence, and in the presence of those great men who stood about him: when *Jehudi* had read four or five pages of it, the King took the book, cut it with the Secretary's pen-knife, and threw it into the fire, which was burning before him. At the same time he ordered some of his people to seize on *Baruch* and *Jeremiah*; but as God would have it they were not to be found.

God afterwards commanded *Jeremiah* once more to set down his prophecies in writing. *Baruch* wrote them as he repeated them to him, and the Prophet added several others which were not inserted in the former book. *Baruch*'s constant adherence to *Jeremiah* drew upon him several persecutions, and a great deal of bad treatment. One day he seemed to be mightily discouraged, and complained bitterly of the evils which he suffered; but God encouraged him by the mouth of *Jeremiah*, and from that time he continued more firm and undisturbed. In the fourth year of *Zedekiah*, *Baruch* went to *Babylon* with his Brother *Seraiah*, and carried a long Letter from *Jeremiah*, wherein the Prophet foretold the misfortunes which should befal *Babylon*, and promised the Captives, that they should one day be set at liberty. *Baruch* executed the Prophet's orders, read *Jeremiah*'s Letter to King *Jehoiachim* and other Captives, after which he threw it into the *Euphrates*, as the Prophet had commanded him.

Jerem. xlv. 2, 3.

In the year of the World 3409 before J. C. 591. before the vulgar Æra 595.

Jer. l. li.

The Captives upon hearing *Jeremiah*'s Letter read, were touched with compunction, and gave *Baruch* some money, to offer therewith Sacrifices to the Lord in his Temple at *Jerusalem*. They wrote likewise a long Letter to their Brethren of *Jerusalem*, in all probability by *Baruch*'s hand, which is to be found in the first five chapters of the book which bears his name. After his return to *Jerusalem* he continued still his constant attendance on *Jeremiah*; and when *Jerusalem* was besieged by *Nebuchadnezzar*, *Jeremiah* being put into prison, *Baruch* was confined there too; and after the surrender, *Nabuzaradan* shewed him great favour, set him at liberty, and permitted him to go where he pleased with *Jeremiah* [k].

The remains of the People who had been left behind in the country, under the conduct of *Gedaliah*, having taken a resolution to go into *Egypt*, as *Jeremiah* opposed this journey, the people laid the blame on *Baruch*, and pretended, that he had ingaged the Prophet to declare against it, and had diverted him from this design. At last *Jeremiah* and *Baruch* being obliged to follow the people into *Egypt*, *Jeremiah* died there, and *Baruch* retired to *Babylon*, where the Rabbins say he died, in the twelfth year of the Captivity. This is all that we know with certainty concerning *Baruch*.

Jerem. xliii. 1, 2, 4, &c.

As to the Book of *Baruch*, which is generally placed with that of *Jeremiah*, at the end of this Prophet's writings, we have it not in *Hebrew*, but in *Greek* only. The *Jews*, among whom it is a standing rule to receive no books into thir Canon, but what are written in their language, excluded that of *Baruch*. S. *Jerom* speaks of this work in a manner, which shews, that he had not the same esteem for this as for other canonical Books of Scripture. He says [l], he did not think proper to make a Comment on the Book of *Baruch*, which in the edition of the Septuagint is join'd with *Jeremiah*: because it was not read among the *Hebrews*, and contains an Epistle which falsly bears the name of *Jeremiah*. He says in another place [m], that he did not translate it, as he had done *Jeremiah*, because it was not in *Hebrew*, and the *Jews* did not receive it in their Canon. We do not find *Baruch* in the ancient catalogues of the Scriptures cited in the Fathers and Councils. The Protestant, and even some Catholick Writers [n], do not reckon it among the canonical Books.

But the answer made to these objections is, that the example of the *Jews*, who do not receive *Baruch* into their Canon, is not a reason for our rejecting this Book. There are other Books which by them are not admitted as canonical, which notwithstanding are received by us [*] as such. The ancient catalogues of the Church do not particularly mention it, because they comprehended it under the name of *Jeremiah*. The Councils of *Florence* and *Trent* have inserted it by name into the Canon, and the old Fathers, such as *Irenæus*, *Cyprian*, *Clemens* of *Alexandria*, *Eusebius*, *Ambrose*, *Julius Firmicus*, *Austin*, *Basil*, *Chrysostom*, *Epiphanius*, and others who came after, have cited this Book, as a part of holy Scripture; but very frequently they quote it under the name of *Jeremiah*, as the Church does at this day, whenever it makes use of the writings of *Baruch* in its office. The Reader may see our Preface upon *Baruch*, where we treat on these questions more at large.

BARUTH, otherwise *Berytus*. See *Berytus*.

BARZA-

[k] Joseph. Antiq. l. x. c. 11. [l] Hieronym. Præf. in Exposit. Jerem. [m] Idem Præfat. in Versionem Jerem. [n] Driedo Descript. & Dogmat. Eccles. l. i. cap ult. Lyran. Dionys. Carthus.

[*] *This is true with respect to the* Romanists; *and so the Author's argument may have some force with them, but can be of no weight with Protestants, who acknowledge those Books only of the Old Testament to be of divine inspiration, which were in the* Jewish *Canon. S.* Jerom *calls the Epistle annexed to* Baruch [illegible] a false or feigned writing. See Prid. Conn. Part I. pag. 58.

BARZAPHERNES, Commander in chief of the several Armies belonging to *Pacorus* King of *Parthia*. *Barzaphernes* being sent into *Palestine*, to the assistance of *Antigonus* King of the *Jews* against *Hircanus*, and *Herod*; he took *Hircanus* prisoner, re-established *Antigonus* at *Jerusalem*, and obliged *Herod* to fly. As may be seen more at large in the Articles of *Antigonus*, and *Hircanus*, and in *Josephus*, *Antiq.* l. xiv. c. 25.

[In the year of the World 3964, before J. C. 36, before the vulg. Æra 40.]

I. BARZILLAI, a native of *Rogelim* in the land of *Gilead*. He was an old friend to *David*, and assisted him in his misfortunes, when he was forced from *Jerusalem* by *Absalom*. He came to meet this Prince at *Mahanaim* beyond *Jordan*, and offered him all manner of refreshments. After the defeat of *Absalom*, when *David* returned to *Jerusalem*, *Barzillai* attended him as far as *Jordan*; and *David* inviting him to Court, to pass the rest of his days there in repose, *Barzillai* answered him, How long have I to live that I should go up with the King to *Jerusalem*? I am this day fourscore years old; and can I discern between good and evil? my senses are no longer in a condition to distinguish sweet from bitter, nor to take pleasure in eating or drinking, in the sound of instruments, or the voices of musicians. Wherefore then should thy servant be a burden unto my Lord the King? Thy servant will go a little way over *Jordan* with the King, then I will beg permission to return, that I may die in mine own City, and be buried, by the grave of my Father and my Mother. But behold my Son, thy servant *Chimham*, he will have the honour to accompany my Lord the King, who may do to him what shall seem good unto him. The King answered, Let *Chimham* come, and I will grant whatever you shall ask of me. After therefore that the King and all the people had passed over *Jordan*, *David* embraced *Barzillai*, wished him all sorts of blessings; and *Barzillai* returned into his own country. This fell out in the year of the world 2981, before J. C. 1019, before the vulgar Æra 1022.

[2 Sam. xvii. 27, 28.] [2 Sam. xix. 33, 34, &c.]

II. BARZILLAI, a native of *Meholath*, in the Tribe of *Simeon*. This *Barzillai* was the Father of *Adriel*; who married *Michol*, formerly the Wife of *David*. 2 *Sam.* xxi. 8.

III. BARZILLAI, of the race of the Priests; he married one of the Daughters of *Barzillai* the *Gileadite*, *Nehem.* vii. 63.

BASARA, a City of *Galilee*, twenty furlongs from *Gaba*, in the neighbourhood of *Ptolemais* [a].

BASCA, a town where *Jonathan Maccabæus* was killed [b]. The Author of the first book of the *Maccabees* calls it *Bascama*.

BASCAMA, the same probably as *Bezek* or *Boskath* in the Tribe of *Judah*. See *Basca*. *Bezek* was not far from *Bethsan*, where they who went into the land of *Gilead* passed the *Jordan*. *Tryphon* having killed *Jonathan* at *Bascama*, immediately returned into *Syria*. Read 1 *Macc.* xiii. 22, 23, 24. in the *Greek*.

[1 Macc. xiii. 23.] [Judg. i. 4, 5, 6.] [Josh. xv. 39.]

BASHAN, the land of *Bashan*, otherwise called *Batanæa* in the *Peræa*, that is to say, beyond *Jordan*, Northward of the Tribes of *Gad* and *Reuben*, and in the country belonging to the half Tribe of *Manasseh*. This country is bounded Eastward by the mountains of *Gilead*, and the land of *Ammon* and East *Edom*; Northward by mount *Hermon*, Southward by the brook *Jabok*, and Westward by the river *Jordan*. *Og* King of the *Ammorites* possessed the Kingdom of *Bashan* when *Moses* made the conquest of it. In this country is the Canton of *Argob*, mentioned in *Deut.* iii. 4, 14. and 1 *Kings* iv. 13. *Bashan* was thought to be one of the most fruitful countries in the world; its rich pastures, its oaks and fine cattle are principally commended [c].

BASHMATH, the Daughter of *Elon* the *Hittite*. *Esau* married her against the consent of his Father and Mother *Isaac* and *Rebeccah*. She was Mother to *Reuel*.

[Genes. xxvi. 34.] [Genes. xxxvi. 10.]

BASILISK, in *Latin*, *Basiliscus*, or *Regulus*, a very dangerous sort of Serpent, which kills, as they say, by its breath or sight only. It was called *Regulus*, which answers to the name of *Basiliscus* or *little King*, because it wears a kind of crown upon its head, and is the most dangerous of all Serpents. *Galen* [d] says, that it is of a colour inclining to yellow; that it has three little eminences upon its head, speckled with whitish spots, which have the appearance of a sort of Crown. *Ælian* [e] says, that its poison is so penetrating as to kill the largest Serpents with its vapour only. If it bites but the end of any man's stick it kills him. It drives away all other Serpents with the noise of its hissing. *Pliny* [f] says, it kills those who look upon it. In some apothecaries shops there are little dead Serpents shewn, which are said to be Basilisks. It is a kind of small bird almost like a cock, but without feathers, its head is lofty, its wings are almost like a bat's, its eyes large, and its neck very short.

But the most eminent Physicians and modern Philosophers look upon all that is said of the Basilisk as fabulous and mere invention;

[a] Joseph. lib. de Vita sua. [b] Antiq. lib. xiii. c. 1. [c] Reland. Palæst. l. i. p. 200, 201, 202.
[d] Galen. de Theriaca ad Pison. [e] Ælian. lib. ii. c. 5. & c. 7. [f] Plin. lib. viii. c. 22.

invention; they say that no one ever saw any real Basilisks, that those which are shewn and sold at *Venice*, and in other places, are nothing but little thornbacks artificially put into a form like that of a young cock, by stretching out their fins, and contriving them with a little head and hollow eyes. And this we have in reality observed in a supposed Basilisk, at an apothecary's shop in *Paris*, and in another at the Jesuits of *Pont-a-Mousson*. See our Comment on *Psalm* xc. 13. The *Hebrew* term *Pethen*[a], which is translated *Basilisk*, signifies an *Asp*, as the best Interpreters agree.

Josh. xv. 28. BASIOTHIA, or *Bizjothjah*, a City in the Tribe of *Judah*. This term is not made use of by the Septuagint; instead of it they read *Josh*. xv. 28. *their towns and their farms*.

BASMATH, the Daughter of *Solomon*, married *Ahimaaz* of the Tribe of *Naphtali*. 1 *Kings* iv. 15.

BASON, or *Laver of the Tabernacle*. Exod. xxxviii. 8. *Moses* observes, that it was made of the brass looking-glasses belonging to those devout women, who watched, and stood centinels at the door of the Tabernacle. *Athenæus*[h] informs us, that among the *Persians* there were women who watched all night, and kept guard at the King's palace door. They slept in the day time, and passed the night in singing and playing upon instruments with the help of that light which they received from lamps. This ancient custom of the women keeping guard at the palace gate of the Eastern Kings, is still continued at this day[i]. It was probably after this manner, tho' more modestly, that the *Israelitish* women passed the night at the door of the Tabernacle, as it were at the door of their Lord, and Monarch.

As to looking-glasses, they were made formerly of all sorts of metals, of silver, copper, pewter, and a mixture of copper and pewter. In the East almost all looking-glasses are still at this day made of metal: It was very easy therefore for *Moses* to melt them, that he might form out of them the Bason for the Tabernacle. A great number was necessary to compose so large a vessel; but according to the meaning of the original, these women came in troops like a kind of Army to the door of the Tabernacle; so that there might be sufficiently for this use, and an overplus besides.

BASSUS, *Lucilius Bassus* succeeded *Cerialis Vitatianus* in the government of *Judæa*. As the revolted *Jews* continued in their rebellion even after the taking of *Jerusalem*, *Bassus* pursued them wherever they retreated. He took the castles of *Herodium* and *Machærus*, and extinguished the remains of the rebellion. He died in his government, and was succeeded by *Flavius Silva*. See *Josephus*'s seventh Book of the *Jewish* Wars, *chap.* 30.

BASTONADE, a punishment in use among the *Greeks* and *Romans*, some instances whereof we find too among the *Hebrews*. It is said, that the holy old 2 Macc. vi. 19.
man *Eleazar* was led to the torture, and being upon the point of expiring with the blows which he received, he said with groans, It is manifest unto the Lord, that I now endure sore pains in body, by being beaten. This punishment was called *Tympanum*, because the patient was beat with sticks like a drum. S. *Paul* says, that Heb. xi. 35.
some of the Saints *suffered the torture of the Tympanum hoping for a better Resurrection*.

This penalty is in use at this day in the East. The criminal is laid upon his belly; his feet are raised and tied to a stake, which is held fast by soldiers: in this posture he is beaten with a cudgel on the soles of the feet, the chin and back, and sometimes receives five hundred blows; the common stint is an hundred. They who receive a thousand seldom survive this punishment.

BAT, an unclean Bird, that is a composition of a bird and a mouse, having the body of a mouse and the wings of a bird; not with feathers, but with a sort of skin, which is extended, and makes wings, such as this creature uses in flying. It produces its little ones alive, and suckles them after the manner of the four-footed animals; and does not like birds, lay its eggs only. The *Hebrew* term *Hatalaph*, which expositors commonly interpret, Bat, signifies a Swallow, according to the Rabbins. There is a sort of Bat in the East, that is larger than ordinary, and is salted and eaten.

The Bat never grows tame, feeds upon flies, insects, and fat things, such as candles, oil, and grease. It appears only by night, nor then unless when the weather is fine, and the season warm. These creatures in *Africk* and *Ethiopia* have tails as long as those of mice, which extend beyond their wings. There are some that have four ears, others only two. They build no nests, but bring forth their young in some hole or cleft in the tops and coverings of houses. There are some black, some white, fallow and ash-coloured. The old one suckles its young as they are fastned to its teats; and when she is obliged to leave them, in order to go and seek for food, she takes them from her teats and hangs them up against the wall, from which they do not get loose. There are Bats in *China*, as some say, as large as pullets, and are as delicate eating. Those of *Brasil*, *Madagascar*

[a] פתן Pethen. 70. Βασιλίσκος, vel ἀσπὶς, vel δράκων.
[i] Chardin. Voyage de Perse. l. ii. p 229.

[h] Athen. l. xii. Dipnosoph. c. 2.

THE LAVER OR BRASEN BASON.

which was in the Court of the Tabernacle

gascar and the *Maldives* are as large as ravens, and have a head like a fox's: they cling to trees by little clasps which grow at the joints of their wings, and suck the blood of men while they are sleeping in the night, fastening upon the first member which they find uncovered.

BATANÆA. This is the country of *Bashan* beyond *Jordan*. See above *Bashan*.

BATH *, or *Bathus*, or *Epha*, a sort of *Hebrew* measure, containing the tenth part of an *Omer*, or seven gallons and four pints, as a measure for things liquid, and three pecks and three pints, as a measure for things dry. Some have imagined without any reason, that there was a sacred measure of this name, different from the common one: the first, they tell us, contained a Bath and an half of the other; which they endeavour to prove, by what is said in the first book of *Kings*, of *Solomon*'s molten Sea, that it contained two thousand Baths, compared with what is said in the second book of *Chronicles* iv. 5. that it held three thousand Baths. But this difference is easily reconciled by saying that the brazen Sea itself contained two thousand Baths only, as is mentioned in the third book of *Kings*, but that the foot of this vessel was hollow and contained a thousand more; in all three thousand Baths, as the book of *Chronicles* has it.

BATH-KOL, or *Daughter of the Voice*. This is the name, whereby the *Jewish* Writers [a] distinguish the revelation of his will, which God made to his chosen people, after that all verbal Prophecy had ceased in *Israel*; that is to say, after the times of the Prophets *Haggai*, *Zechariah*, and *Malachi*. The generality of their traditions, and the customs of their nation, are founded on this *Bath-Kol*. They pretend that God revealed them to their Elders, not by any articulate Prophecy, but by some secret inspiration, or by some tradition, which they call the Daughter of the Voice †.

The Rabbins acknowledge three ways of prophesying usual in their nation. First, by the means of *Urim* and *Thummim*, the voice of which Prophecy was heard from the extremity of the Sanctuary, or from the High-Priest's Pectoral; the second sort was the Spirit of Prophecy inspiring the Prophets as well before the Law, as after *Moses*; the third was the *Daughter of the Voice*, or *Bath-Kol*.

The first continued, as they say, from the building of the Tabernacle to the Temple. The second from the beginning of the world to the death of *Malachi*, the last of the Prophets, under the second Temple, tho' the use of it was most frequent under the first Temple. The third began after *Malachi*, and has subsisted to this day in their nation.

They pretend, that the *Daughter of the Voice* is a voice from Heaven, heard in an articulate manner, much after the same way as the voice which called young *Samuel*, when God revealed to him what was to befal the High-Priest *Eli*, and his Family: God then called him three times with an articulate voice. *Samuel* replied in the same manner as he would have answered a man, not knowing as yet how to distinguish the voice of God; or the Daughter of the Voice resembles that which was uttered from the Sanctuary, when the Lord spoke to *Moses*, or answered the High-Priest, who consulted him by the *Urim* and *Thummim*. These two sorts of voices were, as we may say, the Mother of that other voice which succeeded them, and was called *Bath-Kol*, Daughter-Voice, or Daughter of the Voice, because it was as it were the Daughter of this first Voice; it was a much less perfect way of inspiration; but notwithstanding as certain as the first. 1 Sam. iii. 4, 5, &c.

But it would be a great mistake to imagine, that the revelation of *Bath-Kol* was performed always by an articulate voice from Heaven, and heard distinctly by those to whom God communicated his will in this manner. We cannot certainly affirm, that even the old Prophets heard articulate voices when the word of God came to them: *Factum est verbum Domini ad Isaiam*, &c. It is sufficient to believe, that it was some inward speech, some inspiration, motion, or light which wrought upon them, and discovered to them in a clear and lively manner, what it was the good pleasure of God they should declare to mankind. Thus in proportion, when God manifested his will by the *Daughter of the Voice*, he did so either with an articulate voice distinctly heard, or by some lively impression in the mind or imagination, or lastly by a voice heard by chance, which was understood as an Oracle proceeding from Heaven.

An Example of this I shall here lay before you taken from the Talmud. Two Rabbins

[a] Talmud. Sotia. c. 9. p. 48. בת קול

* *The Septuagint render it sometimes by the word* Βάδ; *sometimes by* μετρητὰς, 2 Chr. c. iv. *sometimes by* κεράμιον, Is. c. v. *The ancient* Latin *version translates it* lagena. *It was the tenth part of the* Chomer *in liquid things, as the Ephah was in dry.* Ezek. xlv. 11. The *Ephah* and the *Bath* shall be of one measure, that the *Bath* may contain the tenth part of an Homer; and the *Ephah* the tenth part of an Homer. Arbuth. Tables &c. p. 99.

† *The Bath-Kol, as Dr.* Prideaux *shews, was a phantastical way of Divination, invented by the* Jews, *like the* Sortes Virgilianæ *among the Heathens. For as with them the words first dipt at in the book of that Poet was the Oracle whereby they prognosticated those future events which they desired to be informed of; so with the* Jews, *when they appealed to* Bath-Kol, *the next words which they should hear from any one's mouth were the same. See more on this subject in* Prid. Connect. &c. Part. II. Book 5.

Rabbins desirous of visiting their friend Rabbi *Samuel* Doctor of *Babylon*, said to one another, Let us follow the direction of *Bath-Kol*; as they were passing by a school, they heard a young lad reading this passage of the first book of *Samuel* c. xxv. v. 1. *And Samuel died.* From hence they concluded, that *Samuel* was dead: the event justified what they had prognosticated, for they found that at that time Rabbi *Samuel* of *Babylon* had departed. We might cite many other examples of the same sort scattered up and down the writings of the *Jews*. These casual and odd Oracles were esteemed as voices of God's appointment, much after the same manner as in the Church, people for many Ages drew presages of what was to befal them from the first words they read in any book which they opened at random.

BATH-SAMA. *Joseph. lib.* vi. *Antiq.* c. 1. The same in all probability as *Beth-Shemesh*.

BATH-SHEBA. The Daughter of *Eliam* or *Ammiel*, and Wife to *Uriah* the *Hittite*. She dwelt at *Jerusalem*, in a house very near *David*'s palace. This Prince rising one day from his bed, after he had been sleeping at noon-day, as is customary in warm countries, went upon the terrass of his Palace, and in the court or garden belonging to a neighbouring house saw *Bathsheba* bathing herself[1]. As she was a woman of an uncommon beauty, *David* sent to inquire who she was. He was told that her name was *Bathsheba*, and that she was the Wife of *Uriah* the *Hittite*. Immediately he had her brought to him, and abused her. She returned to her own house, purified herself, and some time after sent *David* word, that she was with child. Hereupon *David* sent to *Joab*, General of his Army then imployed in the siege of *Rabbah*, the capital City of the *Ammonites*, to dispatch *Uriah* to him. *Joab* obeyed; and upon the arrival of *Uriah*, *David* asked him news of what passed in the Army, and afterwards bid him go home wash his feet, and rest himself. At the same time he sent him provision from his own table, that he might eat and drink at home with his Wife. *David* proposed by this means to conceal his Adultery, because the child which *Bathsheba* was to be delivered of, might pass for *Uriah*'s, if he returned, and spent a night with her. But *Uriah* instead of going home, spent the night with the King's guards at the Palace gate. *David* being inform'd of it, asked why after returning from his journey he did not go home; to which *Uriah* answered, The ark and all the people abide in tents, and my Lord *Joab* and the servants of my Lord are incamped in the open fields, shall I then go into mine house to eat and to drink, and to lye with my Wife? As thou livest and as thy soul liveth, I will not do this thing. The next day the King invited him to his own table, and there made him drunk. But *Uriah* instead of going home, lay in his bed with others of the King's guards; for he was in *David*'s service, and as is believed, one of his guards. *David* perceiving that he was not able this way to secure *Bathsheba*'s Honour, resolved to get rid of *Uriah*, and marry her. He sent orders therefore to *Joab*, to expose *Uriah* in places of the greatest danger, that so he might be killed. *Uriah* was himself the bearer of these orders; which were too punctually executed.

2 Sam. xi. 2, 3, & seq.

In the Year of the World 2969, before J. C. 1031, before the vulg. Æra 1034.

Bathsheba hearing of her Husband's death, mourned after the customary manner; and when the season for this ceremony was over, *David* brought her to his own house and married her. Soon after this she was delivered of a Son. Now this action was extremely displeasing to the Lord, who therefore sent the Prophet *Nathan* unto *David*, to reproach him with his sin. *Nathan* upon this occasion proposed the Parable to him of a rich man, who had abundance of sheep and oxen, but instead of taking any out of his own flocks to entertain his friend, who was come out of the country, he went to a poor man's, who had only one ewe-lamb, took it and dressed it for his friend the traveller. *David* at first did not discern that this picture was drawn for himself; but said to *Nathan*, As the Lord liveth, he who hath done this action shall surely die: the lamb he shall restore fourfold. Then said *Nathan* to him, Thou art the man; and continuing to reproach him with his ingratitude and infidelity to God, who had bestowed so many blessings on him; he threatned him in a terrible manner, and said, The sword shall never depart from thine house; I will take thy wives before thine eyes, and give them to thy neighbour: and he shall lye with thy wives. Thou hast done this action secretly, but I will do this thing before all *Israel*, and before the Sun.

2 Sam. xii. 1, 2, 3, &c.

David said to *Nathan*, I have sinned against the Lord. *Nathan* answered, The Lord has transferr'd the punishment of thy sin; thou shalt not die, but the Child which is born unto thee shall surely die. Accordingly the Child was struck by God, and its health very soon despaired of. *David* intreated the Lord for him, fasted, retired, and continued lying on the earth; the principal persons of his family came and pressed him earnestly to rise, and receive some nourishment, but he refused, and persisted in this state of humiliation and repentance. On the seventh day the Child

[1] The Vulgate says that *David* saw her bathing on the terrass of his house; but this is not in the *Hebrew* Text.

Child died: and *David's* servants did not dare to tell him of it. But he observing their perplexity, and knowing he was dead, rose from the earth, bathed himself, anointed himself with oil *, changed his dress, entred into the house of the Lord, worshipped him, returned to his house, and took nourishment. His Officers thought this behaviour very singular, and were surprized at it; but when they asked him the reason of it, he told them, that he had fasted and wept while the Child was yet living; because he had then room to hope that God would restore him to his health; now he is dead, says he, wherefore should I fast and mourn? can I bring him back again? I shall go to him, but he shall not return to me.

After this *David* comforted *Bathsheba*, and she conceived a Son, who was named
In the year of the World 2971, before J. C. 1029, before the vulgar Æra 1033. *Solomon*. *Nathan* came and told *David*, that the Lord loved this Child, and called him *Jedidiah*, that is to say, the well-beloved of the Lord. God afterwards declared, that he should succeed *David* in the Throne, that he should build a Temple to him, that he should be blessed with
Psalm cxxxi. 11. 2 Sam. vii. 12, 13, &c. a great measure of wisdom, riches, and understanding. Towards the end of *David's* life and reign, *Adonijah* having formed a party, presumed upon the privilege of his Age, and pretended that he ought to reign preferably to *Solomon*, who was much younger than himself. *Nathan* gave notice of his design to *Bathsheba*, and advised her to speak of it to the King, promising her, that he would come himself and second what she should say.

1 Kings i. 15. *Bathsheba* went therefore to *David*; she found him in his chamber, and bowed with great respect before him. He asked her what it was she desired of him. My Lord, said she, you promised my Son *Solomon* your servant with an oath, that he should reign after you, and be seated in your Throne, nevertheless *Adonijah* has proclaimed himself King, without your knowledge or approbation. He hath slain many sheep and oxen, and hath made a great entertainment, to which he has invited all the King's Children together with *Abiathar* the High Priest, and *Joab* the General of your Armies; but *Solomon* he did not invite. In the mean time the eyes of all *Israel* are upon you, expecting you to declare your Successor. For when it shall come to pass, that my Lord the King shall sleep with his Fathers, I and my Son *Solomon* shall be treated as criminals.

She was still speaking to the King when notice was given him that the Prophet *Nathan* was there, and waited for admission. When he was called in, he made his reverences in a very profound manner to the King, and said, My Lord, O King, have you appointed *Adonijah* for Successor in the Throne? for he has this day made a great entertainment for the King's Sons, the High Priest *Abiathar*, and Generals of the Army, and the cry is, Long live King *Adonijah*. But he did not invite *Zadok* the High Priest, nor *Benaiah* the Son of *Jehoiada*, nor *Solomon*, nor myself, who am thy servant. The King directed immediately that *Bathsheba* should be called in again; and when she entred, he said to her, As the Lord liveth, who hath delivered me from so many dangers, I will this day execute the promise which I have sworn to perform, saying, *Solomon* thy Son assuredly shall reign after me. *Bathsheba* threw herself prostrate on the earth before him, and said, Let my Lord King *David* live for ever. The King said farther, Call me *Zadok*, *Nathan* and *Benaiah*; when they came, he commanded them to put *Solomon* on his own mule, and conduct him to *Gihon*; that there the High Priest *Zadok* and the Prophet *Nathan* should crown him; that they should sound the trumpets and say, Long live King *Solomon*; then return and seat him on his Throne: for, says he, he shall be King in my stead, and I have appointed him to be Ruler over *Israel* and over *Judah*. All this was executed, as we shall shew elsewhere; and after the death of *David*, *Solomon* reigned peaceably over all his Dominions.

Now when *Adonijah* saw *Solomon* thus seated on the Throne of *David*, he came 1 Kings ii. 13, & seq.
to *Bathsheba* and said, You know that the Kingdom of right belonged to me, and that all *Israel* had chosen me for their King: but the Lord hath otherwise disposed of it, and the Kingdom has been given to *Solomon*. Now therefore I have only one small favour to ask, which is, that *Solomon* would give me *Abishag* the *Shunamite*, that I may marry her. *Bathsheba* promised to propose it to the King, and accordingly went to him. *Solomon* seeing her, rose from his Throne, met her, saluted her with profound respect, sat down on his Throne, and commanded another to be placed on his right hand for his Mother. *Bathsheba* then told him, that she had an inconsiderable favour to ask of him, which she desired him not to refuse her. *Solomon* encouraged her to proceed, and said it would by no means be just for him

* *It was customary with them to anoint themselves with precious oil after bathing;* So Judith x. 2. So Naomi to Ruth, Wash thyself therefore and anoint thyself. So Homer Odyss. 6. *of Nausicaa and her Maids*,

Αἱ δὲ λοεσσάμεναι, καὶ χρισάμεναι λίπ' ἐλαίῳ
Δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθῃσιν ποταμοῖο.

him to send her back dissatisfied. Whereupon she said, Give *Adonijah* thy Brother the *Shunamite Abishag* for his Wife. *Solomon* penetrating the design of *Adonijah*, replied to his Mother, Why dost thou ask *Abishag* the *Shunamite* for *Adonijah*? ask for him the Kingdom also. Thou knowest, that *Abiathar* the High Priest, and *Joab* the Son of *Zerviah* General of the Troops are for him, and that he is my elder Brother. I swear therefore by my life and by my throne, that *Adonijah* shall be put to death this day. Accordingly he sent *Benaiah* the Son of *Jehoiada*, who fell upon *Adonijah* and killed him. From this time, we have no more mention of *Bathsheba*.

In the Year of the World 3990, before J. C. 1010, before the vulgar Æra 1014.

The first book of *Chronicles*, and the second book of *Samuel* take notice of other Sons, which *Bathsheba* had by *David*, such as *Shammuah*, *Shobab* and *Nathan*, besides *Solomon*, of whom we have been speaking. Some Interpreters are of opinion, that these three Sons *Shammuah*, *Shobab*, and *Nathan*, were the Sons of *Uriah* the *Hittite*; but the generality maintain, that they were the Sons of *David*. The Text in the second book of *Samuel* is very clear for this opinion; and S. *Luke* gives us the genealogy of *Nathan* the Son of *David*, as one of the *Messiah's* ancestors. The passage in the *Proverbs*, where *Solomon* says, that he was the beloved Son of his Father, and the only Son of his Mother, proves no more than the very tender affection which *David* and *Bathsheba* had for him, by reason of the promises of God, and the favours he vouchsafed to him.

1 Chr. iii. 5. 2 Sam. v. 14. Prov. iv. 3.

The xxxi^st Chapter of the *Proverbs* is commonly believed to be *Bathsheba's* instruction to her Son *Solomon*, to consecrate the memory whereof this Prince determined to place it in the collection of his Proverbs, or Maxims of Morality. There are some who go so far as to say, that *Bathsheba* was inspired, as she intimates in these words, *The Prophecy that his Mother taught him*. And if it be acknowledged, that this Chapter as it stands in the book of *Proverbs*, was written by *Bathsheba*, it must be necessarily owned to be inspired. But it is very possible, that *Solomon* to do honour to his Mother, might have reduced the instructions which he received from her into this form, and published them as if she herself had either dictated or written them.

BATHYRA, a City built by *Herod* in the *Batanæa* to secure the *Jews*, who came from *Babylon* against the inhabitants of the *Trachonitis*, who attacked them often in the way[m].

BATH-ZACHARIAS, a place situated in the neighbourhood of *Bethsura*. *Epiphanius* in his book of the Lives of the Prophets says, that the Prophet *Habbakuk* was born within the territories of *Bath-zacharias*. S. *Luke* tells us, that the holy Virgin went to salute *Elizabeth*, and entred the house of *Zacharias*, which may be understood of *Bath-zacharias*, or *Beth-zachar*, this, signifying the house of *Zacharias*, which is in the mountains of *Judah*, and neighbourhood of *Hebron*. But it is more natural to say, that S. *Luke* did not set down the name of the City, where *Zechary* dwelt, but only that the Virgin entred into the place where he lodged.

1 Macc. vi. 32, 33. Luke i. 39, 40.

Bath-zacharias is celebrated for the battle fought between *Antiochus Eupator* and *Judas Maccabæus*. *Antiochus* seeing himself braved by *Judas*, and understanding that he was retired to the narrow pass of *Bath-zacharias*, commanded his Army to march against him. It was composed of an hundred thousand foot, twenty thousand horse, and two and thirty elephants prepared for battle. But because the ground was not large enough, he was obliged to give orders, that his numerous Army should march in three lines. Every elephant carried a tower full of archers, and was attended by five hundred horse and a thousand foot; the rest of the troops were directed to gain the two sides of the mountain. In this condition *Antiochus's* Army advanced to the charge, the soldiers shouted so lowd, that the inhabitants of the neighbouring country were frightned, and the Sun shining on their gold and brass shields, they dazzled the eyes of all the world. But *Judas Maccabæus*, whose heart was incapable of fear, received them with great vigour, so that six hundred men at the first shock fell dead upon the spot. His Brother *Eleazar* sirnamed *Savaran*, seeing an elephant more magnificently harnassed than the rest, thought the King was upon it; wherefore exposing his life for the deliverance of his people, he moved forward, and made his way through a crowd of enemies, killed many of them, and slipping under the elephant's belly pierced him with his sword, and the animal falling immediately, *Eleazar* was crushed with his weight, and so ended his life gloriously. *Judas* hereupon, seeing it impossible for him to resist any longer so numerous and strong an Army, retreated to *Jerusalem*, with a resolution to sustain the siege of it.

1 Macc. vi. 30.

I do not at all call in question the great actions performed by the *Maccabees* *, in the several wars which they maintained against the most formidable powers of *Asia*. If the Scripture

* Observations on the Combat between *Judas Maccabæus*, and the Army of *Antiochus Eupator*, in the narrow Pass of *Bath-zacharias*.

m Antiq. l. xvii. c. 2.

Scripture had said nothing of them, I should have believed *Josephus* in his History of the *Jews*, an Author who deserves credit; but that these wars should have escaped the observation of *Polybius*, a contemporary Author, and that no notice should be taken by him of the very names of these great men, who acquitted themselves with so much glory in them, is what must surprize every one beyond expression, since the *Greek* and *Latin* Historians, who wrote after him concerning the events which happened in *Asia*, have made no mention of them. These wars must certainly not have been so considerable as is pretended, so that the fame of them could not come to the knowledge of people who lived remote from *Judæa*. As much convinced as I am, of the great atchievements accomplished by these Heroes of the *Jewish* people, and of the victories obtained by them, I am persuaded, that there is a little aggravation used with respect to the number of their enemies against the nothing, as I may say, which made head against them; for so I call a body of troops consisting of between eight and ten thousand men, and very often fewer, against Armies of sixty thousand fighting men. Here we have one of an hundred thousand foot and twenty thousand horse against another in all probability of between eight and ten thousand men; for the Scripture says nothing particularly of *Judas's* forces: I am confident that he had scarce a greater number, and am not at all surprized, that this great Captain should dare to attack the enemy's Army, and should get a considerable advantage over it. I know sufficiently what bold and intrepid valour is capable of, when under good conduct, and how many small Armies have been victorious against the greatest, tho' oftentimes made up of the bravest and most disciplined troops. Ancient and modern History abound with examples of this sort, and some there are beyond even those of the *Maccabees*. As to the surprizing of Armies, I refer the Reader to *Polybius*'s History for his conviction in this point.

As to the number of these prodigious Armies brought in opposition to the *Maccabees*, I know not what to say of them. If they had been such as the Author represents them, their defeat would have produced so much noise in the world, that there can be no doubt but *Polybius*, a contemporary Author, would have spoken of them. When we reflect on them, so great a disproportion cannot but surprize us. As to the elephants loaded with towers, machines of war, and thirty fighting men, I am of *Bochart's* opinion, who looks upon this to be exaggerated; and believes that these Armies were not such as the Author represents them; but in comparison with the forces of these celebrated *Jewish* Captains, they were very great, and the elephants very large and powerful, without having so great a burthen upon them.

The Scripture explains very clearly to us the disposition of *Antiochus's* Army, and the situation of the places, where the action passed. It says not a word of that under the command of *Judas Maccabæus*, whose conduct and courage appear to me very astonishing. He made his onsets doubtless in separate bodies drawn up very deep, which was an admirable and prudent way of engaging, and the method of the *Jews*: as they were always or almost continually inferior to their enemies, the necessity of defending themselves against the formidable power of their neighbours, who endeavoured to subdue them, animated as they were with zeal for the true God, whose cause they maintained; all this joined together inspired them with that vigorous way of combating, so proper for small Armies. These eminent Captains, weak as they were, considering the small number of their troops, had no other refuge but in the skilful use of military discipline, in surprize, most frequently under the cover of darkness, and in the advantages of places, where they waited for their enemy, without fear of being hemm'd in, and hereby obliged them to engage in a front equal to theirs; and oftentimes they attacked them in the plains, so proper was their way of drawing up for every thing, and so ready were their soldiers to do and to attempt every thing.

The action here in question was neither general nor decisive; it happened in the narrow part of a valley; *Antiochus*'s Army took up the entrance, and *Judas* drew up in the closest part of the Defile: *Josephus* says plainly, that the port of *Bathzacharias* was a very narrow Pass; but as almost all valleys, which open into a plain, grow wider and wider, as rivers towards their mouths, *Antiochus* first of all posted himself at the opening of the valley; and as it grew straighter in proportion as he advanced, he saw himself under a necessity of sending some troops to the top of the Mountains, perhaps with a design of inclosing the *Jews*, and cutting off their retreat, and to march with several Phalanxes doubled. This is a conjecture which I venture to make, and not so inconsiderately but that to me it seems very probable; it is the more so, in that I am persuaded the combat which begun at the first line with the cavalry intermixed among the elephants, brought the second into the disorder. Nothing can be more exact and clear than the description of the order of battle on *Antiochus*'s side, and his march into the valley. The first line, where

where he had placed the elephants, was alone capable of infusing terror, it was dispos'd in admirable order, and in each Army there was another to support it, so that to me it seems to have been stronger than their prodigious Phalanx. *The enemies*, says the Scripture, *divided the beasts among the Armies*, that is to say, by Brigades, *and for every elephant they appointed a thousand men armed with coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best*, that is to say on the side, as I suppose them to be placed. I imagine a second line to be formed of a thousand men, who supported the first: both thus dispos'd were of as much service as the Phalanx, or more properly speaking, the preservation of it depended on them; for if *Judas* had broke through that of the elephants, it had overset, or very much disordered the second rank; and if these had been routed, the Phalanx had not been able to resist: as that was compos'd of one mass alone without intervals, the run-aways must have put it into confusion, and borne it down without a possibility of procuring the least remedy. The ancient *Greeks* and *Asiaticks* drew up in Phalanx, and when the ground would not allow them to extend themselves with their whole front, they doubled it, that is to say, they dispos'd themselves into two Phalanx's which was very dangerous; for by this absurd method a small body of troops engaging with an equal front, might beat an Army infinitely superiour, because it was sufficient to overthrow the first, it being certain, that the defeat of one would draw after it that of all the rest. This is what happened to *Hannibal* at the battle of *Zama*, where his glory and reputation lost ground miserably. He had drawn up his people in three lines like Phalanx's, one behind the other, at a certain distance; and tho' he had an Army of fifty thousand men us'd to action, he was nevertheless defeated by *Scipio*, whose whole forces consisted in twenty two thousand men ranged in columns: and thus this small Army broke through these three Phalanx's. To beat the first was sufficient in order to be assured of routing the other two without *Hannibal*'s having it in his power to redress the evil; at least he did not think it possible to repair so great a blunder.

1 Macc. vi. 35.

To return to the order of battle in *Antiochus*'s Army, I have said, that as to the two first lines I thought it excellent: as to the Phalanx I have spoke my sentiments of it; he drew it up according to the common custom, which was as ancient perhaps as War; but this usage of so long prescription, and which still continues, does not prove the goodness of it, as I have demonstrated in the sixth book of my Comment upon *Polybius*. As to the Cavalry, it was placed upon the wings to support the Infantry. Altho' this Army of *Antiochus* was formidable, yet this perhaps had never put a stop to *Judas* after his first advantage: he knew very well by experience, that to beat the first line was sufficient for him to have had afterwards a good account of the rest, without the loss of many men: nevertheless he retreated. The reason whereof has been above mentioned; which was, he was afraid of being intercepted by the troops, which marched by the way of the high lands; and as there is no mountain without some back passage, he thought it proper to disengage himself out of this danger, that he might not be stop'd in his retreat. As to *Eleazar*'s devoting himself, who crept under an elephant's belly which was adorned more magnificently than the rest, and stab'd him with his sword, believing the King to be upon him, and so was crushed to death with his fall, this was a very handsome action, and worthy of a truly brave man; but people's devoting themselves in this manner is so common in History, that we are too much accustomed to it to look upon it as a prodigy of Valour.

BAVAR, the Son of *Henadad* was one of those, who when the *Jews* returned from the Captivity, contributed towards the building of *Jerusalem*. *Neh.* iii. 18.

BEALIAH, one of the thirty brave Officers in *David*'s Army. 1 *Chr.* xii. 5.

BEAN. It is said in the first book of *Maccabees*, Ch. v. 4, 6. that the Children of *Bean* were a shame and an offence unto the people of *Israel*, they having laid ambushes for them in their way. We do not know whether *Bean* is the name of a Man or a City. Some think it is the name of a City called *Bean*, beyond *Jordan*. *Numb.* xxxii. 3. Others, that *Bean* is put for *Batanea*; others again, that it is the name of a Man.

BEAR, in *Latin*, *Ursus*, in *Greek*, *Arctos*, and in *Hebrew*, *Dob*. Bears were very common in *Palestine*. *David* says, that he had often fought with Bears and Lions. 1 Sam. xvii. 34, 36.
The Prophet *Elisha* having cursed some of the children of *Bethel*, for crying out in an insulting manner, *Go up, thou Baldpate, go up, thou Bald-pate*, two Bears issued out from a neighbouring forest, and devoured two and forty of them. 2 Kings ii. 23, 24.
The sacred Writers to aggravate the transports of a man in passion say, *He is chaf'd in his mind as a bear robbed of his whelps*. 2 Sam. xvii. 8. Prov. xvii. 12.
The *Hebrew* word *Dob* is given them by reason of the shagged hair with which every part of their body is loaded. Their claws are very hooked, and they make use of them in ascending to the tops of Hosea xiii. 8.

trees:

trees: they feed upon fruits, honey, bees, and flesh. There are white Bears to be seen in the Northern countries. Many of them are to be found in *Poland*, *Muscovy*, *Lithuania*, and the great forests of *Germany*. Some have believed, that Bears bring their young into the world shapeless, and that their dams lick them into form. There are particular Writers who derive *Ursus* from the verb *ordiri* to begin, as if it were said *orsus* begun, rough-drawn; but this is a popular error. *Aristotle* and *Pliny** say, that Bears when they are first littered are scarce bigger than a mouse, and that they grow as long as they live; that they have neither eyes nor hair, and that their claws only appear. The dams go no longer than thirty days, and generally produce five young ones. *Pariunt trigesimo die, ut plurimum quinos. Hi sunt candida informisque caro, paulo muribus major, sine oculis, sine pilo, ungues tantum prominent. Hanc lambendo paulatim figurant.*

They lye hid all the winter and asleep. The male continues in this condition forty days, and the female four months. They sleep so soundly for the first fourteen days, that blows will not wake them. During these forty days they are said to have no nourishment but from licking their feet. It is certain that in all this time they eat nothing, and that at the end of it the males are very fat. The flesh of Bears was much esteemed by the Ancients. Even at this day the paw of a Bear well salted and smoaked is served up at the tables of Princes. This animal, as rough and stupid as it seems to be, is capable of discipline, it leaps, dances, and plays a thousand little tricks at the sound of a trumpet. Some affirm, that it is even susceptible of love for women.

Isai. xi. 7. *Isaiah* describing the happiness of the *Messiah's* reign, says, that then the Ox and the Bear will be seen feeding together, and their young living peaceably in the same stable; by the Bear the *Gentiles*, by the Ox the *Jews* were signified, these two people will be united in the Church, and compose but one flock. *Daniel* in his description of the four great Monarchies, represents that of the *Chaldeans* under the idea of a Lioness; that of the *Persians* under the notion of a Bear; that of the *Greeks* under the figure of a Leopard, and that of the successors of *Alexander* the Great, under the idea of a terrible Animal. The Bear described by the Prophet had three rows of teeth in his jaw; by this *Cyrus* was principally represented.

Dan. vii. 5.

Rev xiii. 2. S. *John* in the *Revelations* describes to us the persecutors of the Church, under the idea of a Beast with seven heads, having ten horns with ten diadems upon them, and the names of blasphemy. His body resembled that of a Leopard; his feet were like those of a Bear, and his mouth like that of a Lion. Some believe that by this Beast with seven heads the seven *Roman* Emperors were meant who persecuted the Church from the time of S. *John* the Evangelist, namely, *Dioclesian*, *Maximian*, *Galerius*, *Maximinus*, *Severus*, *Maxentius* and *Licinius*; in these there met together the cruelty, strength, voracity and malice of the Leopard, the Bear, and Lion.

The Author of *Ecclesiasticus* says, *That the anger of a woman changeth her countenance; she puts on a melancholy, fierce look like a Bear; her complexion turns livid like a sackcloth.* xxv. 17. A Bear when angry is terrible. This animal has of itself an hideous look, but when it is enraged it makes people tremble.

Isaiah compares the despair of the wicked to the roarings of a Bear. *Rugiemus* Is. lix. 11. *quasi ursi omnes: The cries of Bears grown furious are sufficient to frighten the most intrepid.*

BEARD. *The Hebrews* all wear a Beard upon their chin, but not upon the upper lip or cheeks. *Moses* forbids them Levit. xix. 27. *to cut off intirely the angle, or extremity of their Beard*, that is to say, to manage it after the manner of the *Egyptians*, who left only a little tuft of Beard at the extremity of their chins; whereas the *Jews* still at this day suffer a little fillet of hair to grow from the lower end of their ears to their chins, where, as well as upon their lower lips, their Beards are in a pretty long bunch. While they mourned they intirely shaved the hair of their Heads and Beards, and neglected to trim their Beards, Is. xv. 2. Jerem. xli. 5. and xlviii. 37. Baruch vi. 30. 2 Sam. xix. 24. that is to say, to cut off what grew upon their upper lips and cheeks. In times of grief and affliction they pluckt off the hair of their Heads and Beards, as was the practice of other Nations under great calamities. Ezra ix. 3.

The King of the *Ammonites* designing to insult *David's* Ambassadors, cut off half their Beard and half their Cloaths, 2 Sam. x. 4, 5. and 1 Chr. xix. 5. that is to say, he cut off all their Beard on one side of their faces, and *David* did not permit them to appear at Court, till their Beards were intirely grown again.

When a leper was cured of his leprosy, Lev. xiv. 9. he washed himself in a bath, and shaved off all the hair of his body, after which he returned into the camp or city, and seven days after he washed himself and his cloaths again, shaved off all his hair, and offered the Sacrifices appointed for his purification.

The

* Plin. lib. viii. c. 36.

[Numb. viii. 7.] The *Levites*, on the day of their consecration, were purified by bathing and washing their bodies and cloaths, after which they shaved off all the hair of their bodies, and then offered the Sacrifices appointed for their consecration. See hereafter *To Shave*.

Altho' the *Hebrews* took great care of their Beards, to make them grow in a certain manner, at times when they were not in mourning, and on the contrary did not trim them when they were in mourning; yet I do not observe that they had any veneration for their Beard. " On the " contrary, the *Arabians* [b] have so much " respect for theirs, that they look upon " them as sacred ornaments given by God, " to distinguish them from women." They never shave them, but suffer them to grow from their youth. Nothing can be more infamous than for a man to be thus shaved; they make the preservation of their Beards a capital point of Religion, because *Mahomet* never cut off his. It is likewise a mark of authority and liberty among them, as well as among the *Turks*. The *Persians* who clip them, and shave above the jaw, are reputed Hereticks. The razor is never drawn over the Grand Seignior's face: they who serve in the Seraglio, have their Beard shaved, as a sign of their Servitude. They do not suffer it to grow till the Sultan has set them at liberty, which is bestowed as a reward upon them, and is always accompanied with some employment.

Young people, who are not married, may cut their Beards; but when they are married, or have a child, they forbear doing so, to shew that they are become wiser, have renounced the vanities of youth, and think no longer of any thing but their honour and salvation. When they comb their Beards, they hold a handkerchief upon their knees, and gather very carefully the hairs that fall, and when they have got together a certain quantity, they fold them up in paper, and carry them to the place where they bury the dead.

Among them it is more infamous for any one to have his Beard cut off, than among us to be publickly whipt or branded with a hot iron. There are abundance of people in this country, who would prefer death to this kind of punishment. —— The wives kiss their husbands Beards, and children their fathers, as often as they come to salute them: the men kiss one another's Beards reciprocally on both sides, when they salute one another in the streets, or come off from any journey. —— They say, that the Beard is the perfection of the human face, which would be more disfigured by having this cut off than the nose.

They admire and envy those who have fine Beards. Pray do but behold, they cry, that Beard; the very sight of it would persuade any one, that he whom it belongs to is an honest man. If any one with a fine Beard is guilty of an unbecoming action; what a disadvantage is this, they say, to such a Beard, how is such a Beard to be pitied. If they would correct any one's mistakes, they will tell him often, for shame of your Beard, does not the confusion that follows such an action light upon your Beard? If they entreat any one, or make use of oaths in affirming or denying any thing, they say, I conjure you by your Beard, by the life of your Beard to grant me this: or by your Beard this is or is not so. They say farther in the way of acknowledgment, May God preserve your blessed Beard; may God pour out his blessings on your Beard. And in comparisons, This is more valuable than one's Beard.

One of the principal Ceremonies observed in serious visits, is to throw sweet-scented water on one's Beard, and to perfume it afterwards with aloes-wood, which sticks to this moisture, and gives it an agreeable smell, &c. This is something like what is said in *Psalm* cxxxiii. *v.* 2. of *the precious ointment which was poured on* Aaron's *head, and ran down upon his Beard and the skirts of his garments.*

BEAST, an animal destitute of reason, appointed for the service of Man, and the ornament of the Universe. God in the beginning created the fishes of the Sea, and the fowls of the Air on the fifth day of the world: he afterwards created the [Gen. i. 20, 21, 23.] Beasts of the Earth and Man upon the sixth day: lastly, he brought the fowls of [— i. 24, 26, 31.] the Air, and the animals of the Earth to *Adam*, that he might call them by their particular names, and thereby begin the [— ii. 19.] exercise of that Dominion which God had granted him over all Creatures. The Lord [— i. 28.] blessed man, the fowls, fishes, and beasts of the Earth; commanded them to multiply, and gave them all the fruits and herbs of the Earth for their food. It was [— i. 29.] not till after the deluge that he granted [— ix. 3.] the use of flesh-meat to mankind; and even then he forbad the eating blood, threatning to punish the effusion of it with a penalty answerable, and to chastise even Beasts which should shed human blood. [— ix. 5.]

Accordingly in the Law of *Moses*, every Beast which should have killed a man, [Exod. xxi. 28, 29.] or have been made use of in a certain abominable crime, is punished with death. [Lev. xx. 15, 16.] Cities guilty of apostacy are devoted to the fire, with their inhabitants and cattle. When *Noah* went out of the Ark, together [Deut. xiii. 15.] with his children and the animals which he had preserved there with him, God

[b] Mœurs des Arabes par M. Darieux. p. 173. c. 7.

God faid that he had made a covenant with *Noah*, with his family, and defcendants, and with all the feveral creatures which came out thence with him, and that he engaged himfelf never to fend fuch a [Gen. ix. 9.] deluge again upon the earth. God enjoining [Ifa. xx. 10.] reft upon the Sabbath, declares it to be his pleafure, that cattle as well as flaves fhould enjoy the benefit of this repofe. God fmote in *Egypt* the firft-born of men and beafts; and as a memorial of his having fpared the *Hebrews*, he commands the firft-born of men and beafts to [Exod. xxii. xxiii.] be confecrated to him.

Eve converfed with the Serpent with- [Gen. iii. 1.] out being at all furprized to hear him fpeak and reafon. *Balaam* in like manner difcourfes with his Afs, and replies to her as he would have anfwered a reafona- [Numb. xxii. 28.] ble man. After the fall of *Adam* and *Eve*, God fpoke to the Serpent, curfed, [Gen. iii. 14.] punifhed him, and foretold his mifery, with as much form and circumftance as he did the fame to *Adam* and *Eve*. *Mofes* obferves, that the Serpent was more fubtle than any beaft of the field, and our Saviour enjoins us to have the prudence of the Serpent, and the fimplicity of the [Matth. x. 16.] Dove; the wife man refers the idle to the [Prov. vi. 6.] Ant, and defcribes thefe creatures as compofing a little commonwealth, in which abundance of activity and providence was [Prov. xxx. 25.] vifible. In the Prophets God threatens to extirpate utterly both the people and the cattle of fuch countries as incurr'd [Jerem. l. 51.] his indignation. *Jonah* having preached [Ezek. xiv.] at *Nineveh*, that God was ready to dif- [Zeph. i. 1.] play his wrath againft the City; the *Ni-* [Jonah iii. 5, 6.] *nevites* were converted, covered themfelves with fackcloth from the greateft to the meaneft, the King himfelf defcended from his Throne, and forbad *both man and beaft to eat or drink.* Why are beafts thus required to faft, if they are not capable of reafon, of merit or demerit? And when God moved with the humiliation of the *Ninevites* had forgiven their fin, and *Jonah* complained of his indulgence, he was [Jonah iv. 11.] told, Why fhould I not pardon this City wherein there are fo many who do not know how to diftinguifh their right hand from their left, *and fo great a number of beafts!* As if this multitude of animals was a motive to the forgiving *Nineveh*.

The *Egyptians*, among whom the *Hebrews* dwelt for fo long a time, adored Beafts, and confequently believed them not only to be reafonable, but likewife to be fuperior to man. Thefe alfo were probably the principles of the *Ifraelites*, fince they paid their worfhip to the golden Calf in the wildernefs, and after *Jeroboam's* Schifm, continued to adore the like Deities.

The Doctrine of Tranfmigration fo common throughout all the Eaft, and even among the *Hebrews*, a Doctrine the remains whereof were vifible among the *Ifraelites* of our Saviour's time[c], and even in the Apoftles before they had received the Holy Ghoft; this opinion fuppofes manifeftly, that Beafts are reafonable, becaufe the fame fouls which animated the wifeft and moft underftanding men, pafs fucceffively into the bodies of *Beafts*.

> [d] *Omnia mutantur: nihil interit: errat & illinc*
> *Huc venit, hinc, illuc, & quoslibet occupat artus,*
> *Spiritus, èque feris humana in corpora tranfit,*
> *Inque feras nofter, nec tempore deperit ullo.*

Thefe opinions are neither new nor uncommon among the *Jews*: they are however to be obferved with fome variety in *Philo*[e] and in the moft celebrated Rabbins[f].

Many affirm that Birds have a fort of language intelligible to themfelves. *Porphyry* relates, that *Tirefias* and *Apollonius Tianæus* underftood this language, and there are ftill at this day people in *Arabia*[g], who value themfelves upon this knowledge. They tell us, that they have been acquainted with it ever fince the time of *Solomon* and the Queen of *Sheba*, who had a Bird called *Huddud*, which is the Hoop, made ufe of by them in fending amorous meffages to one another. Some *Arabian* Authors[h] have believed, that there were Elephants of the *Mahometan* Religion, and which adored God. *Pliny*[i] and others after him have afferted in their writings, that Elephants were capable of Religion, that they worfhipped the Sun and Moon.

The Philofophers of Antiquity, fuch as *Empedocles*, *Pythagoras*, *Galen*, *Cleanthes*, *Eudoxus*, *Porphyry*, *Ælian*, *Pliny*, and many more, did generally believe that Beafts reafoned. *Diogenes Laertius*[k] tells us, that *Eudoxus* a *Pythagorean* Philofopher tranflated out of *Egyptian* into *Greek* a Dialogue between Dogs. Laftly, all the world almoft, Philofophers and others, in *Europe* particularly believed Beafts to be rational, before *Defcartes* invented his Syftem of Machines. It is true indeed, that before him a *Spanifh* Phyfician, whofe name was *Gofnefius Pereira*, had advanced, that Beafts were mere Machines: he was thirty years in compofing his Book, and publifhed it in 1554; but fo little notice was taken of it, that no one condefcended to confute it. Father *Pardies* a *Jefuite* wrote a book concerning the knowledge of Beafts, to fhew that they are not deftitute of thought or underftanding.

Thomas

[c] See hereafter the Article *Tranfmigration*.
[d] Ovid. Metam. l. xv.
[e] Philo de Somniis.
[f] Bafnag. Hift. des Juifs. t. IV. l. vi. c. 30.
[g] D'Herbolet. Bibl. Orient. p. 443. col. 1.
[h] Idem p. 349. col. 2.
[i] Plin. l. viii. c. 1.
[k] Diogen. Laert.

Thomas Willis has likewife written a treatife concerning the Souls of Beafts: there is another on the fame fubject by M. *Le Grand*, and a Book intitled, Of the Souls of Beafts, printed at *Lions* in 1676, compofed by *Antony D'Illy* Prieft of *Amboun*.

Solomon in the book of *Ecclefiaftes*, whether he propofes his own thoughts or thofe of the Philofophers and Free-thinkers of his time, expreffes himfelf in a manner to perfuade people that Beafts have under-
Eccles. iii. 18, 19, 21. ftanding and a reafonable foul: *I faid in my heart concerning the eftate of the Sons of Men, that God might manifeft them, and that they might fee that they themfelves are Beafts; for as the one dieth, fo dieth the other, yea they have all one breath, fo that a man hath no pre-eminence above a Beaft. --- Who knoweth the fpirit of man that goeth upward, and the fpirit of the beaft that goeth downward to the earth?* The Scripture fpeaks of the death of Animals
Ps. civ. 29. and Men much in the fame manner: *Thou takeft away their breath and they die, and return to their duft.* And *Job*, *If he ga-*
Job xxxiv. 14. *ther unto himfelf his fpirit and his breath, all flefh fhall perifh together.*

But we are not to carry the confequences of thefe paffages too far, nor fhould we infer from them that Beafts are in every refpect equal to Man, that they reafon like him, that they are capable of Religion, of knowing God, of attaining to a ftate of Beatitude, and of acting by fupernatural views. The knowledge, reafoning, defires and defigns of Beafts are limited to the knowledge and difcernment of what may contribute to their temporal happinefs, the prefervation of their bodies, and the multiplication of their fpecies. Their Souls may indeed judge and diftinguifh between hot and cold, what is advantageous and dangerous to their health; but will never enable them to difcern between moral good and evil, between what is juft and unjuft, lawful and unlawful; they will be, if any one will have it fo, immortal and eternal, becaufe if they think, they muft neceffarily be fpiritual; but this is a privilege which is common to them with bodies, and matter, the effence whereof is indefectible, nor can their nature perifh. Matter may change in figure or fituation, be at reft or in motion; but it cannot be annihilated, nor ceafe to be, unlefs God ceafes to preferve it; and in this fenfe the Angels themfelves, and the Souls of Men have no more privilege than Matter.

But what becomes of the Souls of Beafts when feparated from Matter? To this we can make no reply, becaufe we have no principle which can difcover it to us; neither revelation, nor experience, nor reafoning by effects and caufes can furnifh us with the leaft light in this particular. We know that God created all things for his Glory, that the Souls of Beafts are incapable of being elevated to fuch a degree, as to have a knowledge and love of their Creator; he therefore muft be glorified by them fome other way which is not known to us. Why then fhould we defire to fathom the fecrets of his Wifdom, and judge of things which lye beyond our reach?

We know the great objection which is borrowed from S. *Auftin*[1] againft the Souls of Beafts; under a juft God, no one can be unhappy that does not deferve it: *Neque enim fub Deo jufto mifer effe quifquam, nifi mereatur, poteft.* Now if Beafts have fenfe and reafon they are unhappy, they therefore have deferv'd to be fo; nor can they by any thing have merited to be fo but by fin. Now fuppofing they have finn'd, they are therefore capable of Religion, of the Love and Knowledge of God; which is contrary to all that has been faid above. Let it be granted that they are miferable, for this cannot be denied, fince men kill and eat them, fubject them to the hardeft and moft extream labours, beat, ufe them ill, and perfecute them, without any other reafon than their will, their good pleafure, or diverfion. If Beafts had a Soul capable of fenfe and reafon, would God have given finful Man fo intire and abfolute a dominion over them?

To this we may reply, that God being abfolute Lord over his creature, may difpofe of it as he pleafes without being obliged to give an account to any one of his conduct. Has not the potter full power to do every thing which he thinks proper with his clay, to make either a veffel of honour, or one defigned for ignominious Rom. ix. 21.
ufes? God created Beafts for Man, to Wifd. xv. 7, 8.
Man he has given an abfolute empire over them; thefe are truths very well known: he has permitted Man to eat, and confequently to kill them: Man ufes this power, this liberty; fo far things are right. What then can Beafts, whom we fuppofe reafonable, complain of? Will they tell God, that they are innocent, and he fubjects them to wicked, brutal, and foolifh Men, who manifeftly abufe the power and dominion which he hath given them over them? Shall the finful and unhappy Child, the Son of wrath and indignation, born for mifery and labour, *fhall he fay unto his Father, What begetteft thou? or to the Woman, What haft thou brought forth? Shall the clay fay to him that fafhioneth it, What makeft thou? or thy work, He hath no hands?* Is. xlv. 9, 10.

Do we not fee in the inftance of *Job*, that God fometimes punifhes the juft, tho' innocent, *He multiplieth my wounds without* Job ix. 17.
a caufe;

[1] Aug. Op. Imp. contra Julian. l. i. art. xxxix.

a cause; and in another place God says to Job ii. 3. the Devil; *Thou movedst me against him to destroy him without a cause.* And in John ix. the Gospel, the Disciples seeing one born blind, asked our Saviour, Whether he had merited this misfortune by his own sins, or by those of his parents? He answered, By neither one nor the other; but God had so ordained, that his works might be manifested in him. We know that the Blessed Virgin and S. *John* the Baptist lived in a state of innocency, and brought none of the blemishes of original sin with them into the world; yet the Holy Spirit informs us, that the sword of grief pierced Luke ii. 35. the very soul of *Mary*: and that S. *John* after having suffered much in prison, died Matth. xiv. by the sword of the wicked. The innocent and just therefore are not always exempt from pain and suffering; and to return to Beasts, God exercises his sovereign power over them, he makes use of that right which he possesses as a Father and Creator, and does injustice to no one. It was in his choice either to create Beasts or leave them in the state of non-entity. In the midst of their unhappiness they are infinitely obliged to him, since after all they derive from him being, life, action, and all the good that they enjoy.

BEAUTY. The *Hebrew* word *Naveh*, which signifies *Beauty*, is likewise taken frequently for a *Dwelling*. The Lord hath loved the *Beauty of Jacob*, his Temple, his Place of abode which he hath chosen Ps. xlvi. 5. in *Jacob*. *Elegit nobis hæreditatem suam, speciem Jacob quam dilexit.* This other passage of *Psalm* xlix. 2. *Sion species decoris ejus* may be expounded after the same manner. And again *Psalm* lxvii. 13. *Speciei domus dividere spolia*. In the *Hebrew*, the *habitation of the house*, they who continued at home divided the spoil with those, who went to war. The Temple of the Lord and his Tabernacle, which are the places of his abode among men, are likewise called his habitation. God delivered *the Beauty of the Israelites*, the Ark of the Lord, into the hands of the —lxxviii. 61. *Philistines*. *Jeremiah* xxxi. 23. calls the Temple *Pulchritudo Justitiæ, Mons sanctus*. And in another place, he compares it to a Lion, and calls it, *Pulchritudinem* Jerem. xlix. 19. *robustam* by reason of its strength. *Job* says, that he cursed the Beauty of the wicked. *Job* v. 3. in the *Hebrew, his Habitation*. Concerning the Beauty of *Jesus Christ*, see the Article *Jesus Christ*.

BDELLIUM, is a Gum which comes from a tree, that is very common in *Arabia*, and many other places of the East. *Pliny* says [m], that the best *Bdellium* comes from the *Bactrian*; that the tree, which produces it, is black, as large as an olive-tree with leaves like those of an oak, and fruit like that of the caper-tree. *Bdellium* should be transparent, and yellow as wax, bitter to the taste, and oily; it smells like the *unguis odoratus*, when it is burnt. There is *Bdellium* to be found likewise in the *Indies*, in *Media* and *Babylonia*. In *Hebrew* it is called *Bdolack*. *Moses* says, there is some of it in the country through which the river *Pison* runs, Genes. ii. 11. and that the Manna of the *Israelites* was of the colour of *Bdellium*, that is, inclining to yellow.

BEBAI, the children of *Bebai* returned from *Babylon* to the number of six hundred twenty three. Ezra ii. 11.

BEBETHEN, a City eight miles Eastward from *Ptolemais* [n].

BECAH or *Bekah*, half a Shekel [*]. Every *Israelite* paid an hundred *Bekahs* a head every year for the support of the Temple. See *Matth.* xvii. 23. and here- Exod. xxx. 13. after under the title *Didrachma*.

I. BECHER, the Son of *Ephraim*; chief of the Family of the *Bachrites*. *Numb.* xxvi. 35.

II. BECHER, the Son of *Benjamin*, and Father of *Zemira*, &c. *Genes.* xlvi. 21. and 1 *Chr.* vii. 6, 8.

BECHORATH, the Son of *Aphia*, and Great-Grandfather of *Kish* the Father of *Saul*. 1 *Sam.* ix. 1.

BECTILET. See *Judith* ii. 21. in the *Greek*. It is said that *Holofernes* departing from *Nineveh*, after three days march arrived with his Army at *Bectilet*, *and incamped near the mountain, which is to the left of Cilicia.* We take *Bectilet* to be the country of *Bagdania*, to the left or North of *Mount Argeé*, in the Vulgate called *Mount Ange*.

BEDAD, the Father of *Hadad* the *E-* Genes. xxxv. 35. *domite*. The Septuagint in *Genesis* and in the *Chronicles* call it *Barad*. 1 Chr. i. 46.

BEDAN. It is said in the first book of *Samuel*, xii. 11. that the Lord sent several Deliverers for the preservation of *Israel*, such as *Jerubbaal*, *Bedan*, *Jephthah*, and *Samuel*. *Jerubbaal* and *Gideon* we know are the same, but we no where find the name of *Bedan* among the Judges of *Israel*. The Septuagint instead of *Bedan* read *Barak*. Others [o] assert, that *Bedan* is the same as *Jair* of the Tribe of *Manasseh*, who judg'd *Israel* for three and twenty years. There was one *Bedan* Judg. x. 3. Great-grandson to *Machir*. *Jair* was des- 1 Chr. ii. 21, 22. cended from a Daughter of *Machir*. The *Chaldee*, the Rabbins, and after them the generality of the Commentators [p], have affirmed

[m] Plin. l. xii. c. 9. [n] Euseb. Onomast. voce *Bαιθ*. [o] Jun. Piscat. in 1 Reg. xii. 11.
[p] Lyr. Est. Menoch. Tir. Cornel. Sanct. &c.
[*] *A* Bekah *in Dr.* Arbuthnot's *table of* reductions is 13*d* ¾. *In Dr.* Prideaux's *computation* 1 *s.* 6. *The half Shekel was called* Bekah *from the verb* Baka, *which signifies divided in two parts.*

affirmed, that *Bedan* was *Samson*, who was of the Tribe of *Dan*. But I should prefer rather their opinion, who make *Bedan* and *Jair* to be the same person. The names of *Samson* and *Barak* were added in many *Latin* Copies [q], before the corrections of them by the *Roman* Censors were published.

BEDEIAH, was one of those who after the return from *Babylon* separated from their Wives which they had married contrary to the Law.

BEELIADA, the Son of *David*. 1 *Chr.* xiv. 7.

BEEL-MEUS. Nine miles from *Esbron*. *Eusebius* says, that there are warm waters at *Baal-meus*. It is the same as *Baal-meon*.

BEEL-TEEM, or *Rehum Beel-teem*. *Rehum* was his name, *Beel-teem* was that of his dignity, which some believe to have been that of Counsellor, or Secretary, or Chief-Treasurer. He was at the head of those Officers of the King of *Persia*, who commanded in *Samaria* and *Palestine*. He wrote to *Artaxerxes*, otherwise called *Smerdis* or *Oropastes* the Successor of *Cambyses*, to oppose the rebuilding of the Temple of *Jerusalem*. His Letter had the effect he desired; for *Artaxerxes* hereupon sent orders to discontinue the works. Ezra iv. 9. & seq.

בעל זבוב. BEEL-ZEBUB, or *Belzebub*. The God *Fly*, a Deity adored by those of *Ekron*. There are disputes concerning the form and quality of this ridiculous God. We have treated at large on this matter in our Dissertation concerning the Gods of the *Philistines*, printed before our Comment on the first book of *Kings*, p. 27. *Beelzebub*, or as he is often called in *Greek* and *Latin*, *Beel-zebul* or *Beel-zebut*, had a celebrated Temple and Oracle at *Ekron*. *Ahaziah* King of *Israel*, having fallen from the terrass of his house into the dining-room, and received thereby some dangerous hurts, sent to consult *Beel-zebub* to know if he should be cured of his wounds. In the New Testament *Beelzebub* is often called the Prince of the Devils. 2 Kings i. 2, 3, &c. Matt. xii. 24. Luke xi. 15. Mark iii. 22.

Some Commentators will have it, that the name of *Beel-zebub* is not the true name of this Deity, but *Bel-samin* the God of Heaven, whom the *Hebrews* in derision called *Beel-zebub*, the God *Fly*, or *Beel-zebul* the God of Ordure. Others are of opinion, that this Deity of the *Ekronites* was called the God of Flies, because he defended people from the Flies, in like manner as the *Eleans* adored *Jupiter* the Driver away of Flies [r], under which quality the *Romans* too worshipped him [*]. Lastly, others [s] believe that the fly or beetle, and the figure of this Insect was adored. *Pliny* [t] assures us, that the *Egyptians*, who lay so near to the *Philistines* in whose country *Ekron* was, paid divine honours to the Beetle. It is observed that there are Beetles in the picture of *Isis*, on which *Pignorius* has made a Comment. The Author of the book of *Wisdom*, having said that God sent flies and wasps to drive the *Canaanites* and *Ammonites* by degrees out of their country, adds, that God made those very things, to which they paid divine honours, the instruments of their punishment; they therefore adored Flies and Wasps. There are said to be medals and old seals, on which Flies and Beetles are represented. Why the *Jews* in *Jesus Christ's* time should call *Beel-zebub* the Prince of the Devils we do not very well know. Wisd. xii. 8.

Some Authors are of opinion, that the name of *Acher* [u] the God invoked at *Cyrene* against Flies, comes from *Accaron*, the City where *Beel-zebub* was worshipped. Others think, that the true name which the *Philistines* gave their Deity was *Beelzeback*, God of Sacrifice, or *Beel-zebaoth*, God of Hosts, or *Beelzebul*, God of the Habitation or of Heaven; and that the *Jews*, who delighted in disfiguring the names of false Gods, and were scrupulous of calling them by their proper appellations, gave them in derision that of God Fly, or God of Ordure. The name of *Beelzebuth* is not very different from that of *Beelzebaoth*, God of Hosts. Ps. xvi. 4. Exod. xxiii. 13.

The worship of this false God must have been in reputation in our Saviour's time, since the *Jews* accused him with driving out Devils in the name of *Belzebub* Prince of the Devils, that is to say, of *Satan*, *Lucifer*, or Chief of the rebellious Angels, whom the *Jews* of our Saviour's time called *Belzebut* or *Belzebub*. This appears clearly by our Lord's answer and way of arguing; *If Satan cast out Satan, he is divided against himself, how then can this kingdom stand?* Matth. xii. 24. Ibid. vers. 26, 27.

It is a question which is the true reading of S. *Matthew's* Text, xii. 24. whether *Belzebub*, as we find in the Vulgate; or *Belzebul*, as the old *Greek* Copies, and the Oriental Translations from the *Greek* read it; or *Belzebuth*, as the *French* pronounce it. It is certain that in the *Hebrew* books of the Old Testament we always read *Belzebub* [x], that is to say, the God Fly, or the God of the Fly. The [y] Septuagint translate 2 Kings i. 12.

[q] Ita Sixt. V. Editi. *Jerobaal*, & *Baldan*, & *Samson*, & *Barak*, & *Jephte*.
[r] Clem. Alex. in Protreptico, & Pausan. in Eliac.
[u] Plin. l. x. c. 28. Cyrenaici Achorem Deum, &c.
[s] Plin. l. x. c. 29. Solin. c. 1.
[t] Plin. l. xxx. c. 11. Plutarch. Sympos. l. iv. c. 5
[x] בעל זבוב [y] 70 Βάαλ μυῖαν θεὸν Ἀκκαρών.
[*] *Not as the* Eleans *and others by the name of* Jupiter *but of* Hercules Apomyius, *tho' we no where read that killing Flies was one of his labours.*

translate it *Baal the Fly*, and consequently they read *Belzebub*. Some think that the originals of the New Testament had the same reading, and that the Copiers through ignorance or derision substituted *Belzebul* in the room of it, which signifies the God of Ordure; but of this there is no proof. As for *Belzebuth*, some would justify it by saying that it is the Plural of *Sebub*, and that at first the name was *Beelsebuboth*, God of Flies, and in the way of abbreviation *Beelsebuth*; but there is no other passage to be produced, wherein we find *Beelsebuboth* instead of *Beelsebub*. See *Bochart. de Animal. Sacr. P.* 2. *l.* iv. *c.* 9. *& Selden, De Diis Syriis. Syntag.* 1. *c.* 6.

BEER, or *Beera*. This word signifies a Well in *Hebrew* [x]. There is a City of this name four leagues from *Jerusalem*, in the way to *Schechem* or *Naplouse* [y]. It is very probable, that *Jotham* the Son of *Gideon* retired to this place, to prevent his falling into the hands of his Brother *Abimelech*. [Judg. ix. 21.]

BEER-ELIM, or *Puteus-Elim* in *Isaiah* xv. 8. that is to say, the *Well of the Princes*, is probably the same with that mentioned in the book of *Numbers*, under the name of the Princes Well, *Beersarim*. [Numb. xxi. 17.]

I. BEEROTH, a City belonging to the *Gibeonites*, which was yielded afterwards to the Tribe of *Benjamin*. [Josh. ix. 17. 2 Sam. iv. 2.] *Eusebius* says, that *Beeroth* was situated at seven miles distance from *Jerusalem*, in the way towards *Nicopolis*. S. *Jerom* instead of *Nicopolis*, reads *Neapolis*, or *Naplouse*. M. *Reland* prefers *Eusebius*'s reading. The Reader may examine his proofs [z].

II. Beeroth *of the Children of Jaakan*. It is spoken of in *Deuteronomy* x. 6. and *Eusebius* says, that this station of the *Israelites* was shewn ten miles from the City of *Petra* [a]. *Moses* in *Numb.* xxxiii. 31, 32. reads only *Bene-Jaakan*, instead of *Beeroth bene-Jaakan*. *Deut*, x 6.

BEERAH, Head of the Tribe of *Reuben*. He was carried away into captivity by *Tiglath-pileser*. 1 *Chr.* v. 6.

I. BEERI, Father of the Prophet *Hosea*. *Hos.* i.

II. Beeri, Father of *Judith* the Wife of *Esau*. *Genes.* xxvi. 34.

BEER-SHEBA, *the Well of an Oath*, or *the Well of Seven*; because here *Abraham* made an alliance with *Abimelech* King of *Gerar*, and gave him seven ewe-lambs, to serve as a monument of that Covenant which they had sworn to. [Genes. xx. 31. Genes. xxi. 30, 31.] *Beer-sheba* was at first given by *Joshuah* to the Tribe of *Judah*, and afterwards a cession of it was made to that of *Simeon*. [Josh. xv. 28. — xix. 2.] It was situated twenty miles from *Hebron* towards the South, and there was a *Roman* Garrison there in *Eusebius*'s and S. *Jerom*'s time [b]. The limits of the Holy Land are often expressed in Scripture by these terms, *From Dan even unto Beer-sheba*. [1 Sam. xvii. 11. &c.] *Dan* was at the Northern, and *Beer-sheba* at the Southern extremity of the Land.

BEES, a sort of Flies producing honey. See hereafter *Honey*. Bees were declared to be unclean by the Law. *Levit.* xi. 23.

BEESTERA. This is the same as *Bostra* or *Bozra*, capital of the Eastern part of *Edom*. See *Bozra*.

BEGABAR, a City beyond *Jordan*; the Prophet *Nahum*'s Country [c]. It is probably the same as *Beth-avara*.

BEGGING, *to beg*, *mendicare*, *mendicus*. *Moses* exhorting the *Israelites* to Alms-giving, says, [Deut. xv. 4. 7.] *To the end that there be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it.* And a little lower; *If there be among you a poor man of one of thy Brethren, within any of thy gates, in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor Brother.* The *Hebrew* Text of this place does not speak of *begging*. Besides we very well know, that there were at all times poor persons and beggars among the *Jews* as well as among other people. God himself in the same Chapter says, *The poor shall never cease out of the land.* [— xv. 11.] And we see by the Gospel, that there were several beggars in *Jerusalem*, and other places in the land [d]. *Lazarus* was poor, and forced to beg; and so was the man born blind, who was cured by *Jesus Christ*, and some other blind men at *Jericho*. [Mark x. 46. Luke xviii. 35. John ix. 8. Luke xvi. 20.] The true sense therefore of the passage in *Moses* is, that God will so plentifully bless the lands of the *Hebrews* in the sixth year, that tho' there be no harvest in the sabbatical year, nevertheless there will be no poor among them, provided they faithfully observe his precepts; or it was his design to recommend charity and alms-giving to them in such a manner that there should be no poor among them. Be so charitable and liberal of your alms, that there may be no indigent person seen in *Israel*. The *Jews* still at this day observe great discipline, in order to prevent as much as possible, there being any poor among them [e]. They give alms, and make collections in publick and private for the poor; and it is

[x] באר *Beer*, a Well. [y] *Maundrel*'s Journey from *Aleppo* to *Jerusalem*. [z] Reland. Palæst. lib. iii. p. 618, 619. [a] Euseb. Onomast. in voce Beeroth. [b] Euseb. & Hieron. in locis. [c] Epiphan. de Vita & Morte Prophetarum. [d] Talmud. apud Seldenum de Jure Naturæ lib. iv. cap. 6. p. 728. [e] Leo. Mod. p. 1. c. 14. & Selden. de Jur. Nat. & Gent. l. vi. c. 6.

* *In the more considerable Towns where they are settled, they have several Confraternities, one whereof has the care of collecting Alms for the Poor; another for the Redemption of Captives; and a third for endowing young Maidens. The Talmudists have a maxim, that they were never to send away a poor Man without giving him something, if it were but a grain of corn.*

is very rare to see any beggars of their Nation, in places, where they are numerous and powerful[e].

Some have been of opinion that *Jesus Christ* and his Apostles were reduced to such a degree of poverty, as to beg. The Author of a Sermon upon Sunday in the Octave of the *Epiphany*, printed under the name of S. *Bernard*, but written in reality by *Alfred* Abbot of *Rieval*, of the Cistercian Order in *England*, who lived in the twelfth Age[f], says expresly, that *Jesus Christ* begg'd from door to door during his three days stay at *Jerusalem*, when he remained there without the knowledge of his parents, being at that time twelve years of age. *Quasi unus e turba pauperum stipem per ostia mendicabat.* S. *Thomas*[g] in his Answer to *William* of S. *Amour*, who had attacked the Preaching Friars, on the score of their begging, and maintained, that neither our Saviour nor his Apostles ever begg'd, endeavours to prove, that *Jesus Christ* in reality did beg; for example at *Jericho*, when he said
Luke xix. 5. to *Zachæus*, Make haste and come down; for to day I must abide at thy house. But it must be confessed, that this passage does no way prove, that our Saviour begg'd on this occasion, and *Alfred's* opinion is of no consequence, because it is founded only upon a conjecture, and a very uncertain fact. But we know indubitably, that our Saviour had some persons, who follow-
— viii. 3. ed him, and supplied his wants, *they ministred unto him of their substance.* He had a common purse, into which was put whatsoever was voluntarily offered to him.
John xii. 6. *Judas had the bag, and bare what was put therein.* Lastly, *Jesus Christ* before his preaching, was of a trade, and worked at it with his Father *Joseph*, *Is not this the*
Mark vi. 3. *Carpenter?* The Disciples also had trades, which they exercised even during their preaching. See what S. *Paul* says, *Acts* xx. 34. *These hands have ministred to my necessities, and to them that were with me.* See also 1 *Cor.* iv. 12. *Ephes.* iv. 28. *Acts* xviii. 2, 3, &c. See hereafter the Article *Poor.*

BEGHAI, and his Sons returned from *Babylon* with *Zerubbabel*. *Ezra* ii. 2, 14. See *Bignai.*

BEHEMOTH. *Job* speaks of an A-
Job xl. 10. בהמות nimal, which he calls *Behemoth*, the particular properties whereof are described at large by him. *Bochart* has taken a great deal of pains to make it appear, that it is the *Hippopotamus*, or River-horse. *Sanctius* thinks it to be an Ox. The Fathers suppose the Devil to be meant by it; but we agree with the generality of Interpreters in their opinion, that it is the Elephant. *Behemoth* in *Hebrew* signifies Beasts in general, particularly the larger kind of animals, which are fit for service. The Rabbins tell us, that *Behemoth* is the largest four-footed creature that God has created; that in the beginning he made two, male and female; the female he killed and salted, to reserve it as an entertainment for the Elect, whenever the *Messiah* shall come: the male is still living, but when this time comes, God will kill it, and give it to the *Israelites*, who shall then rise from the dead. They are so fully convinced of these extravagancies, that they often swear by the share they are to have of *Behemoth.*

BEIZA or *Beizath.* This word in *Hebrew* signifies an *Egg*[h], and a certain measure in use among the *Jews*. They say that an Egg contains the sixth part of a *Log*, and consequently three cubick inches and this fraction [illegible]. The *Beiza* is likewise a sort of gold coin common among the *Persians*: it weighs forty drachma's, and from this word, not from the City *Byzantium* the *Besam* was formed. A *Besam* is worth two *Dinars*, and every *Dinar* twenty or five and twenty *Drachma's*[i]. The *Persians* say *Philip of Macedon* owed *Darius* King of *Persia* a thousand *Beizaths*, or gold Eggs, for Tribute-money; and that *Alexander* the Great succeeding *Philip*, refused to pay them, saying, the bird which laid these Eggs was flown into the other world.

BEKAH, see *Becah.*

BEL or *Belus*, the first King of *Babylon*, who after his death received divine honours in this City, and throughout all *Chaldæa*. We do not know exactly whether it were *Nimrod*, or *Belus* the Father of *Ninus*, or some other of their Kings, whom they worshipped under the name of *Belus*; or whether it were the Sun, or *Saturn*, or *Jupiter*. See above the Article *Baal*. *Jeremiah* speaking of the De- Jerem. l. 2.
struction of *Babylon* by the *Medes* and *Persians*, *Babylon is taken, Bel is confounded, Merodach is broken in pieces, her Idols are confounded, her images are broken in pieces.* The same Prophet in another place says, *And I will punish Bel in Babylon,* Id. l. 44.
and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him; yea the wall of Babylon shall fall. This was seen to be executed under *Cyrus*, *Darius* the Son of *Hystaspes*, and the Princes who succeeded them. See *Babylon.*

The *Babylonians* worshipped *Bel* as a living God; they attributed to him the gift of healing diseases, and believed he eat

[f] Vide in Edit. Oper. S. Bern. t. 2. 578. Edit. Mabill. & in Bibl. PP. t. 23. p. 154. [g] D. Thom. l. 17. Opusc. l. xix. c. 7. [h] ביצה *Ovum.* [i] Bibl. Orient. p. 286. B.

eat and drank like a living person. *Baruch* (Baruch vi. 40.) says, that one dumb was presented to him, that he might restore him to the use of speech, as tho' he were able to understand. (Dan. xiv. 2.) And *Daniel* relates in what manner he discovered the cheat of *Bel's* Priests, who came every night through private doors, to eat what was offered to this false Deity.

Herodotus [k] describes the Temple of *Belus* at *Babylon*, as one of the most wonderful works in the World. It was a prodigious Tower, the basis whereof was a square, every side of which was a Furlong or an hundred twenty five Paces, and consequently an hundred Paces in circuit; it consisted of eight Towers built one upon another. *Strabo* [l] in his description of it, calls it a Pyramid, because it decreased as it rose higher, and says it was a Furlong or an hundred twenty five Paces in height. People went up it by stairs which were carried round about the outside of it. The eight Towers were as it were so many stages, wherein several large Chambers were contrived, supported by Pillars. Upon the very top of the Tower was the Temple of *Belus*, wherein were many Statues of massy Gold; one among the rest forty foot high. This Temple [m] with its riches was in being till the time of *Xerxes*; who returning from his unfortunate expedition into *Egypt*, demolished the Temple, and carried off the immense wealth, which was inclosed in it; consisting not only in golden Statues, but in furniture and instruments appointed for the worship of them. See above *Babel*, *Tower of Babel*.

I. Bela, the same as *Bala*, or *Zobar*. See *Zobar*.

II. Bela, the Son of *Beor*, King of *Dinhabah*, in the Eastern part of *Edom*. (Genes. xxxvi. 32.)

III. Bela, the Son of *Benjamin*, a chief of the family of the *Belites*. *Numb.* xxvi. 38.

BELEUS or *Belus*, a little river of *Galilee*, which falls into the *Mediterranean*, at the distance of two Furlongs from *Ptolemais* [n]. *Pliny* says [o], it springs up in a lake, and does not run above the space of four miles. Its waters are not good to drink, and the bottom of it is marshy; but the water of the Sea flowing with the tide into its channel, washes away the sand, and of this they make Glass. The bank, from whence the sand is taken for this use, is not in extent above five hundred Paces, and tho', for so many Ages, so much has continually been carried away, yet it remains inexhaustible, and furnishes perpetually a fresh stock. *Josephus* and *Tacitus* [p] speak of it as well as *Pliny*; but the Authors who treat of the Holy Wars, take no other notice of the sands of *Belus*, than of something which in their time was out of use, and known only by the writings of the Ancients.

BELGA, Chief of the fifteenth Band of Priests established by *David*. (1 Chron. xxiv. 14.)

BELGAI, of the sacerdotal family, was one of those who signed the covenant with the Lord, when the *Jews* returned from *Babylon*. (Nehem. x. 8.)

BELIAL. This term is plainly *Hebrew* [q]; it signifies a wicked worthless Man, one who is resolved, to endure no subjection, a Rebel, a disobedient Fellow. Thus the Inhabitants of *Gibrah*, who abused the *Levite's* Wife, have the name of *Belial* given them. (Judg. xix. 22.) *Hophni* and *Phineas*, the High-Priest *Eli's* Sons, are likewise called *Sons of Belial*, (1 Sam. xi. 12.) upon the score of the several crimes they had committed, and the unbecoming manner with which they behaved themselves in the Temple of the Lord.

Sometimes the name of *Belial* is taken to denote the Devil. For example, St. *Paul* says, *What concord hath Christ with Belial?* (2 Cor. vi. 15.) From whence we may conclude, that in his time the *Jews*, under the name of *Belial*, commonly understood the Devil to be meant, in the places where this term is to be met with in the Old Testament.

BELL. *Moses* ordain'd, that the lower part of the blew Robe, which the High-Priest wore when he perform'd religious Ceremonies, should be adorned with Pomegranates and gold Bells intermixed equally, and at equal distances. The Pomegranates were of Wool, in colour blew, purple and crimson, and the Bells were of Gold. *Moses* adds, *And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he dye not.* (Exod. xxviii. 33, 34.) Some of the *Hebrews* believe these little Bells to be round like ours; others that they were such as were then commonly in use.

The Kings of *Persia* are said to have had the hem of their Robes adorned like that of the *Jewish* High-Priest, with Pomegranates and gold Bells [r]. The *Arabian* Ladies who are about the King's Person [s], who serve and divert him, have little gold Bells fastened to their legs, their neck, and elbows, and when they dance, the motion of these Bells makes a very agreeable harmony. The *Arabian* Princesses [t] wear large hollow gold Rings, which are filled with little flints, that sound like little bells when they walk: Or they are large circles with little rings hung all round, and produce the same effect. These rings are open in

[k] Herod. l. i. c. 181. [l] Strabo lib. xvi. [m] Diodor. Sicul. l. ii. [n] Joseph. l. ii. de Bello, c. 9. [o] Plin. l. xxxvi. c. 26. [p] Tacit. hist. l. v. [q] בליעל Belial absque jugo. [r] Tergum Scheni, in *Esther* vi. 10. [s] Traite des Caravannes par M. Bugeron, p. 83. [t] M. Darieux Coutumes des Arabes, c. 17. p. 265.

in one place in the form of a crefcent, through which they get in the fmall of their legs. Befides thefe they have abundance of flat bobs fixed to the end of their hair, which is matted and hangs long behind; thefe make a noife as often as they ftir, and give notice that the Miftrefs of the houfe is going by, that fo the Servants in the family may behave themfelves refpectfully, and Strangers may retire, to avoid feeing the Perfon who is paffing.

It was therefore in all probability with a defign of giving notice, that the High-Prieft was paffing by, that he too wore little Bells at the hem of his robe; or it was as it were a kind of publick notice that he was going into the Sanctuary. In the King of *Perfia's* Court no one entered the apartments without fome warning, not by knocking or even fpeaking, but by the found of fomething. Thus the High Prieft out of refpect did not knock as he went into the Sanctuary, but by the found of the little Bells faftened to the bottom of his robe, he in fome fort defired permiffion to enter, *that the found of the Bells might be heard, and he not punifhed with death,* fays *Mofes*. Judith xiv 8, 9.

As to the number of Bells worn by the High-Prieft, Authors are not agreed. Some fay there were twelve, others fifty, others fixty fix, fome again feventy two, and others fourfcore: but there is nothing certain in any of thefe fuppofitions; it depending on the fize which they were made of; for if they were fmall Bells, there might be a good many of them ufed in embellifhing the bottom of the High-Prieft's tunick.

There is frequent mention in the Scripture of Bells, which were fometimes made ufe of in the Temple. The figure of them is not known to us. The *Hebrew* [v] terms them *Mizeloth*, or *Mizlothaim*. They were of copper, the found of them was fharp, and heard at a great diftance. The Prophet *Zachary* fpeaks of Bells hung to the bridles of War-horfes, that thereby they might be accuftomed to noife. *In that day*, fays the Prophet, *fhall there be upon the bridles of the horfes Holinefs unto the Lord.* A horfe which had not been trained, nor ufed to wear Bells by the *Greeks*, was called one that had never heard the noife of Bells. The mules that were employed in the funeral pomp of *Alexander* the Great had at each jaw a gold Bell [w]. 1 Chron. xv. 19. Zach. xiv. 20.

BELLY, is often taken for Gluttony, *The Cretians are always liars, evil beafts, flow bellies*; and elfewhere, *There are many whofe God is their Belly.* And to the *Romans*, *People of this fort ferve not the Lord Jefus but their own bellies.* Tit. i. 12. Philip. iii. 19. Rom. xvi. 18.

Belly is ufed likewife for the heart, the bottom of the Soul. *The words of a talebearer go down into the innermoft parts of the Belly, and wound the very bottom of the Soul.* And in another place, *The fpirit of man is the candle of the Lord fearching all the inward parts of the Belly. The Spirit of man is like the light of God, which penetrates the very bottom of the Soul.* And again, *Preferve the leffons of Wifdom, if thou keep it within thy Belly, in thy heart, it will not break out upon thy lips.* Prov. xviii. 8. — xx. 27. — xxii. 18.

The *Belly of Hell*, the grave, or fome imminent danger of death. The Author of *Ecclefiafticus* fays, that he was delivered *de altitudine ventris inferi*; and *Jonah* that he cried to the Lord *out of the Belly of Hell*, from the bottom of the Sea, from the whale's Belly. Eccl. li. 7. Jonah ii. 3.

BELMA. The Book of *Judith* fpeaks of *Belma*, or *Belmon*, near the valley of *Efdraelom*. Judith. vii. 3.

BELMEN. *Judith* iv. 4. in the *Greek* mentions *Belmen*, the fame probably as *Beel-main*; perhaps *Abel-main*, of the Tribe of *Naphtali*, 2 *Chr.* xvi. 4. or *Abel-mehira*, as the *Syriac* reads it, *Judith* iv. 4. and vii. 3. So that *Belmen, Belma, Belmaim* and *Abel-mehola* may be all the fame place.

BELSHAZZAR, the Son of *Evil-merodach*, and Grandfon to the Great *Nebuchadnezzar*. This Prince made an entertainment for a thoufand of his moft eminent Courtiers, at which every one drank according to his Age [x]. The King overpowered with wine, commanded the gold and filver veffels to be produced before him, which *Nebuchadnezzar* his Grandfather brought from the Temple of *Jerufalem*, that he might drink out of them with his Wives, his Concubines, and the Grandees of his Court. They began therefore to drink and praife their falfe Gods; at that very inftant there was an appearance feen as it were of a man's hand and fingers, writing upon the wall of the King's hall over againft the candleftick. [y] *Belfhazzar* obferving this, was very much aftonifhed, made a great outcry, and commanded all the Diviners and Sages of *Babylon* to be fent for, in order to have that explained which was written on the wall. Dan. v. 1, 2, &c.

When they came the King promifed, that whoever fhould expound this writing, fhould be clothed with fcarlet, fhould wear a gold chain round his neck, and fhould be the third perfon of his Kingdom in place and power. The *Magi* could

[v] מצלותים נחשת להשמיע [w] Vide Scholiaft: Ariftoph. in Ranis, & Etymologic. in κωδωνίζω; & Hen. Steph. in Thef. in [illegible]. [x] Diodor. Sicul. Bibl. l. xviii. [y] *Belfhazzar* afcended the Throne of *Chaldea* in the year of the world 3444. He made this great Entertainment in the year 3449. So that we allow him to have reigned but four years.

could comprehend nothing at all of this writing, which increafed the diforder and uneafinefs that the King was in and his whole Court. In the midft of this difturbance, the Queen Mother, Wife [a] to the late *Nebuchadnezzar* the Great, coming into the room of entertainment, told *Belfhazzar*, that there was one *Daniel* in his Dominions, who had more knowledge than all the *Magi* and Soothfayers of *Chaldæa*, and had given proofs of his fufficiency in the reign of *Nebuchadnezzar*. Hereupon the King immediately fent for him, and directed him, if he could, to interpret what was written on the wall, with an affurance, that he fhould have the third place in his Kingdom, fhould be clothed in fcarlet, and wear a gold chain about his neck. *Daniel* thanked him for the prefents which he mentioned, and promifed to perform what he required of him.

He reproached him with great freedom for his ingratitude to God, who had advanced him to the rank and authority of a Sovereign, and for his profanation of the Veffels which were confecrated to the Lord; then he faid, the writing is this, *Mene, Tekel, Upharfin*, which is to be thus interpreted, *Mene* God hath computed the days of thy reign, and hath appointed the end of it. *Tekel*, thou haft been weighed in the balance, and found light. *Peres* thy Kingdom is divided and given to the *Medes* and *Perfians*.

Daniel hereupon was clothed with fcarlet, had a gold chain put on, and was proclaimed the third perfon in the Kingdom: and that very night *Belfhazzar* was killed, and *Darius* the *Mede* fucceeded him in his Kingdom at the age of fixty two years. This is what we read in the fifth chapter of *Daniel* concerning *Belfhazzar*. But we are infinitely perplexed, when we attempt to reconcile profane Hiftory with the account of this particular in the facred Writings. It is generally believed, that *Evil-merodach* was fucceeded by *Neriglifſor*, and that *Neriglifſor* was fucceeded by *Laborofoardoch*; and that *Belfhazzar* is the fame as *Nabonidas* or *Labynites*. See our Comment upon *Dan.* v. 1. pages, 627, 628, 629, and 638. and the Difcourfe concerning the four great Monarchies prefixed to our Comment on *Ifaiah*, pages 57 and 58.

All the marks whereby *Nabonidas* is defcribed in Hiftory, agree with *Belfhazzar*. *Herodotus* [a] fays, that *Nabonidas*, otherwife called *Labynites*, was the laft King of *Babylon*, that he was not of *Neriglifſor*'s or *Laborofoardach*'s Family, but was the Son of the great Queen *Nitocris*. *Belfhazzar* in like manner is the laft King of the *Chaldæans*, Son to a King of *Babylon*, who can be no other than *Evilmerodach*. *Daniel* fomewhere calls *Belfhazzar* the Son of *Nebuchadnezzar*; but this is becaufe the Grandfons, in the ftile of the *Hebrews* have often the name of Sons given them. Laftly, *Jeremiah* fays expreſly, that all the nations fhall be fubject to *Nebuchadnezzar* his Son, and Grandfon, till the time fhall come when vengeance is to be taken on himfelf and his country. Dan. v. 2. Jerem. xxvii. 6, 7.

Xenophon [b] fays, that *Cyrus* took *Babylon* by ftratagem, having cut the channel of the *Euphrates* in feveral places: and diverted the Waters of it into ditches dug long before by Queen *Semiramis*; that his Army entred into the City by the channel of the river, and the gates through which it had a paffage into *Babylon*; that the whole City was then engaged in debauchery and joy, by reafon of fome Feftival which was that day celebrated; that the King of *Babylon* was put to death in his palace by the people belonging to *Gadutas* and *Gobrias Babylonians*, who had deferted to the party of the *Medes*, in order to revenge themfelves on the King of *Babylon*.

Berofus and *Megafthenes* [c] relate, that *Nabonidas* was attacked by *Cyrus* in the feventeenth year of his reign; *Nabonidas* gave him battle and loft it. He fled for fecurity with fome few of his troops to *Borfippe*. *Cyrus* by this means became mafter of *Babylon*, and having demolifhed the outward walls of it he marched directly to *Borfippe*; but *Nabonidas* did not think it proper to ftand a fiege, he furrendered therefore to *Cyrus*, who treated him with humanity, and gave him a retreat in *Carmania*, where he paffed the reft of his life. This doubtlefs is very different from what the Scripture tells us of *Belfhazzar*.

But what variety foever may be obferved in the different Hiftorians, the refult of their accounts is always this, that the Prophecies againft *Babylon* were for the moft part literally fulfilled at the death of *Belfhazzar*. This City was befieged by an Army compofed of *Medes*, *Elamites*, and *Armenians*, according to the Predictions of *Ifaiah* and *Jeremiah*, that the fords of the river fhould be feized, that confufion and difturbance fhould prevail throughout the City, that the braveft of the inhabitants fhould be in a confternation, that the river *Euphrates* fhould be made dry, and the City taken in a time of rejoicing, that its Princes, Sages and Captains fhould be overwhelmed with drunkennefs, and pafs from a natural to an eternal fleep, out of which they never fhould awake, that the City which was formerly Is. xiii. 17. xxi. 2. Jerem. l. 11, 27, 28, 29, 30. Jerem. l. 38. li. 36. Jerem. li. 39, 57.

[a] Vide Origen. & Theodoret. apud Hieronym. in Dan. v. [a] Herodot. l. i. [b] Xenoph. Cyroped. l. 7.
[c] Berof. apud Joseph. l. i. contra Appian. p. 1045. & Megafthen. apud Eufeb. Præpar. l. ix. c. 41.

formerly so beautiful, so powerful, and so Isaiah xiv. 23. flourishing, should become a dwelling for bitterns and birds of bad omen.

II. BELSHAZZAR, one of the wise men who came to worship *Jesus Christ* at *Bethlehem*, is called by this name: but we have no proof that any one of them was so denominated.

Dan. i. 7. BELTESHAZZAR. The name given *Daniel* at the court of *Nebuchadnezzar*.

BELUS. See *Bel* or *Beleus*.

BELZEPHON or *Belsephon*. See *Baal-zephon*.

BEMESELIS, otherwise *Bethome*, a city subdued by *Demetrius* King of *Syria*. Compare *Josephus de Bello*, *l. i. c.* 3. & *Antiq. l.* xiii. *c.* 22.

BEN-ABINADAB, governor of the country of *Dor*, married *Taphath*, the daughter of *Solomon*. 1 *Kings* iv. 11.

I. BENAIAH, the Son of *Jehoiada*, Captain of *David's* guard. He took *the* 2 Sam. xxiii. 20. *two lions of Moab*, that is to say, the two cities of *Ar* or *Ariel*, or the city *Ar* *, divided in two by the river *Arnon*. He killed also a lion that had fall'n into a pit in a time of great snows. He fought a giant five cubits high, armed with sword and spear, tho' he had a staff only in his hand, and left him dead upon the spot. He adhered to *Solomon's* party against *Adonijah*, was sent by 1 Kings i. 36. ii. 29. *Solomon* to kill *Joab*, and was made Generalissimo in his place.

II. BENAIAH, or *Bananias*, the Son of *Pahath-Moab*. After his return from Ezra x. 30. *Babylon*, separated from his wife, whom he had married against the Law.

III. BENAIAH, the Son of *Banai*, and *Benaiah* the Son of *Parosh*, both *Jews*, who left their wives after their return from the Captivity, because they had married them contrary to the Law. *Ezra* x. 25 & 35.

BEN-DEKAR, Governor of the cities of *Makaz Shaalbim*, *Bethshemesh*, *Elon* and *Bethanan*, in the reign of *Solomon*. 1 *Kings* iv. 9.

BENE-BERAK, a city in the Tribe of Josh. xix. 54. *Dan*. The Vulgate makes two cities of it, *Bane* and *Barak*.

I. BENEDICTION. The *Hebrews* under this name often understand the presents which friends make to one another; in all probability because they are generally attended with blessings and compliments, both from those who give, and those who receive them. See *Gen*. xxxiii. 11. *Jos*. xv. 19. 1 *Sam*. xxv. 27. xxx. 26. 2 *Kings* v. 15, &c.

III. BENEDICTIONS. Solemn Blessings, given the people by the Priests in certain ceremonies; for example, *Moses* says to Numb. vi. 23. &c. *Aaron* the High-Priest, *On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace*. He pronounced these words standing, with a loud voice, and hands elevated and extended. The Prophets also, and inspired men, frequently blessed the Servants of God, and People of the Lord: The Psalms are full of Benedictions of this nature. The Patriarchs on their death-bed blessed their children and families. God Gen. xxvii. 49. ordains, that upon the arrival of the people Deut. xxxiii. of *Israel* in the promis'd land, the whole Tob. vii. 7. multitude should be convened between the mountains of *Ebal* and *Gerizim*, and that Deut. xi. 26, 29. &c. blessings should be published on mount *Gerizim*, for those who should observe the xxvii. Laws of God, and curses on mount *Ebal* xxviii. against the violators of these Laws. This was executed by *Joshua*, after he had conquered part of the land of *Canaan*. See Jos. viii. 30, 31. the article *Ebal*.

III. BENEDICTION, signifies likewise abundance; *He that soweth sparingly shall* 2 Cor. ix. 6. *reap sparingly; and he who soweth with benediction, shall reap with benediction*, with abundance. And again, *I exhorted the bre-* Job vi. 5. *thren that they would go before unto you, and make up before hand your blessing, that it may be*, as it really is, *a blessing and not* Gen. xlix. 25. *of covetousness*: And *Jacob* wishes his Son *Joseph* the *blessings of heaven above*, or rain and dew in abundance, *blessing of the deep that lieth under*, or water from the springs, *blessings of the breasts and of the womb*, fruitful women and cattle. And the Psalmist, *Thou fillest all things living with* Psal. cxlv. 16. *benediction*, with abundance of thy benefits.

IV. BENEDICTION, *Valley of Blessing*. A place situated in the Tribe of *Judah*, near the Dead-sea and *En-geddi*. It was called the Valley of *Berachah*, or Blessing, after the miraculous Victory which *Jehosaphat* obtained over the confederated army of the *Ammonites*, *Moabites* and *Edomites*, 2 Chron. xx. 23, &c. in the year of the world, 3108. before *J. C.* 892. before the vulgar Æra 896.

BEN-GABER, the Son of *Gaber*, of the Tribe of *Manasseh*; he possessed the cities of *Jair*, and all the region of *Argob*, beyond the river *Jordan*. 1 *Kings* iv. 13.

I. BEN-HADAD, Son of *Tabrimon* King of *Syria*; he came to the assistance of *Asa* King of *Judah*, against *Baasha* King of *Israel*; and obliged *Baasha* to return and succour his own country, and abandon *Ramah*, which he had undertaken to fortify. 1 Kings xv. 18. This happened in the year of the world 3066. before the vulgar Æra 938. This *Ben hadad* is probably *Hadad* the *Edomite*, 1 Kings xi. 25. who rebelled against *Solomon* at the end of this Prince's reign.

II. BENE-

* *In the* Hebrew *we read* שני אראל, Schene Ariel, *two lions, as the Author observes. The word* El *in composition with* Ari, *signifies a Lion of God, or a very strong lion; as by the Cedars of God are meant very tall Cedars.*

[1 Kings xx. 34. Ibid. per totum.]

II. Ben-hadad, King of *Syria*, Son of that *Ben-hadad* we have been fpeaking of, made war againft *Ahab* King of *Ifrael*, in the year of the world 3103. that is to fay, feven and thirty years after the war of *Ben-hadad* I. againft *Baafha* King of *Ifrael*. We have difcourfed very particularly of this war, under the article *Ahab*. *Ben-hadad* was defeated, and loft all his baggage. His generals told him, that the God of the *Hebrews* was the God of the mountains, and that if he intended to fubdue this people, he muft fet a new army on foot, and attack them in the plain. *Ben-hadad* purfued this advice, and in the beginning of the year following came to *Aphek* with a powerful army. *Ahab* took the field likewife, with his troops; both armies were feven days in fight of each other, without coming to blows: At laft, on the feventh day they engaged, and the *Ifraelites* killed an hundred thoufand of *Ben-hadad*'s people; and the remainder of his army endeavouring to fecure themfelves in *Aphek*, the walls of the city fell upon them, and crufhed to death feven and twenty thoufand more. *Ben-hadad* concealed himfelf in the moft private part of his palace, to prevent his falling into the hands of *Ahab*.

[In the Year of the World 3103, & 3104. before the vulgar Æra 900, and 901.]

Then *Ben-hadad*'s fervants faid to him, we are inform'd that the Kings of *Ifrael* are mild and merciful, let us therefore put fackcloth on our loins, and ropes about our necks, and beg our lives of king *Ahab*. They went to him therefore, and faid, thy fervant *Ben-hadad* fent us to ask life of thee: If he is yet alive, faid *Ahab*, he is my brother, Go, bring him to me. *Ben-hadad* being come, *Ahab* obliged him to get up into his chariot, and the king of *Syria* faid to him, I will reftore the cities which my Father took from thy Father, and thou fhalt make ftreets for thee in *Damafcus*, as my Father made in *Samaria*, and give me liberty. *Ahab* accepted thefe conditions and let him go. Hereupon God fent a Prophet to him, to reprove him for thus giving a wicked Prince his liberty; and *Ahab*, tranfported with indignation, imprifoned the Prophet, and laughed at his predictions.

[In the Year of the World 3115. 2 Kings vi. 8. & feq.]

About twelve years after, the fame *Ben-hadad* declared war againft *Jehoram*, the Son and fucceffor of *Ahab*; but the Prophet *Elifha* difcovered all *Ben-hadad*'s defigns to *Jehoram*, and thereby difappointed them. *Ben-hadad* fufpected fome treachery in his officers, but he was told, that all his projects were revealed by *Elifha*, to his enemy. He refolved therefore to lay hold of *Elifha*, and underftanding that he was at *Dothan*, he fent fome of his beft troops to inveft the city, and feize him, but the Peophet ftruck them with blindnefs, fo that they were not able to diftinguifh him when he fpake to them, and was in their company. He led them as far as to *Samaria* before they perceived any thing of it, and when they were there, he prayed to God to open their eyes, and defired *Jehoram* to furnifh them with provifions, and difmifs them without offering any violence to them.

Some years after, when *Ben-hadad* befieged *Samaria*, the famine was fo extremely great in the place, that the head of an afs, which the *Hebrews* look upon to be an unclean fort of food, was fold for fourfcore fhekels, and about a pint of a particular kind of peafe [a] for five fhekels: in fhort matters were at fuch a pafs, that a certain mother eat her own child. *Jehoram* being informed of thefe calamities, attributed them to *Elifha*, and fent orders to put him to death; but before his people could get into the Prophet's houfe, he came thither himfelf; and *Elifha* foretold, that the next day about the fame hour, a meafure of fine flour would be fold at the gate of *Samaria* for a fhekel, which accordingly happened; for in the night-time a panick fear fpread through the *Syrian* army: They imagined that *Jehoram* had procured an army of *Hittites* and *Egyptians* to come to his affiftance, and leaving their horfes, tents, and provifions, they thought of nothing more than of faving themfelves by flight.

[In the year of the World 3119, before J. C. 881. before the vulgar Æra 885.]

[2 Kings vii.]

Four lepers, who were without the city, their difeafe not allowing them to dwell with other men, ventur'd into the *Syrian* camp, and finding it to be deferted, and withal obferving it to abound with all forts of riches, they gave notice of it to *Jehoram*. The King immediately rofe, for it was night, but thought the *Syrians* defigned only to infnare him; he fent people therefore to make what difcoveries they could, and they reported, that all the way they went, they found cloaths and arms which the *Syrians* had thrown away, that they might be more expeditious in their flight. As foon as this news was confirmed, the people of *Samaria* went out, and pillaged the *Syrian* camp; then was feen the perfect completion of *Elifha*'s prediction who had faid, that a meafure of fine flour fhould be fold at the gate of *Samaria* for a fhekel.

The next year, *Elifha* being gone fomewhere towards *Damafcus*, *Ben-hadad*, who was then fallen fick, fent *Hazael* with prefents to meet the Man of God, and learn from him, whether there were hopes of

[Year of the World 3120, before J. C. 880, before the vulg. Æra of 884. 2 Kings viii. 7, 8, & feq.]

[a] The Vulgate tranflates the *Hebrew*, חרי יונים, pigeons dung, *Bochart* fuppofes it to mean a fort of pulfe of the nature of Chich-peafe, *Bochart de Animal. facr.* t. 2. l. i. c. 7. art. 7.

of his recovery. *Hazael* departed therefore from *Damascus* with forty camels loaded with the most valuable things that were to be procured in that City, and told *Elisha, Ben-hadad*, thy Son, King of *Syria*, would be glad to know of thee, whether he shall recover of his illness. *Elisha* answered, Go, tell him, Thou mayest certainly recover, however the Lord hath shewed me, that he shall surely die. At the same time *Elisha* foretold to *Hazael*, that he should himself reign at *Damascus*, and would do infinite mischief to *Israel*. *Hazael* therefore returning to *Damascus*, told *Ben-hadad*, that his health would be restored; but the next day he took a thick cloth, which he dipp'd in water, then spread it over the King's face and stifled him. After which he took possession of the Kingdom, and reigned at *Damascus* according to the prediction of *Elisha*. Such was the end of *Ben-hadad*.

2 Kings xiii. 3, 24, 25. In the year of the World 3168.

III. BEN-HADAD, the Son of *Hazael*, whom we have been speaking of. *Jehoash* King of *Israel* recovered all from *Ben-hadad*, that *Hazael* had taken from *Jehoahaz* King of *Israel*, his Predecessor. *Jehoash* beat him three several times, and compell'd him to surrender all the Country beyond *Jordan*, that is to say, the lands belonging to *Gad, Reuben*, and *Manasseh*, which *Hazael* had made himself master of in the foregoing reigns.

Josephus [d] calls these two last Princes *Hadad*, who in Scripture have the name of *Ben hadad*, or Son of *Hadad*; and adds that [e] the *Syrians* of *Damascus* paid divine honours to the last *Hadad*, and *Hazael* in consideration of the benefits of their Government, and particularly because they adorn'd the City of *Damascus* with magnificent Temples. They carried their Statues every day in procession, and boast of their Antiquity, tho' they are by no means ancient, and it is not eleven hundred years from their time to ours, says *Josephus*. But according to our Chronology, from the death of the second *Ben-hadad* and beginning of *Hazael*'s reign, to the Death of *Jesus Christ*, there are not above nine hundred and seventeen years.

BEN-HAIL, was one of those whom *Jehoshaphat* sent to the several cities of his Dominions, in order to instruct the people, and recover them from Idolatry. 2 *Chr*. xvii. 7.

Josh. xv. 8. 2 Kings xxiii. 10.

BEN-HENNON, or *Ben-hinnon*, or *Geh-hinnon*, or *Geh-bene-hinnon*, the Valley of the Children of *Hinnon*. It lay South East of *Jerusalem* [f]. Some say it was the Sink to *Jerusalem*, and an emblem of Hell; for which reason Hell is called *Gehenna*, derived from *Gehennon* the Valley of *Hinnon*. See *Gehenna*. This Valley was likewise called *Tophet*. See under the name of *Tophet*.

BEN-HESED, was Governor of *Sochoh* and the Canton of *Hepher*, in the reign of *Solomon*. 1 *Kings* iv. 10.

BEN-HUR, was Governor of the Province of *Ephraim* in the reign of *Solomon*. 1 *Kings* iv. 8.

Genes. xxxv. 16, 17, &c.

BEN-JAMIN, the youngest Son of *Jacob* and *Rachel*. *Jacob* being upon his journey from *Mesopotamia*, as he was proceeding Southward with *Rachel* in his company, she was surprized with the pains of child-bearing, about a quarter of a league from *Bethlehem* [g], and died after the delivery of a Son, whom with her last breath she named *Ben-oni*, that is to say, the Son of my sorrow. But *Jacob* changed this name, and called him *Ben-jamin*, the Son of my right hand. He is often called in Scripture *Jemini* only, that is my right hand.

Genes. xlii. xliii.

During the great famine which laid waste the land of *Canaan* and the Countries round about, *Jacob* having sent his Sons into *Egypt* to buy corn there, kept *Benjamin* at home, to be a comfort to him, and to prevent any misfortune, which might happen to him in the way. *Joseph* knew very well his Brethren, tho' they did not discover who he was, and seeing *Benjamin* was not among them, he enquired in a very artificial manner, whether he were living, and would give them no corn but upon condition they would bring him to him; and for the better security of their promise, detained *Simeon* in custody till their return. *Jacob* with all the uneasiness in the world at last permitted *Benjamin* to undertake this journey; the extremities he was reduced to by famine, and the sollicitations of his Sons with great difficulty prevailed; he committed him therefore to their care, and they set out for *Egypt*.

Gen. xliii. 16, 17, &c.

Joseph seeing *Benjamin* with the rest of his Brethren, carried them to his house, made them eat with him, but not at his own table, because he was not willing to discover himself as yet to them, nor that the *Egyptians* should eat with the *Hebrews*. *Joseph* appointed his Brethren to be placed according to their age, and in the distribution which he made of the meat he sent to them, took care that *Benjamin*'s portion should be five times larger than that of any of the rest. After this, *Joseph*, as a trial of their fidelity and friendship for their Brother *Benjamin*, commanded his Steward to fill their sacks with corn, and in that belonging to the youngest

Gen. xliv. 1, 2, 3, &c.

[d] Antiq. l. viii. c. 8. & l. ix. c. 2. [e] Idem l. ix. p. 306. [f] Vide Euseb. ad vocem Γαι ἐννόμ.
נא הננום Geh-hennon. נאבני הנום [g] בן אוני Ben-oni. בן ימין Ben-jamin.

youngest of them, to put the silver cup which he made use of, and the money which *Benjamin* brought to pay for the quantity of corn he was to purchase. This order was executed; and when *Joseph*'s Brethren were gone out of the City, he sent his Steward after them; who reproached them with robbery, and told them they had carried off his Lord's cup with them. They excused themselves, and declar'd that they were with all their hearts consenting, that he who should appear to be guilty of this theft, should immediately be put to death, and that the rest should become *Joseph*'s Slaves. The Steward answered, that he had to do with him only, who had committed this fact, and for the rest, they were at liberty to pursue their journey.

At the same time he searched all the sacks, and in that of *Benjamin* the cup was found. Then they rent their clothes, and returned to the City. *Joseph* reproached them with their treachery; and *Judah* said what he could to excuse it. He conjured *Joseph* to detain him as his slave in the room of his Brother; told him, that their Father was an old Man, and would never be able to survive the loss of his Son; that moreover he had charged himself with him, and was to be responsible for him. Hereupon *Joseph* could no longer contain his tears, revealed himself to them, fell on
Gen. xlv. *Benjamin*'s neck and kissed him, and all his Brethren after him. He invited them to come and settle in *Egypt*, and bring their Father thither. He gave to each of them two suits of raiment, that is to say, two coats and two cloaks, but to *Benjamin* five suits, with three hundred pieces of silver. He gave them likewise presents for his Father, and so dismissed them, recommending peace and union to them.

From this time the Scripture says nothing particularly of *Benjamin*'s person; for that I count for nothing which is related in the Testament of the twelve Patriarchs, which, as is very well known, is an apocryphal piece and of no authority.
Gen. xlix. 27. *Jacob* on his death-bed says to *Benjamin*; *Benjamin shall ravin as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil.* And *Moses* in
Deut. xxxiii. 12. his last Song says of *Benjamin*, *The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.* These words, *Benjamin* is a ravening wolf, are generally explained either of S. *Paul*, who was of the Tribe of *Benjamin*, or of the valour of those, belonging to this Tribe, who carried on a War against all the other Tribes, in defence of the crime committed by the inhabitants of *Gibeah*, that violated the *Levite*'s Wife, as she passed through their City.

BENJAMIN *of Tudela*, a celebrated *Jew*, originally of the Kingdom of *Naples*, and a native of *Tudela*; he lived in the twelfth Century. He travelled to all places where he thought that there were Synagogues, in order to make himself acquainted with the state of his Nation. After he had employed many years in his travels, he returned to *France* in the reign of *Lewis* the Young, and in 1173 went to *Castile*, where he died the same year. He has written an account of his travels, wherein we find several particulars relating to the *Jewish* Nation; but he is very unaccurate, a bad Geographer, and oftentimes a fabulous Historian. Notwithstanding which he is very proper to give us a general idea of the *Jews* and their condition, as well in the East as West, during the twelfth Century. He is reproached with very strong prejudices in favour of his Nation. His work was first of all printed in *Hebrew* at *Constantinople* in the year 1543. *Arias Montanus* translated it into *Latin*, and had it printed at *Antwerp* in 1575. *Constantine L'Empereur* has since re-printed it with Annotations at *Leyden* in 1633. See *Fabricius de Apocryphis veteris Testamenti p.* 1168. and a Criticism of this Author by M. *Basnage*, in his History of the *Jews*, tom. iii. l. v. c. 6. p. 111, &c. of the *Paris* Edition.

BENONI, the Son of my Sorrow. This is the name which *Rachel* gave her Son, who was called *Benjamin* by *Jacob*. *Gen.* xxxv. 18.

BEON-ZOHETH, the Son of *Ishi*. 1 *Chr*. iv. 20.

BEON, *Numb*. xxxii. 3. otherwise *Bean* 1 *Macc*. v. 4, 6. a City beyond *Jordan*, *Eusebius* says it belonged to the Tribe of *Reuben*. *Euseb. ad* Βαιάν.

BEOR, the Father of *Bela* King of *Dinhabah* in *Edom*. *Genes*. xxxvi. 32.

BERA, King of *Sodom*, lived in the time of *Abraham*. This Prince was tributary to *Chedorlaomer* King of *Elam*. We do not know by what accident this King of *Elam*, who was so remote from *Palestine*, subdued the Kings of *Pentapolis*. But however this might be, *Bera* and four other Kings of the neighbouring Cities supported probably by the people round about them, shook off the yoke of the *Elamites*. *Chedorlaomer* having entred into a confederacy with three other Kings, came and attacked *Sodom*, *Gomorrah*, *Admah*, *Zeboïm*, and *Zobar*, took, plundered them, and carried off the spoil as far as *Hobak*, a little beyond the springs of *Jordan*. *Abraham* pursued, overtook, and dispersed them, recovered the booty, and restored to *Bera*, and the other Kings of *Pentapolis*, what had been taken from them. This Gen. xiv.
is the first War, whereof there is any express mention in the Scripture. It happened in

in the year of the world 2092, before J. C. 1908, before the vulgar Æra 1912.

II. Bera, or rather *Beera*. *Eusebius* places a City of this name at eight miles distance from *Eleutheropolis*, towards the North. See *Beer*.

BERÆA, or *Beroe*, a City of *Macedonia*, where S. *Paul* preached the Gospel with great Success. *Acts* xvii. 10, 13.

BERED, a City in the Tribe of *Judah* situated in the neighbourhood of *Kadesh*. The *Chaldee* calls it *Agara* the *Syriac*, *Gedar*, the *Arabic* *Jader*. It is the same perhaps as *Arad* or *Arada* *, mentioned *Numb.* xxxiv. 4. in the Southern part of *Judah*.

I. BERENICE, the Daughter of *Agrippa*, firnamed the Great, King of the *Jews*, and Sister to young *Agrippa*, King also of the *Jews*. She was first of all betrothed to *Mark* the Son of *Alexander* *Lysimachus*, *Alabarch* of *Alexandria*; afterwards she married *Herod* King of *Chalcis*, her own Uncle by the Father's side [h].

The death of Herod King of Chalcis happened in the year of J. C. 48. After the death of *Herod* a proposal was made with her consent to *Polemon* King of *Pontus*, and part of *Cilicia*, that upon condition he would be circumcised, she would marry him. *Polemon* accepted this offer, and the match was consummated. But *Berenice* did not continue long with him. She returned to her Brother *Agrippa*, with whom she lived after such a manner, as made all the world talk of her †. She was one day present with her Brother *Agrippa*, and heard the discourse which S. *Paul* made

Acts xv. 13—25. before *Festus* at *Cæsarea* of *Palestine*. *Titus* the Son of *Vespasian* had a friendship for *Berenice*, and *Vespasian* himself made her large presents [i].

II. Berenice. Many are of opinion, that this is the name of a Holy Lady, commonly called *Veronica*, who presented her handkerchief to our Saviour, as he was going to Mount *Calvary*; he wiped his face with it, and imprinted his picture upon it. This is believed to be the very image preserved at *Rome*, and called the Holy Face, or the *Veronica*. All that has been published hitherto concerning *Veronica*, as her journey with S. *Martial* to *Gaul*, and afterwards to *Rome* to see S. *Peter*; and lastly her return to *Bourdeaux* to S. *Martial*, never seemed to deserve much credit with understanding Criticks. There are some who believe, that there never was any *Berenice* or *Veronica* that received the impression of our Saviour's Face upon her handkerchief, and that the *Veronica*, as it is called, is only *Vera Icon*, the true Image, which some imprudently have made a person, whom others of the moderns have ranked among the Saints, and observe her Festival on the fourth day of *February*, or upon other days. But she is not inserted in the *Roman* Martyrology, tho' it is pretended that she died at *Rome*. Some will have it, that this is she, who in some places is honoured under the corrupt name of S. *Venice* [k].

BERESCHITH. This is the name, which the *Hebrews* give the book of *Genesis*, because it begins with the word *Bereschith* §, which in *Hebrew* signifies [l], *In the Beginning* *⁎.

BERI, the Son of *Zophah*, of the Tribe of *Asher*. 1 *Chr.* vii. 36.

BERIA, the Son of *Asher*, and Father of *Heber* and *Malchiel*. *Gen.* xlvi. 17. The Family of the *Beriites* so called from him. *Numb.* xxvi. 44.

BERITH or *Baratres*, a City of *Phœnicia*, lying upon the *Mediterranean*, between *Biblos* and *Sidon*, four hundred furlongs Northward from this last City [m].

It is a question whether the Scripture speaks at all of this place. Some are of opinion, that the God *Berith*, taken notice of above by us, under the name of *Baalberith*, was worshipped here, and gave this City its appellation; others derive it from *Beroe*, the Daughter of *Venus* and *Adonis*, who was the Deity most honoured in this Country; others again think the word *Berith* comes from *Bearoth*, Wells or Springs. There are more Cities than one of this name in *Palestine*. *David* carried 2 Sam.
off a great deal of brass from the towns of viii. 8.
Betah and *Berothac* in *Syria*.

BERODACH BALADAN, the Son of *Baladan* King of *Babylon*. He sent Ambassadors to *Hezekiah* King of *Judah* with

[h] Antiq. l. xx. c. 5. p. 693. [i] Tacit. l. ii. Hist. c. 81. [k] See Bolland. 4. Februar. & M. de Tillemont. tom. i. Hist. Eccles. not. 33. in J. C. p. 471. [l] בראשית In Principio. [m] Strabo. l. xvi.

* *In the* Hebrew *Text it is* חצר־אדר, *in the* Vulgate ad Villam Adar. *Our* English *Translation keeps to the Original, and renders it* Hazar-Addar.

† Juvenal *takes notice of this incestuous commerce between the Brother and the Sister.* Satyr. VI. v. 156.

Deinde Adamas notissimus, & Berenices
In digito factus pretiosior: hunc dedit olim
Barbarus; incestæ dedit hunc Agrippa Sorori.

§ Solomon Meir, *a celebrated Cabbalist, who became a Convert to* Christianity, *undertaking to explain the motives of his Conversion to* David *an eminent* Jew *called* Il Duca delli Ebrei, *took the first word of Genesis* Bereschith *for his Text, and in this discovered all the Mysteries of* Christianity. Bereschith *is likewise the name given to the second Part of the* Cabbala, *which includes the study and contemplation of this sublunary World; as the first Part called* Mercava *relates to the knowledge of God's Perfections, and of heavenly Intelligences.* Maimonides More Nevochim, c. xxxix. p. 273.

*⁎ Rabbi Nachmenides, *who was Head or President of the Academy of* Sora, *and died in* 322, *wrote a Comment upon the first Book of* Moses, *containing the History of the holy Land, together with the literal and mystical sense of this Book. It was called* Bereschith Rabba, *but it is to be distinguished from another work of the same name, which is a Comment on* Judah *the* Holy's Mishnah *composed by one of his Disciples.*

2 Kings xx. 1, 2, 3, &c. In the Year of the World 3292, before J. C. 708, before the vulgar Æra 712. with letters and presents, upon receiving information, that he had been sick, and was recovered in a miraculous manner, the Sun or at least the shadow of it, with drawing ten lines backward to confirm the truth to him of *Isaiah*'s promises; who assured him that his health would be restored, and he live fifteen years longer. *Hezekiah* was extremely pleased with the arrival of these Ambassadors; and shewed them all that was rich and beautiful in his Palace. God disapproved of his conduct in this particular, and sent *Isaiah* to tell him, that every thing in his Palace, and all the riches which he and the Kings his Predecessors had amassed together, with the sight whereof he had entertained these foreigners, would be carried to *Babylon*.

BEROSUS, the *Babylonish* Historian, was by nation a *Chaldean*, and Priest of *Belus*, the God of *Babylon*. *Tatian*[n] says, he lived in the time of *Alexander* the Great, and that he dedicated his work to King *Antiochus*, the third after *Alexander*, that is to say, to *Antiochus Theus*; for *Seleucus Nicanor* was the first King of *Syria*, *Antiochus Soter* the second, and *Antiochus Theus* the third. If any would include *Alexander* the Great in the number of the three, it would be necessary to say, that *Berosus* lived under *Antiochus Soter*; and indeed the many years elapsed between *Alexander* and *Antiochus Theus* (for some reckon 64 from the death of *Alexander* to the first year of *Antiochus Theus*) might induce one to believe, that in reality we should understand it in this sense. But let this be as it will, *Berosus* having learned the *Greek* tongue, went first to the Isle of *Cos*[o], where he set up a School, and taught Astronomy and Astrology; from thence he came to *Athens*, where he acquired so much reputation by his astrological predictions, that in the *Gymnasium*, where the youth performed their exercises, a Statue with a golden tongue was erected for him. *Josephus*[p] and *Eusebius* have preserved some excellent fragments of *Berosus*'s History, which give great light to many places in the Old Testament, and without which it would be difficult to produce an exact Series of the Kings of *Babylon*.

BEROTH. See 2 *Sam*. viii. 8. a City conquered by *David*. This is probably *Beroe* of *Syria*, or *Berytus* in *Phœnicia*, otherwise called *Baruth*.

Ezek. xlvii. 16. 2 Sam. viii. 8. BEROTHAH or *Berothai*, between *Hethalon* and *Emesa*, is perhaps *Berytus* or *Beroth*, which *David* obtained by conquest from *Hadadezer* King of *Syria*.

BERSABA, a town in *Galilee*. It lay to the South of upper *Galilee*, and to the North of lower *Galilee*[q]. *Josephus* the Historian procured this town to be repaired and fortified.

BERYL, the eighth Stone belonging to the High-Priest's Pectoral. The Vulgate and the Septuagint call it *Beryl*, and the *Hebrew*, *Jasphe*. It has been already observed, that the proper signification of the *Hebrew* names of precious stones was for the most part unknown to the *Hebrews* and the Commentators. Exod. xxviii. 20.

BESARA or *Bezara*, a City in the neighbourhood of *Ptolemaïs* twenty furlongs from *Gibeah*[r].

BESETHA, one of the mountains on which the City of *Jerusalem* was built. It lay on the North side with respect to the Temple[s].

BESIMOTH, the same with *Beth-Jesimoth* beyond *Jordan*.

BESIRA, the same as the Well of *Sirah* mentioned in the second book of *Samuel*. *Josephus* places *Besira*[t] at twenty furlongs, or seven leagues distance from *Hebron*. 2 Sam. iii. 26.

BESODEIAH, the Father of *Meshullam*. *Nehem*. iii. 6.

BESOR, or *Bosor*, a Brook which falls into the *Mediterranean*, between *Gaza* and *Rhinocorura*; or rather between *Rhinocorura* and *Egypt*, according to S. *Jerom*, on the sixth Chapter of *Amos*. This is *the brook of the wilderness*, which many have taken unadvisedly for the brook or river of *Egypt*, which is spoken of in some places of Scripture, and is no other than the *Nile*, or the most Eastern branch of this river. Amos vi. 14. Josh. xv. 4, 47. 2 Chron. vii. 8.

BETAH, or *Beten*, a City of *Syria*, taken by *David* from *Hadadezer*. It is the same possibly with *Beten*, which *Joshua* sets down as belonging to the Tribe of *Asher*; or *Bathne* in *Syria*, between *Beræa* and *Hierapolis*. 2 Sam. viii. 8. Josh. xix. 25.

BETHABARA. At this place beyond *Jordan* S. *John the Baptist* baptized. The *Latin* Text of S. *John* instead of *Bethabara* reads *Bethania*; but the true reading is *Bethabara*, as *Origen*[v], S. *Chrysostom*[w], and *Epiphanius*[x] observe. *Bethabara*, which in *Hebrew* signifies *the House of Passage*, is thought to be the place where the *Israelites* passed the river *Jordan* under *Joshuah*, and that there was the common ford of this river. John i. 28.

BETHACAD, a village fifteen miles from *Legio*, in the great plain[y].

BETH-ACHARA, or *Beth-haccerim*, *Jerem*. vi. 1. a City situated on an eminence between *Jerusalem* and *Tekoa*. *Malchiah* the Jerem. vi. 1.

[n] Tatian. contra Gentes. [o] Vitruv. l. ix. c. 7. [p] Plin. l. vii. c. 37. [q] Joseph l. iii. de Bello, c. 2. & lib. ii. c. 25. & lib. de Vita sua, p. 1015. [r] Lib. de Vita sua. [s] Joseph. de Bello, l. vi. c. 10. p. 919. [t] Joseph. Antiq. l. vii. c. 1. [v] Origen. in Joan. Tom. VIII. [w] Chrysost. Homil. 16. in c. 1. Joan. [x] Epiphan. l. ii. contra hæres. p. 435. [y] Euseb. in locis.

the Son of *Rechab*, was Prince of *Bethacara*. *Nehem.* iii. 14.

BETH-AGABRA, or *methogabri*, or *Bethogabria*. *Peutinger*'s Tables place *Bethogabri* between *Askelon* and *Jerusalem*. *Ptolemy* puts down *Bethogotria* at 65⅙. degree of latitude, and the 31⅙ of longitude. *Josephus* [z] fixes *Begabris* in the midst of *Idumæa*. *William* of *Tyre* says, that the *Arabians* called *Beersheba*, *Bethgabril*, and that it was twelve miles from *Askelon*. *Benjamin* tells us, that *Bethgaberin* is five parasangs from *Hebron*, and is the same as *Maresa*; and the acts of S. *Ananias* place it in the territory of *Eleutheropolis*. All these characters joined together, determine us to set it down between *Eleutheropolis* and *Hebron*.

BETHANATH, a city in the Tribe
Jos. xix. 38. of *Naphtali*.

John xi. 18. BETHANY, was fifteen furlongs, or about two miles from *Jerusalem*, at the foot of the Mount of *Olives*, eastward of *Jerusalem*, on the way from *Jericho* to *Jerusalem*. There it was that *Martha* and *Mary* dwelt with their brother *Lazarus*, whom *Jesus Christ* rais'd from the dead. There it was likewise, that *Mary* pour'd out the perfume upon our Saviour's Head. We have already taken notice in the article of *Bethabara*, that the *Latin* copies of S. *John*, ch. i. 28. read *Bethania* instead of *Bethabara*. See *Suidas* on *Bethania*; several *Greek* as well as *Latin* copies are in this place altered.

BETHANIM, a village four miles from *Hebron*, and two from *Abraham*'s turpentine tree [a].

BETH-ARABAH, a city belonging to the Tribe of *Judah*, *Joshua*. xv. 6. and afterwards given to that of *Benjamin*. *Joshua* xviii. 22.

Jos. xiii. 27. Numb. xxxii. 36. BETHARAN, or *Beth-haram*, or *Betharamphta*, afterwards called *Livias*, beyond the *Jordan*, towards the Dead-sea. *Antiq.* l. xviii. c. 3.

BETHAVEN, the same as *Bethel*. After *Jeroboam* the Son of *Nebat* had set up his golden calves at *Bethel*, the *Hebrews*, who were in the interest of the house of *David*, in derision called this city *Beth-aven* [b]; that is to say, the house of nothing, or the house of iniquity, instead of *Bethel*, the House of God, the name which *Jacob* formerly gave it, when he had the vision there of the mysterious Ladder, made use of by the Angels in ascending and de-
xxviii. 19. scending from Heaven to Earth. See hereafter *Bethel*.

BETH-BAAL-MEON. *Joshua* xiii. 17. The same as *Baal-meon*. *Numb.* xxxii. 37.

BETH-BARAH, a place beyond the river *Jordan*, *Judg.* vii. 24. It is probably the same as *Bethabara*, whereof we have before said something.

BETH-BASI, a city in the Tribe of *Judah*, which the two *Maccabees*, *Simon* and *Jonathan* fortified; and where *Bacchides* besieged them without any success. 1 Macc. ix. 62. 64.

BETH-CAR, a city in the Tribe of *Dan*, 1 *Sam.* vii. 11.

I. BETH-DAGON, a city in the Tribe of *Asher*, *Josh.* xix. 27. *Beth-dagon* signifies the house or temple of *Dagon*.

II. BETH-DAGON, a city in the Tribe of *Judah*; so called, in all probability, because there was a temple of *Dagon* there, before the *Israelites* possessed it. Jos. xv. 51.

BETHEKED or *Beth-akad*, which some construe in a general sense, to signify a *Shearing-house*, or the *House of Shepherds binding* Sheep [c]. But the Septuagint, and several good Interpreters, explain it to be a place situated between *Jezreel* and *Samaria*. It is the same perhaps as *Bethker*. 2 Kings x. 12, 14.

BETHEL, a city to the west of *Hai*, upon the confines of the Tribes of *Ephraim* and *Benjamin*. The Patriarch *Jacob* flying from the anger of his brother *Esau*, and going into *Mesopotamia*, arrived at sun-set in a certain place, where he had a mind to pass the night, and taking one of the stones that lay there, he placed it under his head and fell asleep. While he was thus sleeping, he dreamed that he saw a ladder, the bottom whereof rested on the Earth, and the top of it reached to Heaven, and Angels ascending and descending by this ladder. Upon the upper part of it he saw the Lord, said to him, I am the Lord, the God of *Abraham*, and the God of *Isaac*, I will give to you and your posterity, the land wherein you now are sleeping. Your generation shall be as numerous as the sea sand, and all nations shall be blessed in you, and in him who shall issue from you. I will be your Conductor wheresoever you go, and will bring you again into this land. *Jacob* waking after this vision, said, surely the Lord is in this place, and I knew it not; and he was afraid and said, how dreadful is this place? this is none other but the House of God, and this is the Gate of Heaven.

Gen. xii. 8. Gen. xxviii. 10, 11, 12. In the Year of the World 2245. before J. C. 1755. bef. for the vulg. Æra 1759.

He rose up therefore early in the morning, and took the stone which he had made his bolster, and set it up for a pillar, poured oil upon the top of it, and called the name of that place *Bethel*, the name whereof before was *Luz*; that is to say, the wilderness, wherein he passed the night, he called *Bethel*; and this was near a village named *Luz*, which the *Hebrews* called *Bethel*, when they made themselves masters

[z] De bello, l. v. c. 4.
[a] Euseb. ad vocem, 'Aρ.
[b] בית און, Bethaven, בית אל, Bethel. vid. Hos. iv. 15. v. 8. x. 5.
[c] Ita Vulg. in 2 Reg. x. 12.

1. The Mount of Olives.
2. The village of Bethphage.
3. Marthas house.
4. Mary Magdalens house.
5. The Castle of Lazarus.
6. Lazarus's Sepulchre.

A VIEW AND PLAN OF THE TOWN OF BETHANY.

7. The house of Simon y Leper.
8. The valley of y curs'd Fig tree.
9. The way to Jerusalem.
10. The Mountain Quarantania.
11. The celebrated river Jordan.
12. The Dead Sea.

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P. 267.

A VIEW OF THE CAVE IN BETHLEHEM WHERE OUR SAVIOUR WAS BORN.

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Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges and *Ruth.*
The first Book of Kings.
The second Book of Kings.
The third Book of Kings
The fourth Book of Kings.
The first Book of Chronicles.
The second Book of Chronicles.
The first Book of *Esdras.*
The second Book of *Esdras*, or *Nehemiah*,
Tobit.
Judith.
Esther.
Job.
The Psalms.
The Proverbs.
Ecclesiastes.
The Song of *Solomon.*
The Book of Wisdom.
Ecclesiasticus.
Isaiah.
Jeremiah and *Baruch.*
Ezekiel.
Daniel.
Hosea.
Joel.
Amos.
Obadiah.
Nahum.
Jonah.
Micah.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.
The first Book of *Maccabees.*
The second Book of *Maccabees.*

The Books of the New Testament, are

The Gospel of S. *Matthew.*
The Gospel of S. *Mark.*
The Gospel of S. *Luke.*
The Gospel of S. *John.*
The Acts of the Apostles.

The Epistles of S. Paul.

The Epistle of St. *Paul* to the *Romans.*
The first Epistle of S. *Paul* to the *Corinthians.*
The second Epistle to the *Corinthians.*
The Epistle to the *Galatians.*
———to the *Ephesians.*
———to the *Philippians.*
———to the *Colossians.*
The first Epistle to the *Thessalonians.*
The second Epistle to the *Thessalonians.*
The first Epistle to *Timothy.*
The second Epistle to *Timothy.*
The Epistle to *Titus.*
———to *Philemon.*
———to the *Hebrews.*

Catholick or general Epistles.

The Epistle of S. *James.*
The first Epistle of S. *Peter.*
The second Epistle of S. *Peter.*
The first Epistle of S. *John.*
The second Epistle of S. *John.*
The third Epistle of S. *John.*
The Epistle of *Jude.*
The Revelations of S. *John.*

Of the Apocryphal Books of the Bible.

The Apocryphal Books of the Old Testament are, the Book of *Enoch*, the third (Vid. Jude 14.) and fourth Books of *Esdras*, the third and fourth Books of the *Maccabees*, the Prayer of *Manasseh*, the Testament of the twelve Patriarchs, the Psalter of *Solomon*, and some other Pieces of this nature *.

The Books which are now lost and are cited in the Old Testament, are these; the Book of the Righteous, *Jos.* x. 13. and 1 *Sam.* xvii. 18. the Book of the Wars of the Lord, quoted *Numb.* xxi. 14. the Annals of the Kings of *Judah* and *Israel*, so often cited in the Books of *Kings* and *Chronicles.* The Authors of these Annals were the Prophets who lived in the kingdoms of *Judah* and *Israel.* We have likewise but a part of *Solomon's* three thousand Proverbs, and (1 Kings iv. 32.) his thousand and five Songs. And we have intirely lost what he wrote upon Plants, (1 Kings iv. 33.) Animals, Birds, Fishes, and Reptiles. The Prophet *Jeremiah's* writing is not extant, wherein he injoined the Captives (2 Mac. ii. 1.) who went to *Babylon*, to take the Sacred Fire and conceal it; nor the precepts which he gave them to secure themselves from Idolatry. Lastly, It is a question, whether we have the Lamentations which he composed upon the death of *Josiah* King of *Judah*; for the taking of *Jerusalem*, and the destruction of it by *Nebuchadnezzar* *, seem to be the objects of those, which we have remaining of this Prophet.

The *Apochryphal* Books of the New Testament are, the Epistle of S. *Barnabas*, the pretended Epistle of S. *Paul* to the *Laodiceans*, several spurious Gospels, Acts of the Apostles, and Revelations, the Book of *Hermas*, intitled, The Shepherd, *Jesus Christ's* letter to *Abgarus*, the Epistles of S. *Paul* to *Seneca*, and several other pieces of the like nature, which may be seen in the collection of the Apochryphal Writings of the New Tastament made by *Fabricius.*

Of the Language wherein the Books of the Bible were written.

The Books of the Old Testament were written for the most part in *Hebrew.* There are

* See our Preface on the Lamentations of *Jeremiah.*
* *The Apochryphal Books of the Old Testament, in the account of all Protestants, are more numerous, and are placed generally in the* Romish *Canon, according to the Decree made in this particular at the Council of* Trent. *Any one who looks into his Bible may see how they are distinguished.*

Esra iv. 7. 8. v. vi. 1.-19. vii. 12.-27. Dan. iv. 1, 2.-34. Dan. ii. 4. & seq. iii. 14, 15. & v. 17. &c. vi 21, &c.

are some places of *Esdras*, and *Daniel*, which are written in *Chaldee*; *Tobit*, *Judith*, the *Maccabees*, and *Ecclesiastes* were likewise written in this Language, or in *Syriac*; but for the Book of Wisdom, it was never written in any other than in *Greek*. The Reader may consult our Prefaces upon all these Books in particular.

The Books of the New Testament were all written in *Greek*, except S. *Matthew*, which was written in *Hebrew*, that is to say in *Syriac*, which was the language spoken at that time in *Judæa*. It is disputed, whether S. *Mark* wrote in *Greek* or *Latin*, and whether the Epistle to the *Hebrews* was not at first written in *Hebrew*. But we think that we have shewn very clearly in our several Prefaces to these Books, that they were originally composed in *Greek*.

Of the Translations of the Books of the Bible.

The *Hebrews* were at first very reserved in communicating themselves to strangers [a]. As they despised and shun'd the *Gentiles*, they would not condescend to disclose any thing to them, of those treasures which were concealed in the Holy Scriptures; and the people bordering upon the *Jews*, such as the *Egyptians*, *Arabians* and *Phœnicians*, for their parts, were not very curious to know the Laws or History of a people whom they reciprocally hated and contemned. It was not till after the several Captivities of the *Jews*, that foreigners admiring the singularity of their Laws and Ceremonies, were inclined to have a more particular knowledge of them.

Josephus, who studied the Antiquities of his Country with an almost incredible diligence, could discover only some slight footsteps of the *Jewish* History, interspersed in the *Egyptian*, *Chaldean* and *Phœnician* History. Nor has he there observed any notice to be taken of their Laws or Religion, except in times very modern, compared with the Antiquity of the *Hebrews*. The Author was so sensible of this, that he thought himself obliged to enquire into the reasons, why foreign writers were so silent in affairs relating to his Nation [b]. And all he has to say after this consideration is, that they never read books written by the *Hebrews*. He adds, that *Demetrius Phalereus*, *Philo* the Elder, and *Eupolemus*, did indeed speak of the *Jews*, but with very little accuracy and success, because they were not able to apply themselves with all necessary care to the reading of their History; which want of opportunity to use such application proceeded from hence, *viz.* that the Sacred Books were not as yet translated into *Greek*, nor known to the writers of that Nation.

Aristeas indeed says, there was a translation, tho' an imperfect one, of the *Jewish* Scriptures before the time of *Demetrius Phalereus*, and that *Theopompus* intending to insert something of them in his verses, was deprived of his understanding; but all this is affirmed by *Aristeas* without any proof or probability. For whose use could this version have been made? Not sure for the heathen *Greeks*, for there were none of them in the East, who could be any way concerned to have this done. And the *Jews* themselves had still less occasion for any such Translation of their Sacred Books. It was sometime therefore after *Alexander* the Great, that the *Jews* who dwelt in great numbers in the Provinces, and had not a sufficient understanding of the *Hebrew*, desired a *Greek* Translation of their Scriptures. To this we may add, that the Curiosity of the Philosophers, and learned Heathens, and if you please the great inclination of the *Egyptian* Kings to embellish and enrich their Library, produced the first Translations of the Scripture. These are the true reasons which first induced the undertakers to think of translating the *Jewish* Scriptures out of *Hebrew* into *Greek*.

The Greek *Bible of the Septuagint.*

In the article of the Septuagint, we shall examine the History of *Aristeas*, and what he says of the Version [*] procured by *Demetrius Phalereus*, Library-keeper to *Ptolemy Philadelphus*. In the mean time we take this opportunity to declare, that we are not inclinable to believe the *Greek* Version attributed to the Septuagint, to be much later than the reign of *Ptolemy*; and further we believe, that there is not any more antient. Nor can we be easily persuaded, that the whole Bible was at once translated into *Greek*. It is very certain, that the Translations of the other Books of Scripture are not near so correct and exact as that of the five Books of *Moses*; and that in the other Books the Criticks observe considerable differences as to the style, and ways of expressing, and translating the same term.

Chaldee *Translations.*

The *Chaldee* translations of the Scripture are thought generally to be antient, and there are some Criticks, who believe them to be made before the time of *Jesus Christ*. But they are certainly of a later date, as may

[a] Joseph. contra Appion. l. i. p. 1038. [b] Ibid. p. 1021.

[*] *See his account of the Septuagint confuted by Dr.* Prideaux, *in his Connection of the History of the Old and New Testament*, Part II. Book I. *See likewise M.* Dupin's Dissertation Preliminaire, sur la Bible. l. i. c. 6. Histoire Critique du vieux Testament par M. *Simon*, l. 2. c. 2. *and Dr.* Hoddy de Bibliorum textibus originalibus versionibus Græcis, & Latinâ vulgatâ. *These Authors are refer'd to by Dr.* Prideaux *for a more accurate account of this matter.*

may be ſeen in *F. Morinus's* critical Comments on the Bible, *l.* ii. *Exercit.* 8. c. 2. They are not plain literal Tranſlations of the *Hebrew* Text, but rather Paraphraſes or Expoſitions. We ſhall ſpeak of them more at large in the article *Targum*, or *Chaldee Paraphraſes.*

The Syriack *Bible.*

The *Syrians* have in their Language a Tranſlation of the Old Teſtament out of *Hebrew*, which they give out to be of great antiquity. They pretend, that a great part of this Verſion was made in *Solomon's* time, and the reſt in the time of *Abgarus* King of *Edeſſa*. *Hiram* King of *Tyre*, and *Solomon's* Friend, deſir'd, as they ſay, this Prince to communicate the uſe of Letters, and writing to the *Syrians*, and to tranſlate for them the Sacred Books of the *Hebrews*, which were then in being, into *Syriac*; namely, the Pentateuch, *Joſhua*, Judges, *Ruth*, the two Books of *Samuel*, the Pſalms, Proverbs, Eccleſiaſtes, *Solomon's* Song, and *Job*. *Solomon* granted very readily the favour which *Hiram* requeſted of him; and from this Prince's reign to the time of *Jeſus Chriſt*, the *Syrians* had no other Books of Scripture than thoſe which we have juſt now mentioned. But after the preaching of S. *Thaddæus*, (not the Apoſtle of this name, who was ſent to them after the Aſcenſion of our Saviour) they received all the other Books of Scripture, which were then tranſlated into *Syriac* by the care of *Abgarus* King of *Edeſſa*, who had a knowledge of *Jeſus Chriſt*, even before his Paſſion, and embraced *Chriſtianity*. This is the Tradition of the *Maronites* relating to their tranſlation of the Scripture out of *Hebrew*.

But all that they ſay of their Tranſlation made in the time of *Solomon* and *Hiram*, is looked upon as fabulous. Nor is it agreed that even the *Syriac* Tranſlation, which we now have, was of *Abgarus's* time; tho' we muſt allow it to be very antient [*], ſince it is very frequently cited by the Fathers. Who the Author of it was we cannot tell, nor in what time particularly it was made. *Pocock* [c] quotes a *Syriac* Verſion by one *Thomas* of *Heraclea*, but he confeſſes that there was one very antient before it. Abbot *Renaudot* ſays, *Thomas* was a *Jacobite*, or of *Dioſcorus's* Sect; and that when he came into *Egypt*, he took the pains to compare the *Syriac* Bible with the old Copies, which were preſerved in the Monaſtery of S. *Antonius*. From that time therefore all the Sacred Writings of the *Syrians* are collated with and corrected from this Edition of *Thomas* of *Heraclea*, which is eſteemed to be the moſt accurate and correct of all. But there is no proof that he himſelf ever compoſed any Tranſlation.

Beſides this old *Syriac* Verſion from the *Hebrew*, which is printed in the *Polyglotts* of *Paris* and *England*, the *Syrians* have another made from the *Greek*. The original of it is not diſtinctly known. *Maſius* [d] ſays, that he had in his poſſeſſion, Deuteronomy, *Joſhua*, Judges, Kings, Chronicles, *Eſdras*, *Judith* and *Tobit*, tranſlated in the Year of *J. C.* 615. from the *Greek* Copies corrected by *Origen*. But theſe Verſions, which *Maſius* ſpeaks of, have never yet appeared, and ſeveral doubts as to this point muſt neceſſarily ariſe, when we conſider the extreme difference between the *Greek* and *Syriac* Languages, and the poſſibility of placing all *Origen's* Obeliſks and Aſteriſks in a Language, wherein are none of thoſe articles or other particles which are in the *Greek*. One *Syriac* Verſion from the *Greek* we know of, and we know too that one *Mar-Abba* [e] was the Author of it.

Latin Bibles.

The *Latin* Tranſlation of the Bible is one of the moſt antient; but does not exceed the beginning of *Chriſtianity*: The *Jews* who liv'd in the *Roman* Empire, never thought of tranſlating the Old Teſtament into *Latin*; becauſe they all underſtood *Greek* or *Hebrew*; and as they came out of *Aſia* or *Greece*, *Greek* was very well known among them: But as ſoon as *Chriſtianity* began to prevail, ſeveral Heathens, who underſtood the *Latin* tongue only, having embraced the Faith of *Jeſus Chriſt*; there was a neceſſity to procure for them a tranſlation of the Scripture in this language. The Author or rather Authors, for there were ſeveral imployed about it [f], are not known; and their manner of tranſlating the *Greek* into *Latin*, ſhews rather, that they themſelves were not maſters of all the delicacies of the *Latin* tongue, or that they for whoſe uſe they made it, were plain, ignorant and illiterate people. And it is certain, that there were many of this ſort upon the firſt prevalency of *Chriſtianity* [g]. Now, ſcarce any beſides theſe had occaſion for a *Latin* Tranſlation: for perſons of quality 1 Cor. i. 26, 27.

[c] Pocock. Præfat. gener. in Joel. [d] Maſius Proëm. Comment. in Barcepha de Paradiſo. Et Ep. Nuncupator. Comment. in Joſue. [e] Hebed-Jeſu Catalog. lib. Chaldæorum. [f] Aug. de Doctr. Chriſt. l. ii. c. 11. Qui Scripturas in linguam Græcam verterunt, numerari poſſunt. Latini autem Interpretes, nullo modo. Ut enim primis fidei temporibus, in manus venit codex Græcus, & aliquantulum facultatis ſibi utriuſque linguæ habere videbatur, auſus eſt interpretari. Vide Mill. Proleg. in nov. Teſt. Græc. p. 50.

[g] Vide Juſtin. Martyr. Apolog. Chryſoſt. ad cap. 11. primæ ad Corinth.

[*] *Dr.* Prideaux, *is of opinion that it was made within the firſt Century after* Chriſt, *that the Author of it was ſome* Chriſtian *of the* Jewiſh *Nation, well acquainted both with the* Hebrew *and* Syriac *Languages; and that it is the beſt Tranſlation of the Old Teſtament. See* Connect, &c. Pt. II. B. I.

lity and learning, and they who were of any rank in the world, underſtood *Greek*, and had no occaſion to conſult Tranſlators: beſides, the firſt *Chriſtians* in general deſpiſed the charms of worldly Wiſdom; ſolid truth was what they aimed at: all that they ſought for in the Sacred Writings, was to be edified and made better men, not to be diverted or amuſed with the beauty of words, and the order and diſpoſition of a diſcourſe.

The firſt *Latin* verſion of the Old Teſtament was made from the *Greek* of the Septuagint, which was the only one that the *Latin* Tranſlators had any knowledge of. There were no thoughts of tranſlating the Old Teſtament from the *Hebrew*, till Saint *Jerom*'s time: Among the many *Latin* Editions, which were extant before S. *Jerom*, the old or the *Italick* was always diſtinguiſhed, as the cleareſt and moſt literal interpretation. [h] But after S. *Jerom* had finiſhed his Tranſlation from the *Hebrew*, the whole *Latin* Church inſenſibly forſook the old *Italick*, and adopted that of this Father, which is at this day in our printed and manuſcript Bibles.

The old *Italick* is nowhere, that we know of, to be found intire; but ſome fragments of it are preſerved in our common Bibles; for example, The Pſalter, the book of Wiſdom, Eccleſiaſticus, and the additions to *Daniel*, and the book of *Eſther*, *Baruch*, the *Maccabees*, and the Epiſtle of *Jeremiah*. As to the New Teſtament, the ſame S. *Jerom* tranſlated it intirely from the *Greek*; and the Church at this day makes uſe of his Tranſlation, which was declared authentick by the Council of *Trent*.

The old *Italick* of the New Teſtament is not intirely loſt, nor would it be impoſſible to recover it. The four Goſpels according to this Verſion, were found in a very old Manuſcript at *Corbie*; indorſed 195, the various readings whereof have been produced by us in our Supplement printed at the end of the Revelations. *F. Martianay* has publiſhed the Goſpel of S. *Matthew* from other old Manuſcripts, as well as the Epiſtle of S. *James*. *Luke* of *Bruges* ſays, he [i] had an antient *Latin* Manuſcript in his poſſeſſion, belonging to the Abby of *Malmedy*, that contained the old *Italick*, which was in uſe before S. *Jerom*'s time. To theſe we may add the *Greek* and *Latin* Manuſcript of S. *Paul*'s Epiſtles, whereof there is a copy in the King's Library, and another in that of St. *Germain des Prez*, the *Latin* column whereof contains the old Vulgate. I make no queſtion but that if diligent ſearch were made in Libraries, all this old Verſion might be found. But we are not to imagine that it would be all uniform, ſince S. *Jerome* and S. *Auſtin* inform us [k], that the old Copies differ'd very much from one another.

We ſhall have another opportunity to ſpeak of the *Latin* Tranſlation of the Bible under the article *Vulgate*.

Arabic *Bibles*.

Pocock and *Walton* obſerve, that there are two *Arabic* Verſions of the old Teſtament in uſe among the eaſtern *Chriſtians*, one in the Church of *Alexandria*, the other in that of *Antioch*, and in the Churches which depend upon theſe two principal Metropolis's of the Eaſt. *Cornelius a Lapide* thought he had diſcovered Copies of them both in the great Duke of *Tuſcany*'s Library [l]; but Abbot *Renaudot* [m] aſſures us, that the *Greek* Church of *Alexandria* makes uſe of the *Greek* language in its Office, and of the Verſion of the Septuagint; and that in private, where the publick Offices are not uſed, it makes uſe of the *Arabic* Tranſlation of the Septuagint. But the *Coptic*, or heretical *Egyptian* Church of the ſame Country, uſes the *Coptic* language in the publick Office, tho' it be no longer common in *Egypt*.

The ſame Abbot adds, that the *Greeks* of *Antioch*, or *Syrian Melchites*, who follow the *Greek* Ritual, perform the Office, and adminiſter all the Sacraments in *Greek*; but the *Syrian Jacobites* or *Neſtorians* uſe the *Syriac* Verſion in their publick Office, and an *Arabic* Tranſlation from the *Syriac* in private, and conſequently one pretty near the *Hebrew*, from which the *Syriac* itſelf was formed. This is what *Walton* and *Pocock* were not very particularly acquainted with. M. *Renaudot* farther remarks, that tho' the *Syrians* have likewiſe a *Syriac* Tranſlation from the *Greek*, they never make uſe of it in the Office of the Church, nor in their theological Diſputes.

Beſides the *Arabic* Tranſlation from the *Syriac*, there is another from the Septuagint by *Hareth the Son of Senan*. The diverſity to be obſerved between the ſeveral Copies of this Verſion is ſo great that it is impoſſible to reconcile it. The uſe of it is not general in the Eaſt, but is limited to ſome Churches of the *Melchites*, or orthodox *Greeks*, who perform the Office in *Greek*, and in private read the Scripture in *Arabic*, according to the Verſion of the Septuagint. The *Coptites* have alſo an *Arabic*

[h] *Aug*. l. 2. de Doct. Chr. c. 15. [i] Vide *Brugenſ*. in notationib. in ſacra Bibl. in quib. variantia loca diſcutiuntur. In catalogo MSS. quib. uſus eſt. [k] *Aug*. loco ſupra citato. Hieronym. Præfat. in quatuor Evangelia. [l] *Cornel. a Lapide* argumento in comment ad prophetas minores. [m] *Euſeb. Renaudot*. apud P. le Long. Bibliot. Sacr. c. 2. Sect. 5. p. 176. Vide eundem Commentar. in Liturg. *Copticam* S. *Baſilii*. p. 208.

Arabic Verfion, made either immediately from the *Greek*, or from the *Coptic* itfelf, which is tranflated from the *Greek*; for this is a particular which ftill feems dubious to Abbot *Renaudot*, who has furnifhed us with thefe remarks.

The *Arabic* Tranflations printed in the Polyglotts of *Paris* and *London*, are in all points different from the *Arabic* Verfions ufed in the Eaft; and what is very fingular, no eaftern Church could know its own Tranflation by thofe which we have been fpeaking of. The *Arabic* Verfion of the *Pentateuch*, printed in the Polyglotts, is taken for the moft part from that which *Saadias Gaon* a *Jew* of *Egypt*, made from the *Hebrew* Text, for the fervice of his Brethren. But the *Chriftians* having interpolated, and fafhioned it for their own particular ufe, *Gabriel Sionita*, who had the chief direction of the edition of the *Arabic* in the Polyglott of *Paris*, made ufe of this Tranflation thus changed and interpolated: The other Books of Scripture are Tranflations by different hands; and the *Arabic* Verfions are made fometimes from the *Greek*, and fometimes from the *Syriac*; they who had the care of this edition, concerning themfelves no further than to provide an *Arabic* Verfion of fuch or fuch a book, without giving themfelves the trouble to examin it with a critical exactnefs. So that thefe *Arabic* Verfions are of no Authority among the eaftern *Chriftians*.

The *Jews* have likewife feveral *Arabic* Tranflations of the Scripture, fome whereof are to be met with in Libraries; but they are not very antient, and confidered by themfelves are of no authority. Some are written in *Arabic*, others in *Hebrew* characters; that of *Saadias Gaon* is perhaps the firft of all thofe which have been made from the *Hebrew*; but it would be convenient to have it all intire in its purity.

Ethiopic *Bibles*.

The *Ethiopic* Verfion of the Old Teftament is made immediately from the *Greek* Text, or from the *Coptic* or *Arabic* Text, which are themfelves tranflated from the *Greek* of the Septuagint. M. *Ludolphus* [n] obferves, that there is a very fenfible agreement between this Tranflation and the *Alexandrian* Manufcript. The order of the chapters, the infcriptions of the Pfalms, and every thing befides, are all together alike. The *Ethiopians* attribute their Verfion of the Scripture to *Salama*, who is thought to be the fame as *Frumentius* the Apoftle of *Ethiopia*, fent into this Country by S. *Athanafius*. The Martyrology of the *Abyffinians*, fuppofes him to be the Author of it. But others [o] believe it to be the work of the nine firft Apoftles of this Nation, and that it was made from the *Arabic*. But M. *Ludolphus* is of opinion, that under the name of *Sacred Books*, we are to underftand the Apoftolical Canons and Conftitutions, which are indeed tranflated from the *Arabic* into *Ethiopic*.

But Mr. *Renaudot* [p] and M. *Simon* maintain, [q] that the *Ethiopic* Verfion of the whole Scripture, both of the Old and New Teftament, is made from the *Coptick* or *Egyptian*. Thus the *Egyptian* Verfion being made from the Septuagint, and old Copies agreeing with the *Alexandrian* Manufcript, it is not at all furprifing, that there fhould be obferved to be fo much conformity between the *Ethiopic* Verfion and that of the Septuagint in this Manufcript. It is certain, that fince the *Mahometans* have been mafters of *Egypt*, the Church of *Ethiopia* has been always fubject to the Church of the *Jacobites* in *Egypt*; and fo it is not ftrange, that it fhould take from thence the Text of Scripture, from which it procured that Tranflation to be made into the *Ethiopic* language, which is in ufe among the *Chriftians* of this Country.

Coptic *or* Egyptian *Bibles*.

The word *Coptic* is formed from that of *Egyptos*, or *Aiguptos*; and the *Coptic* Verfion is the Tranflation into the *Egyptian* tongue. Learned men agree, that this Verfion is made from the *Greek* of the Septuagint, that it expreffes literally the fenfe of thefe Interpreters; and M. *Renaudot* [r] obferves fomething particular to this purpofe, which is, that the *Egyptians* were fo punctual in preferving the old *Greek* Verfion of the Septuagint, which their Church of *Alexandria* had made ufe of from the beginning, that they refufed to take any advantage from the labours of *Origen* or others, who had been at great pains in comparing the *Greek* Verfion with the *Hebrew* Text; and we read in the life of *Demetrius* Archbifhop of *Alexandria*, that *Origen* quite deftroyed the old prophecies relating to the *Meffiah*, and after being excommunicated by his Bifhop, retired among the *Jews*. Such was the idea which the *Egyptians* had of *Origen*.

There are difputes concerning the antiquity of the *Egyptian* Verfion. Some are of opinion, that from the beginning of *Chriftianity*, there was a Tranflation of the

[n] *Ludolf.* Hift. *Æthiop.* l. iii. c. 4.
[o] Epift. P. P. Societ. Jef. de annis 1607, and 1608. c xv. p. 28.
[p] *Renaudot* apud P. le Long. in addendis, Bibliot. Sacr. p. 666.
[q] *Simon.* Hift. critique Du vieux Teft.
[r] *Renaudot.* Liturg. Oriental. Tom. i. Comment. in Liturg. *Coptic. Bafilii*, p. 207.

the Scripture in this language, made by S. *Mark*, for the service of such *Christians*, as did not understand *Greek*. *Athanasius* observes[s], that S. *Antony*, who understood no Language but the *Egyptian*[t], having one day heard these words read in the Church, *Go, sell that ye have and give it to the poor*, supposed them to be directed to himself only, and immediately resolved upon putting them in practice. From hence it is concluded, that there was therefore at that time an *Egyptian* Translation of the Scripture, which was read publickly in the Church. But others are of opinion, that S. *Antony* heard these words from the Priest who explained that in *Egyptian*, which he had read in the publick Office in *Greek*; for it is certain, that in *Egypt*[u], from the beginning, the Liturgy was read in *Greek*, as some particular parts of the Office still shew, which are recited in this Language: This however does not hinder, but that the common Prayers of the Church might be celebrated in *Coptic* in upper *Egypt*, where *Greek* was not so generally known, and in the mean time continued in *Greek* at *Alexandria*, and in lower *Egypt*[w].

Mat. xix. 21.

However this may be, the original of the Coptic Version is what we are not acquainted with, nor do we know whether that which we have at this day, be that very antient one which is presum'd to have been used when S. *Antony* was living, and in the following ages, wherein we see the Councils of *Ephesus* and *Chalcedon* subscribed by some Bishops in *Egyptian*, who knew not how to write in *Greek*, wherein too there were many Monks and Abbots living, who understood no other Language but *Egyptian*. Now it is not at all credible, that so many Bishops and Religious should have lived without reading or explaining Holy Scripture. There was therefore at that time an *Egyptian* Translation. But, as I said, we have reason to doubt, whether that which we now have, is this old Version, or whether it be one more modern. I should be more inclinable to believe it is the old one; for to what purpose should a new one have been made, if there already was another? Besides if any one had undertaken to make a new Translation since the seventh and eighth Ages, we should in all probability have known the Author, and the particular time of its production; but as we are ignorant of both, it is very reasonable to believe, that the Version which we have, is the old one.

The *Coptic* Language, which is that of the *Egyptian* Version, is the primitive *Egyptian* Language[x], at least as to the ground and substance of it: but it is blended with many words and phrases in imitation of the *Greek*. The very character is copied from the *Greek*. Altho' the *Coptic* is now no longer common in *Egypt*, and this language is not understood by the people, yet the publick Prayers are still performed in it, but the Gospel and Epistle are explained in *Arabic*, which is the vulgar Language of the country.

Persian *Bibles*.

There are several *Persian* Translations both of the Old and New Testament, composed by different Authors, for the most part unknown, who have performed some one part, some another. But there is not one intirely made by one Author only, and acknowledged as authentick by all those who use the *Persian* Language. Among those which we meet with in Libraries, some are in *Hebrew* Characters; these in all probability were made purely for the service of the *Jews*, others in *Persian* Characters, and the greatest part of them are still in Manuscript[y].

There is a Version of the Psalms in *Persian* by one Father *John*, a *Carmelite*, and another of the same Book made from the *Latin* by the Jesuits. We have the Gospels likewise in *Persian*, copied in the Year 1388. from an Original of greater antiquity. *Walton* in the *London* Polyglott has published the Gospels translated from the *Syriac*, by one *Simon* the Son of *Joseph*, a *Christian* of *Persia*, who lived in 1341. This *Walton* made choice of as the best and oldest of all those which we know any thing of in this Language[z]. *Wheelock*, in 1657. printed a *Persian* Translation of the Gospel, which is different from that of *Simon* the Son of *Joseph*, of *Tabriz*, but it is made from the *Greek*, as well as those printed in the *London* Polyglott, except the Translation of the Pentateuch, which was made from the *Hebrew*, by one *Jacob* a *Jew*, the Son of *Joseph* of *Tavas*.

Bibles in the Turkish, Armenian *and* Georgian *Languages*.

We have some manuscript Translations of the Scripture in the *Turkish* Language. For example, *John Vugnadius* procured a Translation of the whole Bible to be made into this Language, as *Thuanus* tells us in his History of what was transacted in the year 1565. *Albert Bobavius*, a *Polish* Renegade, after his Abjuration called *Ali-beg*, made likewise a *Turkish* Version of the Scripture, at the instance of *Levinus Varnerius*. We have no knowledge of any thing printed in this Language from the Old Testament; but in the Year 1666. there was a *Turkish* Translation of the New Testament printed at

[s] Athan. in vitâ Antonij. [t] Pallad. sub finem, c. 26. hist. Lausiacæ. [u] Renaudot. tom. 1. p. 206. Liturg. Orient. [w] Idem t. 1. p. 43. [x] Vide P. le Long. Bibliot. Sacr. t. 1. p. 236. & addenda. [y] Vide Jacobi le Long. Bibliot. Sacr. tom. 1. p. 219, 220, 221. [z] Idem p. 222.

at *London*, which differs from the pure *Arabick* and *Persian*.

The *Armenians* have an Old Translation of the Bible in their Language taken from the *Greek* of the Septuagint. *Gregory*, Bishop of *Alexandria*, who lived in 620. says, that while S. *Chrysostom* was in exile at *Cucusa*, a city of *Armenia*, he there very fortunately found out some persons who understood *Greek*, and ingaged them to undertake an *Armenian* Translation of the New Testament and Psalter, for the service of the common people [a]. But the truth of this fact is very disputable, as well as the sincerity of *Gregory* of *Alexandria*, whom *Photius* accuses with having sometimes advanced facts against the truth of History.

We are assured [b] that the first Translations, which were seen, of Scripture in *Armenian*, were of the Emperor *Arcadius*'s time and S. *John Chrysostom*'s. Three learned *Armenians* were imployed about them, *viz.* *Moses*, sirnamed the Grammarian, *David* the Philosopher, and *Mampræus*, these translated most of the Books both of the Old and New Testament out of *Greek* into *Armenian*.

Others attribute the honour of this performance to Abbot *Mesropus*, assisted by his two Disciples *John* and *Joseph*, in the time of *Theodosius* the younger. *Gretzer* cites a *Greek* Fragment, which tells us, that in the time of *Theodosius* the Great, and *Bahram* King of *Armenia*, who lived about the Year 380. some persons translated the Psalms into *Armenian*, at which *Theodosius* was offended, and complained, that the Tradition received by the *Armenians* from *Gregory* their Apostle, was neglected by them. See *Gretzer*, *Defens. Bellarm.* *l.* ii. *c.* 16. col. 881. But the truth of this relation is very much to be questioned; the eastern people are not very exact, nor very scrupulous in their accounts of historical Facts.

We are told likewise [c], that *Bartholomew le Petit*, and *John l' Ange*, two preaching Friars, with two *Armenians*, whose names where *John* and *James*, translated the whole Bible out of *Latin* into *Armenian*, in the Year of *J. C.* 1316. But this particular too is very dubious, and attested by no antient Author.

The *Armenians* in 1666. procured an Impression of the Bible in their Language, to be made at *Amsterdam*, under the direction of an *Armenian* Bishop, who had the principal care of this Edition. It was translated from the *Greek* of the Septuagint, and not very well liked by the *Armenians*. Another therefore was printed at *Antwerp* in 1670. by the care and procurement of *Theodorus Petræus*; and the New Testament separately in 1668 and 1669. M. *Pique*, Doctor of the *Sorbonne*, was of opinion, that the *Armenian* Translation was of great Antiquity, and might be very useful in correcting the *Greek* Text, from which this Version was made.

The *Georgians* [d] have likewise a Translation of the Bible in the old *Georgian* Language; but as this Language is known to very few persons, and the people of the country are extremely ignorant, there is scarce any one to be found, who either reads or understands this Version, except some women, who have learned some historical Passages of the Gospel by rote out of it.

French *Bibles*.

We shall not enlarge much on the *French* Translations of the Bible; there are already several Books printed on this Subject, which may be consulted by those who would have a more particular knowledge of it. The first *French* Bible, whereof we have any certain and distinct knowledge, is that of *Peter de Vaux*, the Author, and principal of the *Waldenses*, who lived about the Year 1160. We do not know whether there are any Copies of it still remaining or not in some old Libraries [e].

Innocent III. in a Letter to *Bertram* Bishop of *Metz*, tells him [f], that several Laymen, who were desirous of reading Holy Scripture, had procured a *French* Translation of the Gospels, S. *Paul*'s Epistles, the Psalter, *Job*'s Morals, and several other Books. This Epistle of *Innocent* III. was written in the Year 1200.

Several modern Writers have ascribed an old *French* Translation of the Bible to *Nicholas Oresme*; but *F. le Long* [g] maintains, that *Oresme* was not the Author of the Bible translated into *French* under *Charles* V. King of *France*, but *Raoul de Presle*, who set about it by the King's command, as he declares expressly in his Epistle Dedicatory to this Prince, sirnamed the *Wise*. This Translation was finished about the Year 1380.

And consequently it is later than *Guiard des Moulins*, which was compleated in 1294. as he himself says in his Preface. This Translation is to be found in Manuscript in several Libraries. *Guiard* acknowledges, that he inserted several marginal Annotations in the text of the Bible, and several remarks taken from the Scholastick History of *Peter Comestor*; and that he hath omitted divers things, which he thought it was

[a] Greg. in vita Chrysost. tom. 8 Oper. D. Chrysost. Edit. Savill. f. 59. [b] Vide Jacobi le Long Bibl. Sacr. tom. 1. p. 230, 231. & seq. [c] Altamur. Bibliot. prædicat. ad an. 1333.
[d] Chardin Voyage de Perse, & le Long Bibliot. p. 235. [e] See F. le Long. Bibl. Sacr. tom. 2. p. 3.
[f] Innocent. III. Ep. 171. p. 472. Edit. Balus. [g] Le Long. Bibl. Sacr. t. 2. p. 4. & 17.

was not neceſſary to tranſlate, as the particulars of Genealogies, and things of that nature. This Bible was printed oftner than once under this title, *Bible hiſtoriale*, or *hiſtorical Bible.*

Beſides theſe Verſions, wherein the whole Bible is contained, there are other old ones of ſome parts of Scripture, as the Pſalter or the New Teſtament; the Catalogue whereof may be ſeen in *F. le Long's Bibliotheca Sacra*, t. 2. p. 21, 22, 23.

William le Menard, about the Year 1484. printed a *French* Bible after the *Latin* Tranſlation of *Peter Comeſtor*. Perhaps it may be that only of *Guiard de Moulin's* revis'd, and put into a new dreſs.

John de Rely reviewed likewiſe *des Moulins's* Bible in the Reign of *Charles* the Eighth. *James le Fevre* of *Eſtaples*, tranſlated the whole Bible out of *Latin* into *French*, and had it printed at *Paris* in 1528. The New Teſtament had been printed in 1523. and the Pſalter in 1525. It has been ſince ſeveral times reprinted in different places of the Kingdom.

The Doctors of *Louvain* having tranſlated the Bible out of *Latin* into *French* by the Emperor *Charles* the Fifth's order, they printed it at *Louvain* in 1550. *Charles* the fifth's Licence is dated 1546, and this Bible has been very frequently reprinted. The Doctors of *Louvain* have been reproached [h] with doing nothing more in their Tranſlation than copying almoſt throughout, and correcting in ſome places the Verſion of *Geneva* publiſhed by *Olivetan*. But M. *Simon* [i] remarks, that in the year 1530, or rather 1534, *Martin L'Empereur* printed a *French* Bible at *Antwerp* tranſlated by *Nicholas de Leuſe* Doctor of *Louvain*; and that this Bible is the ſame in Subſtance with that which appeared ſome years after, under the name of the *Louvain* Doctors, printed principally by the care of the ſame *Nicholas de Leuſe*, who had been imployed in the firſt Tranſlation. And from this Verſion of *de Leuſe*, *Olivetan* himſelf made his which was printed at *Geneva* in 1535.

In 1566, *Renatus Benoiſt* publiſhed a *French* Bible at *Paris*, with Marginal Notes on ſome difficult places. This Edition was cenſured by the Faculty of Divinity at *Paris*, in 1567, as being no other than the Verſion of *Geneva*, which *Renatus Benoiſt* thought he had ſufficiently purged; but it was ſtill found to be very full of faults. *F. Veron* in his Preface to the New Teſtament, which he had tranſlated into *French*, aſſerts, that the *French* Verſions, which appeared afterwards under the names of *Peter Frizon*, and *Peter de Beſſe*, were the ſame with that of *Renatus Benoiſt*, or rather that of *Geneva*, and were likewiſe very faulty.

James Corbin in 1643, printed a *French* Bible, which he tranſlated by *Lewis* the XIIIth's order; but it is generally thought to be too barbarous, and to keep cloſe too ſervilely to the *Latin* Text; the very turn whereof, and particular phraſes, the Tranſlator has endeavoured to imitate.

Cardinal Richelieu had begun to ſet ſome at work about a new Tranſlation of the Bible into *French*; but his death put a ſtop to the execution of this undertaking.

Michael de Maroles having tranſlated the Bible into *French*, and added Annotations to it from *Pereira*, ſet about the printing of it, and had already proceeded as far as the xiii. chap. of *Leviticus*, when on a ſudden a ſtop was put to the impreſſion by Chancellor *Seguier*, about the year 1671; I have ſeen the printed ſheets of it in the King's Library, and the publick, in my opinion, has loſt nothing by the ſuppreſſion.

Iſaac le Maitre de Sacy, in the year 1672, publiſhed his Tranſlation of the Bible, with Explanations of the literal and ſpiritual meaning of it, and it was received with wonderful applauſe and approbation. It has been ſince corrected very much, and printed very often in different forms. The perſon who procured the edition by *Broncard* in 1701, reviſed and mended it in ſeveral places. We likewiſe have made ſome farther amendments of it in the edition of this Text, which is prefixed to our literal Comment.

As to New Teſtaments which have been printed ſeparately, and by particular Authors, one of thoſe which has made the moſt noiſe, and deſerved moſt conſideration, is that of *F. Amelotte* of the Oratory, compoſed by the direction of ſome *French* Prelates, and printed with Annotations, in the years 1666, 1667, and 1670, *viz.* The Goſpels and Acts in 1666, the Epiſtles of S. *Paul* in 1667, the general Epiſtles and the Revelations in 1670. This Author tells us in his Preface, that in order to make his Tranſlation the more perfect, and to be convinced the more fully, that the *Latin* Text of the Vulgate agrees with the moſt ancient *Greek* Originals, he had taken care to have ſearch made in all the Libraries of *Europe*, for the oldeſt Manuſcripts that could be found there, ſome whereof appear'd to be of twelve or thirteen hundred years ſtanding; that he had made extracts out of them; that he had had the inſpection of twenty Manuſcripts belonging to *France*, and of all thoſe in the *Vatican* or other Libraries in *Italy*; of ſixteen Manuſcripts belong-

[h] *Franc. Veron's* Preface on the New Teſt. in *French*. c. xxix. *See* F. *le Long*. t. 2. p. 31, 32.

[i] *Simon's* critical Hiſtory of the New Teſt.

belonging to *Spain*, without reckoning those which *Cardinal Ximenes* made use of in his Edition of the *Complutensian* Polyglott. Lastly, that he had had the use of several Manuscripts out of *England*, and the northern Countries, and of many others, which were in *Greece*, *&c.* But when we examine *F. Amelotte*'s Annotations[i], we find, that excepting three or four Manuscripts consulted by him, which too are not above four or five hundred years old, he has produced no various Lections that are in any degree considerable, which had not been before taken notice of, either in the *London* Polyglott, or elsewhere. And when he has been pressed close upon this Point, he has made no scruple of confessing, that all which he had said of this matter was no more than a figurative way of speaking, which he had made use of to give the World a greater Idea of his Performance.

The New Testament of *Mons*, which was printed in 1665, with the Archbishop of *Cambray*'s Permission, and the King of *Spain*'s Licence, has made so much noise, that it deserves to be particularly considered. The first Author of this Work was M. *le Maitre*, who having translated the four Gospels into *French*, M. *Antony Arnaud*, and M. *le Maitre de Sacy*, corrected them in several places. M. *de Sacy* composed a new Preface to them, with the help of M. *Nicole* and M. *Claude de Sainte Marthe*: But in the Licence, Mr. *Arnaud* alone is taken notice of; for that informs the World, that the Translation is the work of a Doctor of the *Sorbonne*. The Manuscript written with M. *le Maitre*'s hand, with Emendations in the Margin of M. *Arnaud*'s and M. *de Sacy*'s Hand-writing, was given to M. *Toinard* by one of the *Elzevirs*[k], who printed it; for tho' we read in the Title Page, that it was printed at *Mons* by *Gaspard Migiot*, it is nevertheless very true, that no Copies of it were ever printed at *Mons*. M. *de Cambout* Abbot of *Pont Chateau*, went to *Amsterdam* on purpose to have it printed by the *Elzevirs*.

This Book has met with a great deal of Opposition, the account whereof has no relation to my Subject. It was condemned by Pope *Clement* IX. in 1668, by Pope *Innocent* XI. in 1679, and in several Bishopricks of *France* at several times. All which notwithstanding it has gone through many Editions, and the generality of those who, since that time, have attempted to translate the New Testament into *French*, have made use of this Version as a Foundation to work upon, and have endeavoured to correct and purge it of every thing disagreeable to them; and which might draw upon them the Censure of the Pope and Bishops; for both the Version which is in M. *de Sacy*'s Bible, and that which is published with *F. Quesnel*'s Reflections, and that in M. *Hure*'s New Testament, are the same in Substance with the Translations of *Mons*, revised and reformed by them in all those places, which gave uneasiness to the Censors.

M. *Antony Godeau* Bishop of *Vence*, printed his Translation of the New Testament at *Paris* in 1668; but it is, properly speaking, neither a literal Translation, nor a Paraphrase; but it is a medium between both, and adds some particular words to the Text, which explain the sense of it.

The New Testament published at *Trevoux* in *French* by M. *Simon* in the year 1702, with literal and critical Annotations upon difficult Passages, was condemned by the Bishops of *Paris* and *Meaux*, who in 1702, 1703, prohibited the use of it in their Dioceses.

F. Bouhours a Jesuit, in the year 1697, published a Translation of the New Testament, which he composed in conjunction with his Brethren FF. *Michael Tellier* and *Peter Besnier*. During the Impression of this Work, the Archbishop of *Paris* named Revisers of it, in order to examin and correct it. The Translation for the most part is harsh and obscure, which was owing to the Author's Inclination to keep too scrupulously close to the *Latin* Text, which he translated. F. *Lallemant* a Jesuit, in his Exposition of the New Testament put out by him some years since, has adopted this Translation.

We have likewise a new Version of the New Testament by F. *Martianay*, printed at *Paris* in 1712, with Annotations, and *literal Explanations borrowed*, as he says, *from the pure Fountains of the Scripture.*

Lastly, Abbot *Fleury*, heretofore Preceptor to the Children of *France*, and at present Confessor to King *Lewis* XV. has prepared a *French* Translation of the New Testament, by express orders from the King and Cardinal *de Noailles*, which has not yet been printed. These are the principal Translations of the Old and New Testament, which have been made by Catholick Writers.

French *Translations of the Bible by Protestants.*

The first *French* Bible which the Protestants published, was that of *Robert Peter Olivetan*, printed at *Geneva* in 1535, and since reprinted often with the Corrections of *John Calvin*, and some others.

[i] Hist. critique des Versions du Nov. Test. c. 32.

[k] Le Long. Bibl. Sacr. t. 2. p. 58, 59.

others. But the firft Editions of *Olivetan* were very defective, becaufe the Author did not fpeak good *French*, and underftood not the original Languages of the Old and New Teftament. His Verfion is faid to be the fame as Dr. *Nicholas de Leufe*'s Bible, printed at *Antwerp* by *Martin l'Empereur* in 1534. and indeed, when we compare them together, we may obferve, that they differ only in thofe places, wherein *Olivetan* thought it neceffary to forfake the Vulgate, and adhere to the *Hebrew* of the Old Teftament, tranflated by *Pagninus*, and to the *Greek* of the New, tranflated by *Erafmus*. *Olivetan* therefore might very eafily boaft, that in the fpace of one Year he had tranflated the whole Bible into *French*, the Old Teftament from the *Hebrew*, the New from the *Greek*; for this is what he values himfelf upon, in the Edition publifhed at *Neufchatel*, in 1535. at the expence of the *Vaudois*.

Sebaftian Caftalio, or *Chateillon*, publifhed a *French* Tranflation of the Old Teftament from the *Hebrew*, and of the New from the *Greek*, at *Bafil*, in the Year 1555. But this Tranflation had no manner of fuccefs, and did no honour to its Author, becaufe he did not underftand *French*. He made himfelf ridiculous by particular ways of expreffing himfelf, which were never ufed by good judges of the Language; for example, inftead of *tranfgreffer* he put *trefpaffer*, inftead of *circoncifion* he would fay *rognement*, inftead of *prepuce* he would ufe the word *avantpeau*. An inftance whereof we have in his Tranflation of the 25, 26 and 27th Verfes of the fecond Chapter of the Epiftle to the *Romans*, which runs thus, *Si tu viens á tréfpaffer la loi, ton rognement devient avantpeau. Que fi un empellé* (he means one uncircumcifed) *garde les ordonnances de la loi, certes fon avantpeau lui fera compté pour rognement, Et celui qui de nature eft empellé, et garde la loi, te condamnera, toi qui as la lettre et rognement, et fi trefpaffes la loi.*

John Diodati publifhed a *French* Bible tranflated from the *Greek* and *Hebrew*, with Annotations of his own; this was printed at *Geneva* in 1644. The Reformed extremely approved it, and they ftill make ufe of it as much or more than of *Olivetan*'s, tho' that has been revifed fo often, and both the fenfe and expreffions have been corrected by the moft learned Proteftant Divines. But *Diodati*'s method is found fault with; he does not keep clofe enough to the Letter, and that he may make himfelf the more intelligible to all the world, he rather paraphrafes the Text than tranflates it, and inferts words frequently in his Tranflation to make it more clear.

We are affured, that M. *Charles le Cene* and M. *Le Clerc* have both compofed intire Verfions of the Bible, but they have not yet been publifhed.

As to the New Taftament, printed feparately by Proteftant Authors, the principal Tranflation of it is that of *John le Fevre* of *Eftaples*, revifed and accommodated to the ufe of the reform'd Churches in *Piedmont*, and printed in 1534.

The New Teftament tranflated into *French* by *Peter Dolet*, appeared before the Year 1545. the Year wherein the Author was burnt.

John Daillé the Son, and *Valentine Conrart*, printed a *French* New Teftament at *Paris*, in 1671. compiled from the Tranflations of *Mons* and *F. Amelotte*; but the Edition was fcarce finifhed before it was intirely fuppreffed [l].

M. *John le Clerc* printed a New Teftament in *French* at *Amfterdam* for *De Lorme*, in 1703. with Annotations taken for the moft part from *Grotius* and *Hammond*. M. *Bayle* fays, that this Edition was prohibited and profcribed in *Holland*, by order of the States General, and by the Decrees of feveral Synods of the Proteftant Churches there; and in *Pruffia* by the Confiftory of *Berlin*, as a work tending to renew the errors of *Sabellius*, and foment thofe of *Socinus*.

Italian *Bibles.*

Sextus Senenfis [m], and after him *Antony Poffevin* [n], fpeak of an *Italian* Tranflation of the Bible, made by *James de Voragine*, who lived in 1270. But it is queftioned with good reafon, whether there ever was fuch a Bible, fince *James de Voragine* himfelf fays nothing of it in the Catalogue of his Works, publifhed by him in his Hiftory of *Genoa*, in the Year 1292. and no Copy of any Tranflation of the Bible under his name is to be met with in the Libraries of *Italy* [o]. The *Italian* Bibles which are to be found in Manufcript in the Libraries there have no name of any Author prefix'd to them.

The firft *Italian* Bible publifhed by the Catholicks, is that of *Nicholas Malerme*, or *Malherbe*, a Benedictine Monk of the Order of *Camaldulenfes*, printed at *Venice* in *Auguft* 1471. There was another put out under the name of the fame Author, in *October* of the fame Year 1471. very different from the firft as to the Old Teftament, but much the fame as to the New. There is no name to it either of the Printer or the place of Impreffion. *Malerme*'s Bible has been printed feveral times in *Italy*. It was tranflated from the Vulgate.

Antony

[l] Vide P. le Long. Bibl. Sacr. t. 2. p. 93.
[m] Sext. Sen. l. iv. Bibliot.
[n] Poffevin. in Apparatu Sacr.
[o] Le Long t. 2. p. 97, 98. Bibliot. Sacr.

Antony Brucioli made another Verſion of the Old Teſtament from the *Hebrew*, and of the New Teſtament from the *Greek*, which was printed at *Venice* in 1532. But this Bible was placed among the Books which were prohibited by the Council of *Trent*. This Tranſlation of the New Teſtament has been printed ever ſince the year 1530.

Santes Marmochinus reviſed *Brucioli's* Edition, and printed it at *Venice* as a new Tranſlation, in 1538, and there have been ſeveral Editions of it ſince.

Gregorio Leti [p] informs us, that *Sixtus* V. ordered a Tranſlation to be made of the whole Bible in 1590, but that *Philip* II. King of *Spain*, and the Cardinals, having made Remonſtrances to him concerning it, he was pleaſed to ſuppreſs it. He ſays, that there are Copies of this Verſion ſtill to be ſeen in the Library belonging to the Great Duke of *Tuſcany*, in the *Ambroſian* Library at *Milan*, and in that of *Geneva* [q]. But this whole account is contradicted; [r] and it is confidently aſſerted, that there never was ſuch a Tranſlation, nor that any Copies are to be found in any Library of an *Italian* Bible, publiſhed by the Directions of *Sixtus* V.

The *Calviniſts* have likewiſe their *Italian* Bibles. An *Italian* Bible tranſlated from the *Hebrew* of the Old, and from the *Greek* of the New Teſtament, was publiſhed at *Geneva* for their uſe in 1562. This is *Brucioli's* Tranſlation reviſed, and rendred much purer, and more elegant. The New Teſtament is taken rather from *Fabius Tudeſque's* Edition of 1560, than from that of *Brucioli*.

John Diodati publiſhed an Edition of the Bible in *Italian*, firſt of all in 1607, then again in 1641, wherein he has obſerved the ſame method, as in his *French* Verſion; that is to ſay, he is rather a Paraphraſt than a literal Tranſlator. His New Teſtament was publiſhed ſeparately at *Geneva* in 1608, and at *Amſterdam* and *Harlem* in 1665.

Maximus Theophilus printed likewiſe an *Italian* Tranſlation of the new Teſtament at *Lions* in 1551, which was dedicated to *Francis de Medicis* Duke of *Tuſcany*.

The *Jews* of *Italy* have no intire Verſion of the Bible in *Italian*, the Inquiſitors conſtantly refuſing to allow them the liberty of printing one. To ſupply in ſome ſort what was wanting in this particular, *Leo* of *Modena* in the year 1612, publiſhed a Dictionary in *Italian* and *Hebrew*, wherein he explains all the moſt difficult paſſages of the Bible in *Italian* [s]. So that this Work may ſerve in the room of an intire Tranſlation of the Bible in this Language.

Spaniſh *Bibles*.

James the firſt King of *Arragon*, who died in 1276, made a Conſtitution, which ordered, that whoſoever had the Books of the Old and New Teſtament in the language called *Romance* *, or in the vulgar language of the Country, and did not bring them to the Biſhop of the place, in order to be burnt, ſhould be looked upon as one ſuſpected of Hereſy, whether he were of the Laity or Clergy [t]. Theſe Books were probably tranſlated by the *Albigenſes*.

Alphonſo King of *Caſtille* gave Directions for tranſlating the Books of holy Scripture into the *Caſtilian* language, if *Mariana* is to be credited in this particular [u]. *Geſner* ſays, [v] that *John* King of *Leon* and *Caſtille* had likewiſe the holy Scriptures tranſlated into his language: He adds, that theſe Books were ſtill in being. We have indeed ſome *Spaniſh* Tranſlations of ſeveral parts of the Bible; which are to be found in many Libraries, but the Authors of them are not named.

The firſt *Spaniſh* printed Bible that we know of, is that which *Cyprian de Valera* ſpeaks of; and which he ſays was publiſhed about the year 1500. This Author declares he had ſeen it. Who the Tranſlator was, we cannot tell, but it is believed, that he lived about the year 1420, and that he tranſlated the whole Bible into *Spaniſh*, as it was then ſpoken in the Kingdom of *Valencia*.

The ſame *Cyprian de Valera* in the year 1602, printed at *Amſterdam* a Bible of his own tranſlating into *Spaniſh* from the *Hebrew*, which in reality is the ſame as that of *Caſſiodore de Reyna* a *Calviniſt*, reviſed and publiſhed under *Valera's* name.

In 1512, *Ambroſe de Monteſin* publiſhed the Epiſtles and Goſpels of the whole Year, which he had tranſlated into *Spaniſh*. I take no notice here of the Pſalms. and

[p] Greg. Leti vita Sixti V. Hetruſco Idiomate anni 1688. l. iv. p. 399. [q] Ibid. [r] Le Long Sacr. l. ii. p. 106, 107. [s] Richard Simon t. 1. Epiſt. Select. Ep. 25. initio. Vide P. le Long Bibliot. Bibliot. Sacr. t. 2. p. 114, 115. [t] Cangius ad vocem Romancium. t. 3. Gloſſar. Latin. [u] Mariana de Reb. Hiſpan. l. xiv. c. 7. [v] Geſner Partition. Theol. tit. 2. Sect. 6. lib. ult.

* *The ſeveral dialects of* Piedmont, Provence, Catalonia, *and the* Griſons *Country may be called by this name: For tho' they have ſeveral Phraſes derived from the languages of the People round about them; yet they ſeem originally to come from the* Roman, *as it was uſed in the Ages of its greateſt Corruption: or rather from the old* Italick, Gallick *and* Spaniſh *Idioms, generally termed* Langue Romance, *according to* Du Freſne's *Obſervation, under the word* Romancium. t. 3. Gloſſar. Latin. *See F.* le Long's Bibl. Sacr. t. 1. *in the Article* Biblia Lingua Romanenſi.

and other leſſer parts of the Bible tranſlated into this language by ſeveral Catholick Writers: Such a particular account would carry me too far.

Caſſiodore de Reyna, a *Calviniſt*, publiſhed his Tranſlation of the Bible in *Spaniſh*, from *Pagninus's Latin* Verſion of the *Hebrew*, and printed it at *Baſil* in 1569. *Cyprian de Valera*, as we have ſaid, reviſed it, and had it reprinted in 1602.

Francis Enzinas, otherwiſe called *Driander*, in 1543, publiſhed at *Antwerp* the New Teſtament in *Spaniſh*, tranſlated from the *Greek*, and dedicated it to the Emperor *Charles* V.

The *Jews* in *Spain* have the Old Teſtament in *Spaniſh*, tranſlated out of *Hebrew* for their uſe. *Gilbert Voetius* [w], and after him *Henry Hottinger* [x] have affirmed, that the famous Rabbi *David Kimchi*, who lived ſometime in the thirteenth Age, tranſlated the Bible into *Spaniſh*. But this Fact we very much queſtion, nor have we any knowledge of this Verſion, unleſs it be that, the Pentateuch whereof was printed at *Conſtantinople* in *Hebrew* Characters in the year 1546.

The firſt Bible which was printed in *Spaniſh* for the uſe of the *Jews*, was that printed at *Ferrara* in 1553, in *Gothick* Characters, and dedicated to *Hercules d'Eſt* Duke of *Ferrara*, whoſe Licence was annexed to the Tranſlation. The Pentateuch of this Edition is almoſt intirely like that, which was printed at *Conſtantinople* in 1546 in *Spaniſh*, but in *Hebrew* Characters. Without doubt this Verſion is very ancient [y], and was probably in uſe among the *Jews* of *Spain*, before *Ferdinand* and *Iſabel* expell'd them out of their Dominions in the Year 1492. And altho' the *Jews* in the Preface to their Bible of *Ferrara*, give out, that they have followed the Tranſlation of *Pagninus* the Dominican, yet it is plain that they did this only to avoid Proſecution from the Inquiſitors, who are very careful in prohibiting the Publication of the Bible in the vulgar tongue of their tranſlating. The *Spaniſh* Bible of *Ferrara* was reprinted in 1630, at *Amſterdam*, under the Inſpection of *Manaſſeh Ben-Iſrael*; and in 1661, by the Care and Diligence of *Samuel de Cazéres*.

German *Bibles*.

As the ſeveral Dialects of the *German* Language have made it very extenſive, and it has produced very many different Verſions, we do not take upon us here to mention all exactly, but thoſe only which are the beſt and principal of them: They who have a mind to be more particularly informed of them, may conſult thoſe Books which treat expreſly of them.

The firſt and moſt ancient Tranſlation of the Bible in the *German* Language, that we have, is that of *Ulphilas* Biſhop of the *Goths* [z], made about the Year 360. But this Biſhop did not think it proper to tranſlate the Books of Kings, which treat much of War; becauſe the *Goths* were already but too much inclined to this Exerciſe, and he was afraid of encouraging their martial humour ſtill more, by a recital of the Wars recorded in theſe parts of Scripture. We have no more remaining of this old Verſion, than what was found of it in the Abby of *Verden* near *Cologn*, in a Manuſcript written in Silver Letters; for which reaſon it is called *Codex Argenteus*. This Monument having fallen into the hands of M. *De la Gardie* Chancellor of *Sweden*, who bought it for five hundred Ducats; he permitted *Francis Junius* to take a Copy of it, and he printed it in 1665, with M. *Marechal's* Notes, and a Dictionary to explain it. This Manuſcript is ſtill preſerved at this day in the Library of *Upſal*, and it contains the four Goſpels, not altogether entire, but with many Breaks and Interſtices, becauſe the old Copy has ſuffered by time, and the Negligence of thoſe who have been Maſters of it.

Some Authors tell us [a], that *Charlemain* appointed a Tranſlation to be made of the New Teſtament in the *Frank* or *German* Language; but theſe Writers produce no old Evidence to warrant what they advance. We know that *Charlemain* took a great deal of pains to have the *Latin* Vulgate corrected, and that he made uſe of the *Greek* and *Syriac* Texts, in order to reſtore the New Teſtament to its purity. This appears by the Hiſtorians of his time [b], but they do not ſay, that he had the New Teſtament tranſlated into the *Frank* Language then in uſe, which was the ſame as the *German*.

Others [c] aſſert, that *Lewis* the *Debonnaire* gave orders to tranſlate the Scripture into *Saxon*: But this particular is not founded on any good hiſtorical proofs. We find here and there in Libraries ſeveral *German* Verſions of the Bible which are in Manuſcript, and pretty antient; but no one can aſſure us certainly, that they were made in the time of *Charlemain*, or of *Lewis* the *Debonnaire*. There was a Pſalter kept in the Library of S. *Gal*,

[w] Voet. Bibliot. Studii Theol. l. ii. p. 511.
[x] Henric. Hotting. Diſſert. de Tranſlat. Bibl. in linguas vernaculas. Vide & P. le Long. t. 2. p. 123. Bibliot. Sacr.
[y] Idem. p. 129, 130.
[z] Socrat. l. iv. Hiſt. Eccl. c. 33 Sozomen. l. iii. Hiſt. Eccl. c. 37. Philoſtorg. l. ii. c. 5, &c.
[a] Vide Vit. Amerbach. Præfat. Dedicatoria ad Carol. V. Imp. & Ferdin. Cæſar. in Conſtitut. Caroli Magni. Hotting. Bibliothecarii quadripart. l. i. c. 3.
[b] Vide apud Andr. Ducheſne, t. 2. n. 7. p. 277.
[c] Vide apud P. le Long. t. 2. p. 145, 146. Bibliot. Sacr.

S. *Gal*, which was ſome Years ago deſtroyed by the *Swiſs* Proteſtants, and the Book of *Job*, tranſlated by *Notkar Labeon* Abbot of this Abby, who lived in the reign of the Emperor *Arnold*, about the Year 890. And *Goldaſt* aſſures us, that he had in his poſſeſſion at the time, when he was writing, a *German* Pſalter, written by *Ekhardus* the Younger, about the Year 1004. for the uſe of the Empreſs *Cunegunda*, Wife to the Emperor *Henry* II. This is all we know of the antiquity of theſe manuſcript Tranſlations.

As to the *German* Bibles which are printed, we ſee ſome very ancient, but for the moſt part they are without the date of the Impreſſion, unleſs it be added by ſome hand to them [d]; for which reaſon theſe dates are very much to be ſuſpected. The oldeſt with the Year fixed to it, and moſt certainly known by us, is that of *Nuremburg*, printed in 1477. and that of *Augsburg*, of the ſame Year. Of theſe there were ſeveral Editions in the Cities which we have named, before the appearance of *Luther*, and at *Strasburg* in 1485. but who the Authors are of this old Tranſlation, we cannot tell.

John Dietemberger tranſlated the Bible from the Vulgate into *German*; his Verſion was printed at *Mentz* in 1534. and has been ſince ſeveral times reprinted. The Criticks remark, that the Tranſlator copied almoſt throughout the *German* Tranſlation of the New Teſtament made by *Jerom Emzer*, Chaplain to *George* Duke of *Saxony*. *Emzer* undertook his Tranſlation in oppoſition to that of *Luther*, when this Reformer began firſt to ſhew himſelf.

John Eckius tranſlated the Old Teſtament from the Vulgate, but he declares in his Epiſtle dedicatory, that he joined *Emzer's* New Teſtament to it, which we lately mentioned; he being unwilling to imitate their injuſtice, who have put out his performance under their own name, without doing honour to him, who is the true Author of it. *Eckius's* Bible was printed in 1537.

Ferdinand Duke of *Bavaria*, and Elector of *Cologn*, procured a new Tranſlation of the Bible to be made by *Gaſpar Ulembergius*; it was printed at *Cologn* in 1630. but as *Ulembergius* was of *Weſtphalia*, and was not maſter of the *German* Tongue in all its purity, the Divines of *Mentz* reviſed his Verſion, and had a new Edition of it publiſhed in 1662. Theſe are the principal *German* Tranſlations, which have been produced by the Catholicks.

Martin Luther publiſhed his Tranſlation of the Old and New Teſtament from the *Hebrew* and *Greek* Originals, after having been imployed eleven Years in this work. The Pentateuch was put out in 1522. the hiſtorical Books of the Old Teſtament and the Pſalter in 1524. *Solomon's* Books are ſuppoſed to have been printed in 1527. *Iſaiah* in 1529. the Prophets in 1531, and 1532. the other Books of the Old Teſtament in 1530. the New Teſtament in 1522. Several Editions of the whole have been ſince publiſhed of *Luther's* tranſlating. The Learned agree that the Language of it is pure, and the Verſion clear, and without any intricacies. But the Author is oftentimes rather a Paraphraſt than a true Interpreter [e].

Luther's Bible was corrected ſeveral times by himſelf while he was living, and by others after his death. But theſe are particulars that do not properly come under our conſideration in this place. The *German* Bibles which have been printed in *Saxony*, *Switzerland*, and elſewhere, are for the moſt part the ſame, as to the ſubſtance and foundation of them, with that of *Luther*, with very little variation. For example, that of *Zurick*, which is the moſt celebrated, and that about which the greateſt pains have been employed, delivers the ſenſe of the Old Teſtament almoſt throughout, according to the Interpretation of *Leo de Juda* a *German* Miniſter who tranſlated the Bible out of *Hebrew* into *Latin*. Neverthelefs in many places it copies the expreſſions which *Luther* had made uſe of in thoſe Books of the Bible which he had then publiſhed, for his whole Bible was not as yet printed.

In 1604. *John Piſcator* publiſhed a new Tranſlation of the Bible in the *German* Tongue, made by him, from the *Latin* Verſion of *Junius* and *Tremellius*. He confined himſelf ſo much to the ſenſe of theſe Authors, and their manner of delivering it, that it was the opinion and complaint of many, that his Tranſlation abounded with turns of Expreſſion, which were purely *Latin*, and not at all agreeable to the genius of the *German* Language.

The Anabaptiſts have likewiſe their *German* Bible, printed at *Worms* in 1529. and tranſlated by *Lewis Hetzerus*, with the aſſiſtance of *John Denkius*. Theſe Tranſlators are ſaid to have made great uſe of the *Zurich* Verſion.

John Crellius publiſh'd his *German* Tranſlation of the New Teſtament at *Racovia* in 1630. And *Felbinger* printed another Tranſlation of it at *Amſterdam* in 1660.

The

[d] Vide le Long, p. 150, 151.

[e] Vide P. le Long. Bibliot. Sacr. t. 2. p. 163, 164. & Autores ab eo laudatos. We are aſſured, that in order to improve the purity and beauty of his Tranſlation, he got it reviſed by ſeveral perſons of quality, who were perfect maſters of all the delicacy of the *German* Language. See the Life of *Luther* ſet forth in Medals.

The *Jews* of *Germany* have ſome Verſions of the Bible in their Language, part whereof are printed in *Hebrew*, the reſt in *German* Characters. The objection to their Tranſlations is, that they are too literal, and render ſervilely the *Hebrew* Text word for word in *German*.

Flemiſh *Bibles*.

The *Flemiſh* Bibles, which were prepared for the uſe of the Catholicks, are very numerous, and for the moſt part have no name of any Author prefixed to them, till that of *Nicholas Vink* appeared, which was printed at *Lovain* in 1548, and the ſame year at *Cologn*. The Author confeſſes that he was aſſiſted in his undertaking by two Divines of *Louvain*, whoſe names he does not mention.

The *Flemiſh* Verſions, which the *Calviniſts* made uſe of till the Year 1636. or 1637. were copied from that of *Luther*, or that of *Zurich* in *Switzerland*. But their Synod of *Dort* having in 1618. and 1619. appointed a new Tranſlation of the Bible to be made into *Flemiſh*, Deputies were named for this work, which was not finiſhed till 1636. and 1637. ſince which time there have been very many Editions of it.

Daniſh *Bibles*.

The firſt Edition of the *Daniſh* Bible printed in 1550. was made by *Peter Palladius*, *Olaus Chryſoſtom*, *John Synningius*, and *John Maccabæus*, wherein *Luther's* firſt *German* Verſion was the model which they followed. This Edition was reviſed and reprinted in 1589.

John Paul Reſenius, Biſhop of *Zealand*, publiſhed likewiſe in the Year 1605. a new *Daniſh* Bible, tranſlated from the original *Hebrew*. The Tranſlator has too ſervilely endeavour'd to render his original literally, by which means he has made himſelf almoſt unintelligible in his own Language. His Verſion is harſh and obſcure. But in 1633. *Chriſtian* IV. King of *Denmark*, gave orders to have it corrected, and put into a better Style.

John Michel tranſlated the New Teſtament into *Daniſh*, and printed it at *Lipſick* in 1524. and at *Antwerp* in 1529. and *Chriſtian*, Son to *Peter* Canon of *Lunden*, put out a Tranſlation of it likewiſe in 1531. Upon the firſt Edition of this Verſion it was thought very barbarous, but in the following Editions it was corrected.

Swediſh *Bibles*.

The Author of S. *Bridget's* Life [f] ſays, that this Saint who lived in the fourteenth Age, was a diligent reader of the Holy Bible; and that ſhe procured it to be tranſlated into her mother Tongue. *Matthias* Canon of *Lincolp*, and Confeſſor to this Saint, is ſaid to be the Author of this Tranſlation; but there is now no Copy of it that we know of, to be found any where.

In 1534. *Olaus*, and *Lawrence* the Son of *Peter*, publiſhed a *Swediſh* Bible which they had tranſlated from the *German* Verſion of *Martin Luther*. *Guſtavus Adolphus* King of *Sweden* had it reviſed about the Year 1617. ſo that afterwards it was almoſt generally followed; for tho' it has been ſince frequently corrected, yet the ſubſtance of it is ſtill the ſame.

Engliſh-Saxon, *and modern* Engliſh *Bibles*.

We are aſſured that *Adelmus* Biſhop of *Sherburn* [g], who lived in 709. made an *Engliſh-Saxon* Verſion of the Pſalms, and that *Eadfridus* or *Ecbertus*, Biſhop of *Lindiſferne* *, who lived about the Year 730. tranſlated ſeveral Books of Scripture into the ſame Language [h]. It is ſaid likewiſe [i], that venerable *Bede*, who died in 735. tranſlated the whole Bible into *Saxon*. But *Cuthbert*, *Bede's* Diſciple, in the enumeration of his Maſter's Works, ſpeaks only of his Tranſlation of the Goſpel, and ſays nothing of the reſt of the Bible [k].

Some will have it that *Alfred* King of *England*, who lived in 890. tranſlated likewiſe a great part of the Scripture into his own Language, at leaſt that he ſet about a Tranſlation of the Pſalter [l], which he did not live to finiſh. *Balæus* cites alſo *William* of *Malmesbury*, who ſays, that King *Ethelſtan* directed a Tranſlation to be made of the Old Teſtament out of *Hebrew* into *Engliſh Saxon*. It is very probable that ſome *Jew* converted to *Chriſtianity* had the care of this Work.

We find an old Verſion in this Language, of ſeveral Books of the Bible made by *Elfrick* Abbot of *Malmesbury*. *William Lille* an *Engliſhman*, in the Year 1638. printed the Fragments of the Bible tranſlated by this *Elfrick*, at *London*; but *Edmund Thwaits* publiſhed *Elfrick's* genuine Tranſlation at *Oxford*, in 1699. There are ſeveral manuſcript Tranſlations of particular Books of Scripture in this Language but without the Authors names, which are to be ſeen in the Libraries of *England* [m].

Matthew

[f] Apud Surium 23. Julii. [g] Balæus Script. Britan. cent. 1. c. 88. [h] Idem cent. 2. c. 4. [i] Joan Foxius Præf. in Evang. Anglo-Sax. an. 1571. Joan. Caius l. i. de antiq. Academ. Cantabrig. p. 150. Balæus cent. 2. c. 1. [k] Acta SS. Ord. S. Bened. t. 3. parte 1. p. 537. [l] Guillelm. Malm. l. ii. de Geſtis Reg. Angl. l. v. ad an. 893. [m] See *F. le Long's* Bibl. Sacr. t. 2. p. 238. &c.

* Lindisfern *in Holy Iſland, was a Biſhop's See belonging to the Kingdom of* Northumberland. *In the Year* 995. Aldhun *Biſhop of this place, to ſecure himſelf from the* Daniſh *Invaſion, removed to* Durham, *tranſported thither the Relicks of S.* Cuthbert, *his Predeceſſor in the See of* Lindisfern, *erected a Cathedral, and fixed his See there. See* Camden's Britan. p. 947. Bede l. iv. c. 27. Dunelm. Hiſtor. de Dunelm. Eccleſ. p. 27.

Matthew Parker, in the Year 1571. publiſhed at *London* the four Goſpels in the *Engliſh-Saxon* Language. They were of ſome very old Tranſlation, the Author whereof was not known. *Thomas Mareſchal* reprinted them in 1665. in *Engliſh-Saxon* Characters, with remarks of his own added to them. Dr. *Mill* obſerves, that this old Verſion was made from a *Latin* Copy of the old Vulgate, which was in uſe over all the weſtern part of the World, before S. *Jerom* publiſhed his new Tranſlation; for which reaſon the Author of it is believed to be very antient.

As to the *Engliſh* Verſions of the Bible, the firſt Author of them is thought to have been *John Trevisa*, who finiſhed his Tranſlation in the Year 1357 [n]. The ſecond that we know of, who undertook a Work of this kind, was *Wickliffe*, the Manuſcript of whoſe *Engliſh* Tranſlation is in ſeveral Libraries in *England*; but we do not know that it was ever printed. Several other Manuſcripts of *Engliſh* Verſions are to be met with, but generally without the name of any Author affixed to them.

The firſt *Engliſh* Bible printed for the ſervice of the Catholicks, is that which was publiſhed at *Doway* in 1609 and 1610. and at *Paris* in 1635. This Bible contains only the Old Teſtament, and is tranſlated from the Vulgate, with Notes by ſome Divines of *Doway*. The New Teſtament was publiſhed at *Rheims* in 1582. with the Annotations of the *Engliſh* Divines in this place.

The *Engliſh* Bible was tranſlated for the uſe of Proteſtants, partly by *William Tindal*, and partly by *Miles Coverdale*. It was publiſhed at *London* in 1535. This Book, as well as the Authors of it, had very unaccountable fortune; but at laſt after much contradiction it paſſed, and King *Henry* VIII. commanded it to be printed, and placed in all the Churches in *England*, in order to be there publickly read [o].

Thomas Matthew's or *John Rogers's* Verſion, which was publiſhed at *London* in 1537. ſcarce differs in any thing from that we have been ſpeaking of. That which was put out at *London* in 1541. by the authority of King *Henry* VIII. was revis'd and corrected by *Cuthbert Tunſtal* and *Nicholas Heath*, the firſt, Biſhop of *Durham*, the ſecond, Biſhop of *Rocheſter*. The Year following, this very Verſion was prohibited by Act of Parliament and the King's Proclamation [p]; ſo that during the remainder of *Henry* VIII.'s reign, there was no Verſion of the Scripture in the vulgar Language publickly approved and authorized in *England*. But as ſoon as *Edward* was ſeated on the Throne, *Cranmer* procured a new Edition of the Bible tranſlated by *Tunſtal* and *Heath*, to which he added a Preface of his own. It was publiſhed at *London* 1549.

In Queen *Mary's* reign, ſeveral of the *Engliſh*, who had lived in exile at *Geneva* [q], undertook to make an *Engliſh* Tranſlation of the Bible from that of *Geneva*. It was put out in 1561. and dedicated to Queen *Elizabeth*; it was afterwards ſeveral times reprinted. But all the *Engliſh* were not pleaſed with it; for which reaſon *Matthew Parker*'s Bible, called the Biſhop's Bible, was * reprinted in 1568. *Vid. le Long Bibl. Sacr. t. 2. p.* 264.

Laſtly, in 1612. in the reign of *James* I. the Bible, called the King's Bible, was publiſhed: This was tranſlated from the *Greek* and *Hebrew* by *Andrews* Biſhop of *Wincheſter*, and ſeveral other Divines, to the number of ſeven and forty, who ſhared the Work among them, and took great pains about it. Theſe are the principal Editions of the Bible in *Engliſh*.

Sclavonian *Bibles*.

It is believed that S. *Jerom*, who was of *Dalmatia*, tranſlated the Holy Scripture of the Old and New Teſtament into the Language of his own Country [r]; but this opinion is not ſupported by any good proofs: for firſt, S. *Jerom* was of *Dalmatia*, and not of *Sclavonia*; and ſecondly, when this Saint tells *Sophronius* in his Letter to him, that he had tranſlated the Scripture *ſuæ linguæ hominibus*, for ſuch as uſed his Language; we are to underſtand the *Latin* Tongue, which was very familiar and as it were natural to him.

Others are of opinion, that the *Sclavonian* Verſion was the Work of S. *Cyril* and *Methodius*, who were imployed in the converſion of the *Sclavonians*, about the Year 880. and this opinion is ſupported by two Hiſtorians of *Bohemia*, one of whom lived in 995. the other in 1200. This old Verſion was printed by the *Muſcovites* in 1581.

The firſt Bible printed in this Language, is that which was tranſlated by *John* of *Glogow*, and printed at *Cracow*. This Author died in 1507. and we have not the whole Bible of his Tranſlation, but ſeveral Books of it only, printed as we have ſaid at *Cracow*. Nor do we believe that there is an intire Verſion of the whole Bible printed in this Language; but only the Pſalter, and the Epiſtles and Goſpels for the whole Year.

Bohemian,

[n] Vide le Long. Bibl. Sacr. tom. 2. p. 250. [o] Acta Erudit. Lipſ. an 1694. p. 319. & Supplem. p. 184. 1. tom. [p] Joan. Durell. Vindic. Eccl. Angl. c. 27. p. 306. [q] *Idem* ſub finem c. 9. p. 72. [r] Vide le Long & Autores ab eo laudatos, p. 277.

* *The Author here miſtakes, for the firſt impreſſion of this Bible was made in the Year* 1568.

Bohemian, Polish, Russian, *or* Muscovite *Bibles.*

The *Taborites*, a sort of *Bohemian* Hereticks, procured a Bible to be printed in their Language at *Venice*, in 1506. This they had themselves translated from the Vulgate; it has been several times reprinted. But as the Text from which it was taken, did not please the new Reformers, their Brethren in the year 1579, printed the whole Bible translated from the *Greek* and *Hebrew*, by eight of their own Doctors, whom they had sent to the Schools of *Wittemberg* and *Basil*, particularly to study the original Languages in these places. This Bible was printed at the Castle of *Cralitz* in *Moravia*. The first Part, or Tome was published in 1579, and the sixth and last not till 1593.

The first Version of the *Polish* Bible that is any where known, is, they say, that composed by *Hadewich* Wife to *Jagellon* Duke of *Lithuania*, who imbraced *Christianity* in 1390. We are told likewise of a *Polish* Version of the Bible by *Andrew de Jassowitz*, and written in 1455, by the Order of *Sophia*, wife of *Jagellon* King of *Poland*. But these Bibles are in Manuscript only.

In 1599, there was a *Polish* Translation of the Bible published at *Cracow*, which was the Work of several Divines of this Nation, wherein *James Wieck* a Jesuit had a principal Share. Another was published in 1608, at *Hanovia*, probably *Hayin* in *Bohemia*, in the Province of *Silesia*, translated by *Jerom* of *Leopolis*, or as *Sixtus* of *Sienna* calls him, *John* of *Leopolis*.

In 1596, the Protestants published a *Polish* Bible from *Luther's* Version. It was reprinted in 1632, and dedicated to *Uladislaus* IV. King of *Poland*.

The *Socinians* have likewise their Bible in this Language, it was translated from the *Greek* and *Hebrew*, and printed at *Brestia* a City of *Lithuania*, in 1562. Some time after, *viz.* in 1572, another was put out by them at *Caslaw*, a City of *Lithuania*, revised and corrected by *Simon Budneus*. They have besides the New Testament translated by *Martin Czechovick*, and another by *Valentine Smalcius*.

The *Russians* or *Muscovites* in 1581 published the Bible in their Language at *Ostrowick*, translated from the *Greek* by S. *Cyril* the Apostle of the *Sclavonians*. But as this old Translation was too obscure, *Ernest Glick*, who had been carried captive to *Moscow* after the taking of *Nerva*, undertook to make a new Translation of the Bible in *Sclavonian*; and *Glick* dying in 1705, the *Czar* of *Muscovy* now reigning, gave Directions to continue the Work which he had begun, and appointed some particular Divines for this purpose [a]. But this new Translation has never yet been published, that I know of.

I shall say nothing more particularly in this place of the several Bibles translated into vulgar Languages. This is sufficient for a Dictionary. They who would have a more exact Knowledge of this matter, may consult such Authors as have written expresly on this Subject: For example, the critical Works of M. *Simon* on the Old and New Testament, and F. *le Long's Bibliotheca Sacra*, from whence we have borrowed almost all that we have here related.

As to the Authors of each respective Book of the Bible, the time wherein they wrote, their admission into the Canon, and other questions which are generally proposed concerning every one of them, the Reader may have recourse, if he pleases, to our Prefaces, and turn to such Articles in this Dictionary, wherein the names of these Books and of their Authors are to be met with.

BIBLIOTHECA. The Collection of the holy Scriptures of the Old and New Testament is sometimes called *Bibliotheca Sacra*, or Sacred Library. Thus we say, S. *Jerom's* Sacred Library, meaning the Collection of the Sacred Writings translated by him. We do not read that there were any Libraries formed among the old *Hebrews*, before the time of *Nehemiah*, and *Judas Maccabæus*. But the Annals of the Kings of *Judah* and *Israel*, which are mentioned after so summary a manner in the Books of *Kings* and *Chronicles*, may be considered as so many Libraries. *Solomon* complained so early as in his time, that there was no end of making Books. He himself had written a great many, Eccl. xii. 12.
and among other Effects of his Magnificence, it is very probable, that he did not 1 Kings iv. 32, 33.
forget to compose a large and royal Library.

Ezra, who revised and put in order most of the historical Books of Scripture, had doubtless abundance of Memoirs, Annals, genealogical and other Registers, which are cited by him principally in the *Chronicles*. It is particularly remarked in the second Book of *Maccabees*, that 2 Macc. ii. 13.
Nehemiah founded a large Library in *Jerusalem*, composed of the *Acts of the Kings*, the *Prophets*, and of *David*, *and the Epistles of the Kings concerning the holy Gifts*. *Judas Maccabæus* imitated the Diligence of *Nehemiah*. He collected Ibid.
what the War with *Antiochus Epiphanes* had dispersed, and repaired what that had destroyed. There is mention likewise in the Book of *Proverbs* of several Sentences Prov. xxv. 1.

[a] Vide le Long Bibl. Sacr. p. 295, 296.

or Proverbs collected by the command of *Hezekiah*. *Benjamin* of *Tudela*, a *Jewish* Traveller *, says, That on the Banks of *Euphrates*, near the Prophet *Ezekiel*'s Sepulchre, there was a large Library, which contained the Books that were in being under the first and second Temples. Among others, there was to be seen there the Volume of *Ezekiel*'s Prophecy written with his own hand; there were also many other Books there; and it is the custom, says our Author, for all those who have no Children, to leave their Books as a Legacy to this Library.

BIBLUS, a City of *Phœnicia*. See hereafter *Byblos*.

BICHRI, the Father of *Sheba*, who was remarkable in his Rebellion against *David*, 2 *Sam*. xx. 1, 2, *&c*.

BIDKAR, Captain of the Guards to *Jehu* King of *Israel*: He was commanded by this Prince to cast the Body of *Jehoram* Son of *Ahab* into the Field of *Naboth* the *Jezreelite*, 2 *Kings* ix. 25.

BIGTHAN. An Officer of the Guards to King *Ahasuerus*, or *Darius* the Son of *Hystaspes*, who having conspired against the King his Master, was discovered by *Mordecai*, *Esth*. ii. 21. The term *Bigthan* or *Bagathan* is not very different from *Bagoas*, which signifies an Eunuch. The *Chaldee*, and some Copies of the Septuagint imply, that *Bigthan* and *Teresh* his Companion conspired against the King, because they feared the future Elevation of *Mordecai* the Queen's Uncle. Others are of opinion, that they being very closely attached to *Haman* and his Interest, had formed a Design of setting him upon the Throne, and murdering *Ahasuerus*. This is certain, that the cause of their Discontent was not known.

I. BIGVAI and his Children returned from *Babylon* with *Zerubbabel*, *Ezra* ii. 2, 24.

II. BIGVAI returned from *Babylon* with *Ezra*, *Ezr*. viii. 14.

BILDAD, the *Shuhite*, one of *Job*'s Friends, descended from *Shuah* the Son of *Abraham* and *Keturah*. *Shuah*'s Family lived in *Arabia Deserta*, eastward of the Holy Land.

BILEAM, a City in the Tribe of *Manasseh*, on the other side of *Jordan*. It was given to the *Levites* of *Kohath*'s Family, 1 *Chr*. vi. 70.

BILGAH, Principal of the fifteenth Band of Priests established by *David*, 1 *Chr*. xxiv. 14.

BILHAH, *Rachel*'s Handmaid, given by her to her Husband *Jacob*, that at least through her means, she might have a Son. *Bilhah* conceived and brought Gen. xxx.
forth *Dan*, which word signifies Judg- 3. 4. 5. &c.
ment. She had a second Son also called *Naphtali*. The Testament of the twelve Patriarchs [t], an antient but Apocryphal Book, says, that *Reuben Jacob*'s Son committed that act of Incest with which he is so sharply reproached in *Gen*. xlix. 3. with *Bilhah* his Father's Concubine; and that *Rachel* dying in labour of *Benjamin*, the Child was given to *Bilhah* to be brought up [u].

BILHAN, the Son of *Jediael*, and Father of *Jeush*. 1 *Chr*. vii. 10.

To BIND and loose, are taken in Scripture for condemning and absolving:
I will give unto you the keys of the king- Matt. xvi.
dom of heaven, and whatsoever ye shall 19.
bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

By *binding and loosing*, in the language of the *Jews* [x], is understood likewise *permitting* or *forbidding*, or declaring any thing in a judicial manner to be permitted or forbidden; and in the Promotion of their Doctors, they put Keys into their hands, with these words, *Receive the power of binding and loosing.*

I am not come to unloose the law, but Mat. v. 17.
to compleat it, says our Saviour; that is to say, I am not come to destroy the Law, but to perfect it. Religion has perfected the Law of *Moses*, discovered the true Spirit of it, unravel'd all its secret Meanings, and accomplished all the Figures of it; and if it has abrogated some of its ceremonial Institutions, it was only with a design of making the essential points of it observ'd the better.

Ye shall not bind or muzzle the Ox's
mouth that *treadeth out the corn*. See to Deut. xxv.
Thresh. To *Bind* is used for putting in 4.
Bonds, and in Prison. *We are come to* Judg. xv.
bind Samson, to make him our prisoner. 10.
To bind the Law upon one's hand for a
sign; to wear it like a Bracelet on one's Deut. vi.
arm. And *Prov*. vi. 21. *Bind my pre-* 8.
cepts about thine heart, and tie them about thy neck. And again, vii. 3. *Bind my Commandments upon thy fingers, and write them upon the table of thine heart.* In *Isai*. viii. 16. *Liga testimonium, signa legem*, is to be understood in another sense. Seal what thou hast been writing, bind it about with thread or ribband, and put thy seal to it.

It is said that *Daniel* was found to be the most learned of the Diviners, Magi, and Interpreters of Dreams, and things hidden. *Spiritus amplior—, & interpretatio somniorum, & ostensio secretorum & solutio*

[t] Testament. xii. Patriarch. in Reuben, c. 3. [u] Idem in Benjamin. initio. [x] Lightfoot hor. Thalmud. in Matt. xvi. Maim. Tract. Sanhedrin.

* *This* Benjamin *was of* Tudela *a City of* Navarre, *and lived in the eleventh Century. He travelled to all those places where he thought there were any Synagogues, in order to make himself well acquainted with the State and Condition of the* Jews.

lutio ligatorum inventæ sunt in eo. And lower, *Quod possit obscura interpretari & ligata dissolvere, &c.* Where we see, that loosing things which were bound, is used as an expression to explain things concealed. *Dan.* v, vi. 16.

BINNUI, an *Israelite,* who separated from his Wife, he having married her contrary to the Law. *Ezra* x. 30.

BIRD, or *Fowl.* It is a disputed Point, whether Birds come out of the Earth or Water; and whether as to the use of them, they may not be placed in the Category of those Fishes, which are permitted to be eaten on fast days, when the Church forbids the use of Flesh; or whether they are really as much flesh-meat, as the four footed beasts. Opinions are divided on this question. *Moses* speaking of the Creation of
Gen. i. 20. Birds, says, *Producant aquæ reptile animæ viventis, & volatile super terram, sub firmamento cœli.* Let the Waters produce living Fishes, and Fowls upon the Earth, under the Firmament of Heaven. The literal construction of the *Hebrew* runs thus, *Let the waters produce creeping things that have life, and let the birds fly upon the earth.* This Text does not clearly prove, that Fowls proceed from the Waters, as well as Fish. And Chap. ii. *v.* 19. of *Genesis,* seems to intimate, that Birds are taken from the Earth; *Out of the ground the Lord God formed every beast of the field, and every fowl of the air.* As to the Consequence which some would draw from it, *viz.* That the use of Fowl as well as Fish is allowable on Fast-days, it is manifestly wrong, since Fowls are more delicate than the Flesh of four-footed beasts, and are neither less juicy, nor less contrary to the Spirit of fasting, which is Abstinence, and the Mortification of the Senses. *Nec ideo te carne vesci non putes,* says S. *Jerom, si suum agrestium, leporum atque cervorum, & quadrupedum animantia esculentias reprobes; non enim hæc pedum numero, sed suavitate & gustu comprobantur.*

The opinion of Birds proceeding from Water as well as Fish, seems to be better founded on Scripture and the Fathers. The Text of *Moses* very much favours it. He relates in the same place, Chap. i. *v.* 20. the Creation of Fish and of Fowls. He says not a word of Fowls on the sixth day, where he speaks of the Production of terrestrial Creatures, *Gen.* i. 24, 25. And in the Recapitulation of the Works of the fifth day, Chap. i. *v.* 21. he says expresly that God created Fishes, and Sea Monsters, and all the winged Fowl, according to their species. Lastly, he says, that God blessed what he had created the fifth day, and said to the Fishes, *Multiply and fill the waters in the seas;* and to the Fowls, *Multiply in the earth.* The Fathers, and the generality of Interpreters [w] have understood the Text of *Moses* in this Sense. They believed Fishes and Fowls to have had the same Original, and to have been created the same day.

Another proof which shews, that the Antients believed Fishes and Fowls to have sprung both from the Waters, is this, *viz.* They allowed themselves the use of Poultry upon days of Abstinence and Fasting; as appears in *Socrates* the Historian [x], and *Nicephorus* [y], who say, that formerly many did eat indifferently of Fish or Fowl, upon this Supposition, that both proceeded from Water. There were several Examples of holy Persons who used Fowls, tho' they professed Abstinence from Flesh. *Epiphanius* having served up a Fowl before S. *Hilarion,* this holy Monk refused to touch it [z], saying, that he never eat any thing which had had life. S. *Epiphanius* was not, certainly, unacquainted with the rules of a monastick life, and was far from tempting S. *Hilarion* that he might violate them. S. *Jerom* in his Letter to *Salvina,* supposes Fowls to be sometimes used on fasting days, tho' he did not approve the abuse which some made of this Permission, in giving a loose to their Sensuality. *Bede* [a] relates, that S. *Cuthbert* one day put a Duck before some Monks, who came to visit him. Altho' S. *Bennet* forbids his Monks to eat the Flesh of four-footed Beasts, [b] he does not expresly prohibit that of Birds; and there are several Examples which prove, that in his Order they did eat it without scruple upon certain days in the year [c]; for example, four or eight days at *Christmas,* and as many at *Whitsuntide;* and this at such times, when his Rule was most strictly observed. Concerning this matter, see the Commentators upon *Genesis,* Chap. i. *v.* 20, 21, 22. and the Authors, who have explained S. *Bennet's* Rule, Chap. xxxix. See in particular F. *Haeften* in his monastick Disquisitions, and F. *Martenne* in his Comment on S. *Bennet's* Rule.

Some Interpreters [d] have asserted, that Birds were made of the Earth as well as fourfooted Creatures; and others have maintained, [e] that they rather proceeded from the Air, because the Air and Water are

[w] Vide Ambros. l. v. c. 14. in Hexaëmer. & hymno feriæ 4. ad Vesper. Cyrill. l. i. in Genes. Damasc. de fide Orthod. l. ii. c. 9. Basil. Homil. 9. in Hexaëmer. Hieronym. Ep. ad Oceanum. Vide Peter. & alios Interp. ad Genes. i. 20, 21, 22. [x] Socrat. l. v. Hist. c. 21. [y] Nicephor. Hist. l. xii. c. 34.
[z] Monument. Eccl. Græc. t. 1. p. 428. [a] Bede in vita S. Cutbert. [b] S. Benedict. Reg. c. xxxix.
[c] Vide Theodemar. Epist. ad Carol. August. & Martenne, Comment. in Reg. S. Bened. c. xxxix. p. 525, 526.
[d] Cajet. Cathar. Lipom. Vielmias, Zurich, &c. [e] August. l. iii. de Genes. ad Litt. 3. Rupert. l. i. c. 50. de Trinitate.

are ſomething related; and it is natural for animals to live in the Element, whence they ſprang, as we ſee that animals produced from the Earth, live upon the Earth, Fiſhes as they proceeded from Water, live in Water. Thus they ſay, Birds living in the Air, is a ſtrong preſumption that they were made of Air. Theſe things are treated more at length in the Commentators, as may be ſeen by thoſe who have a mind to conſult them.

If any one would know what Birds were clean or unclean, according to the Law, he may have recourſe to *Leviticus* xi. 13---24. and *Deut.* xiv. 11, 12. and we have ſaid ſomething of each of them in particular under their proper titles in this Dictionary.

Birds were offered in Sacrifice upon many Occaſions; for example, in the Sacrifices ordained for ſin, he who had not a
Lev. v. 7, 8. Lamb or a Kid, *might offer two turtles or two young pigeons, one for a ſin-offering, and the other for a burnt-offering, theſe he preſented to the Prieſt, who offered that firſt which was for the ſin-offering, and wrung off his head from his neck, but did not divide it aſunder: the other he was to offer for a burnt-offering, according to the manner:* In another place *Mo-*
Lev. i. 14, 15, 16. *ſes* relates more at length the manner wherein the Sacrifice of Fowls was performed. The Prieſt took that which was appointed for the Burnt-offering, *brought it unto the altar, wrung off his head, and burnt it on the altar: and the blood thereof he wrung out at the ſide of the altar: and he pluckt away his crop with his feathers, and caſt it beſide the altar on the eaſt-part, by the place of the aſhes: and he clave it with the wings thereof, but did not divide it aſunder; and he burnt it upon the altar, upon the wood that is upon the fire.*

Lev. i. 15. Some Interpreters [f] will have it, that the head of the Bird was pulled off, but others maintain, that there was only a hole opened with the nails between the head and the throat, without ſeparating intirely the head from the body. The Text of *Moſes* does not intimate what was done with the Head thus ſeparated; and it is obſerved, that when *Abraham* offered Birds for a Burnt-offering, he did not cut them aſunder, but placed them intire upon the other Victims which
Gen. xv. 10. he ſacrificed, *Aves autem non diviſit.* In the other places where *Moſes* ſpeaks of the Sacrifices of Birds, he does not command the Heads to be pluckt off. See *Levit.* v. 7, 8. When a Man who had been ſmitten with a Leproſy, was healed, he came to the entrance into the Camp of *Iſrael*, and the Prieſt went out in order to Lev. xiv. 5, 6.
diſcover whether he were well cured. After this the leprous perſon came to the door of the Tabernacle, and offered two Sparrows or two Birds alive, and pure, whereof it was lawful to eat; he made a Wiſp with the Branches of Cedar and Hyſſop tied together with a Thread, or Scarlet Ribbon; he filled an earthen Pot with running Water, ſo that the Blood of the Bird was mingled with it; then the Prieſt dipping the bunch of Hyſſop and Cedar into the Water, ſprinkled the Leper with it who was healed, after which he let the living Sparrow looſe, that it might fly where it would.

As to what relates to the diſtinction of clean and unclean Birds: See the diſtinction of them above in the Article *Animal.*

Dead Bodies were ſometimes left in *Paleſtine*, expoſed to Birds of prey, as appears from ſeveral paſſages of Scripture.
But generally they were buried in the Deut.
evening; and the very Bodies of Crimi- xxxii. 24. and 2 Sam.
nals were taken down from the Gallows. xxi. 10.
There were only ſome extraordinary Caſes 1 Kings
wherein dead Bodies were thrown into the xiv. 11. Jerem. vii.
common Sewers. 13.

Moſes, in order to inſpire the *Iſraelites* Deut. xxi.
with Humanity, requires them, if they 23.
find a Bird's Neſt, not to take the Dam xxii. 6, 7.
with the Young, but to ſuffer the old one to fly away, and take the Young only; that, ſays he, *it may be well with thee, and that thou mayeſt prolong thy days.*

It appears from Scripture, that the Antients hunted Birds; *Baruch* ſpeaking of Baruch iii.
the Kings of *Babylon*, ſays, *That they had* 17.
their paſtime with the fowls of the air.
Daniel tells *Nebuchadnezzar*, that God Dan. iii.
had made the Fowls of the Air ſubject to 38.
him.

The Prophets ſpeak often of Birds of paſſage, of the Swallow and the Stork that return to the place of their firſt Habitation, whereas Man does not acknow- Prov.
ledge the Lord his God. God ſays, that xxvii. 8. xxvi. 2.
he will recall his captive People like a Jer. viii. 7.
Bird that cometh from a far Country. Hoſ. ix.

The Lord ſpeaking of his People, ſays 12. xi. 11.
in *Jeremiah* [g], *Mine heritage is unto me as* Jer. xii. 9.
a ſpeckled bird: come ye, aſſemble all ye 10.
beaſts of the field, come to devour. As if he ſaid, *Judah* was like a Bird of charming beauty, yet have I ſpared him whenever he offended me: have I not given him up to Birds of prey, to be devoured by them? The *Hebrew* may be literally tranſlated thus, *Is not mine heritage as a ſpeckled bird, is it not with reſpect to me a bird ſhut up? one of the moſt beautiful birds for a cage; nevertheleſs have I not given*

[f] טלקאת ראשו 70. Ἀποκνίσει κεφαλὴν Rabb. alii plures.

[g] נחלתי לי העיט צבועהעיט כבוב עלוה

given it to the beasts of prey? Some translate the *Hebrew* [i], *is not mine heritage become like an Hyena against me? is not all mine heritage filled with wild beast?* &c.

The *Hebrew* word *Zippor*, translated generally Sparrow, is taken likewise in general for a small bird, and sometimes for a Pullet. The Preacher speaking of old Eccl. xii. 4. men, says, that *they rise up at the voice of the bird*, that is to say at the crowing of the Cock. The *Greek*, *Ornis*, signifies a Bird, a Hen; and the Translator of *Origen* [k] has used *pullet* for *bird*.

BIRSHA, King of *Gomorrah*, who was at war with *Chedorlaomer*, and his Allies, *Gen.* xiv. 2.

BIRZAVITH, the Son of *Malchiel*, 1 *Chron.* vii. 31.

BISHLAM *Mithridath*, one of the King of *Persia's* Officers on this side the *Euphrates*, who with *Reum Beelteem*, wrote to King *Artaxerxes*, desiring him to give his orders to the *Jews*, not to go any further with their building of the Temple, *Ezra* iv. 7.

BISHOP, in *Greek*, *Episcopos*, in *Latin Episcopus*, which signifies an Overseer, one who has the inspection and direction of Nehem. xi. 22. any thing. *Nehemiah* speaks of the Overseer of the *Levites* [l] at *Jerusalem*, *Et episcopus Levitarum in Jerusalem Azzi filius Bani* *. *Uzzi* had the inspection of the other *Levites*. The *Hebrew* word *Pekid*, which we render *Episcopus*, has the same signification. The *Athenians* gave this name to the person, who presided in their Courts of Justice, and the Digest to those Magistrates, who had the inspection of the Bread Market, and other things of this nature. But the most common notion of Acts xx. 28. the word *Bishop*, is that which occurs to us in the Acts, and in S. *Paul's* Epistles, Philipp. i. 1. where it signifies the principal and first Pas- 1 Tim. iii. tor of some considerable Church, with other 2 Tit. i. 7. inferior and subordinate Pastors under him.

Bishops are the successors of the Apostles, and chief Judges of such controversies as relate to the Faith of Christians. S. *Peter* 1 Pet. ii. 25. calls *Jesus Christ, the Shepherd and Bishop of our souls.* And indeed he is the Pastor and Bishop of all those who have either of these denominations. S. *Paul* describes the qualities requisite in a Bishop, after this 1 Tim. iii. 1, 2, &c. manner: *If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous*, &c. From *Episcopus* comes *Episcopatus*, which the Psalmist makes use of to signify office, Psal. cviii. 8. of the Vulgate Translation. inspection and government. And S. *Peter* produces the same term, to denote the Apostleship, which the traitor *Judas* had forfeited by his perfidiousness. S. *Matthias* was substituted in his room, and admitted to his charge of Bishop. *Et episcopatum ejus accipiat alter*, and his bishoprick let another take. Acts i. 20.

BITHIAH, the Daughter of *Pharoah*, and Wife of *Mered*, 1 *Chron.* iv. 18.

BITTER. *Bitterness*. I will send the *Chaldeans* against you *that bitter nation*; Hab. i. and in another place [m], take care lest people, who are bitter of Soul *amari animo*, Judg. xviii. 25. or, as in the Vulgate, *animo concitati, run upon thee*? and again, *David* in his flight 2 Sam. xvii. was accompanied with men bitter of Soul, or chafed in their minds, as a Bear robbed of her Whelps. The energy of these expressions is sufficiently discernible; it denotes anger, vexation, fury. Sometimes bitterness of Soul signifies only grief. Thus *Hannah* the Mother of *Samuel*, was *in bitterness of soul*; and of *Elisha's* 1 Sam. i. 10. Landlady, whose son was dead, it is said, *her soul is vexed or bitter within her*. *Job* complains that *God wrote bitter things* 2 Kings iv. 27. *against him*, that were matter of grief, Job xiii. 26. sadness, and affliction.

The waters of jealousy, which Women suspected of adultery were obliged to drink, are called *bitter waters*, by reason Numb. v. of their effects, they produced great sorrows in those who were guilty. *Bitter envying* in S. *James*, denotes mortal and per- James iii. manent hatred, the effects whereof cause abundance of bitterness to those who are the objects of it. King *Hezekiah* in his Hymn says, that in the midst of the peace Is. xxxviii. 17. which he enjoyed, he was attacked with great bitterness, that is to say, with a very dangerous disease, *Ecce in pace amaritudo mea amarissima*. And *Jeremiah*, Learn Jer. xi. how hard and bitter it is to be forsaken of the Lord; to how many evils and calamities this exposes you.

BITUMEN, a fat, combustible, oily matter, to be found in many places, particularly about *Babylon*, and in *Judea*, in the lake *Asphaltites*, or the Dead-Sea †. *Noah* did over the Ark with Bitumen, and Gen. vi. 14. the Builders of the Tower of *Babel* made use of this matter for a cement. The lit- Gen. xi. 3. tle vessel also wherein *Moses* was exposed, near to the banks of the river *Nile*, was daubed over with Bitumen. Exod. ii. 3.

BLAS-

[i] 70 & Bochart. de Animal Sacr. t. 1. l. iii. c. 11. [k] Origen. [l] פקיר הלוים 70. Ἐπίσκοπος Ἀσιτᾶς. [m] מרי נפש fall upon thee.

* *The* Jews *here in* England, *under the first* Norman *Kings*, *had one over them, who was licensed by them to this office, and stiled* Episcopus Judæorum. *See* Selden's Marmora Arundeliana, *cited by Dr.* Prideaux.

† Demetrius, *while he was encamped upon the Dead-Sea, observing the nature of this Bitumen, formed a project, whereby the royal Revenue might be encreased by it; this he laid before* Antigonus, *by whom it was approved; and* Jerom *the* Cardian *sent to see it executed. But while he and his workmen were imployed there, the* Arabians *fell upon them, and dispersed them, and the design was never after prosecuted*, Diodor. Sic. l. 19. *See* Prid. Connect. &c. P. 1. B. viii.

BLASPHEMY. A man is guilty of the ſin of Blaſphemy, when he ſpeaks of God or his Attributes in an injurious manner, when he aſcribes ſuch qualities to him as do not belong to him, or robs him of thoſe which do. The Law paſſes ſentence of death upon Blaſphemers. (Levit. xxiv. 12. 16.) Whoſoever heard another blaſpheming, and was a witneſs to his offence, laid his hand upon the criminal's head, to expreſs as it were by this ceremony, that he laid the whole blame and puniſhment of this action upon him. The guilty Perſon was led out of the city, and all the people ſtoned him.

BLIND. *Blindneſs.* Blindneſs is ſometimes taken for a real privation of light, ſometimes for no more than a dimneſs of ſight; for example, the blindeſs of the man in the Goſpel who was born blind, and that of *Tobit* were real, and they had truly loſt their ſight. The men of *Sodom*, who endeavoured to find *Lot*'s door, and could not, (Gen. xix. 11.) and S. *Paul*, for the three firſt days of his being at *Damaſcus*, (Acts ix. 9.) loſt the uſe of their ſight only for a ſeaſon, the offices of their eyes were ſuſpended. The Septuagint * have extremely well repreſented the ſituation wherein the inhabitants of *Sodom* were, by expreſſing that they were ſtruck *aoraſia*, as if they had ſaid *avidentia*, with an actual inability of ſeeing.

(Levit. xix. 14.) *Moſes* forbids the putting any thing before the blind with a deſign of making them fall; *thou ſhalt not put a ſtumbling block before the blind*, which may be underſtood ſimply and literally; or as if *Moſes* had thereby recommended that humanity and charity which ſhould be ſhewn to them, who want light and counſel, to put thoſe in the way, who are in danger of going out of it, to inſtruct the ignorant, not to offend the poor and weak. *Moſes* ſeems to explain his meaning in *Deuteronomy*, (Deut. xxvii. 18.) where he ſays, *Curſed be he that maketh the blind to wander out of his way.*

The *Jebuſites* in the way of inſult to *David* and his army, who beſieged *Jeruſalem*, mocked them in theſe words, (2 Sam. v. 6.) *Thou ſhalt not come in hither except thou take away the blind and the lame*, who defend the place, as if in reality to make their inſult appear greater, they had produced people of this ſort upon their walls, or as if their meaning were, that they deſir'd none but the blind and the lame to defend their city. *Jeruſalem* notwithſtanding was carried, and *David* forgave none of thoſe blind and lame people who inſulted him, *he ſmote the lame and the blind that were hated of David's ſoul.* *Job* ſays that he (Job xxix. 15.) had been eyes to the blind, that he had given good advice to thoſe who ſtood in need of it, that he had taken pains to ſet them right who through want of light and underſtanding had gone aſtray. Our Saviour almoſt in the ſame ſenſe ſays, that if the blind lead the blind they will both (Matt. xv. 14.) fall into the ditch. His deſign was, to deſcribe the preſumption of the *Phariſees*, who as blind as they were in the ways of God, yet pretended to lead others. Again he tells them in another place, that he came (John ix. 40, 41.) into the world to the end that *they who ſee not might ſee, and that they which ſee might be made blind.* And as the *Phariſees* perceived that this was ſaid with a view to them, they replied, *Are we blind alſo?* he anſwered them, *If ye were blind, ye ſhould have no ſin; but now ye ſay, we ſee, therefore your ſin remaineth.* If you had been ſincere and humble enough to acknowledge that you wanted light, and had you addreſſed yourſelves to him, who is the light of the world, you might have avoided ſin, *&c.*

One of the principal characters of the Meſſiah taken notice of in the Prophets is, (Iſ. xxix. 18. xxxv. 5. xlii. 16.) that the blind ſhall be enlightened by him. This therefore *Jeſus Chriſt* propoſed to the obſervation of *John*'s Diſciples, who came from their maſter to be inform'd whether he were the perſon whom they expected. Tell *John*, ſays he to them, what ye have ſeen and heard; *The blind ſee, the deaf receive their hearing*, &c. (Matth. xi. 5.) The Evangeliſts have preſerved the memory of more miraculous cures than one which were wrought by our Saviour on the blind.

Blindneſs of Heart in the obdurate *Jews* is often taken notice of, particularly in the Books of the New Teſtament, our Saviour ſaw and was afflicted at it. (Mark iii.) *Iſaiah* foretold it, and God ſpeaking to him of it ſaid, *Go, tell* (Iſa. vi. 9. 16.) *this people, ſee ye indeed but perceive not, make the heart of this people fat, and their ears heavy, and ſhut their eyes.* That is to ſay, propheſy and tell them, that will be blind and obdurate, that they ſhall neither ſee nor underſtand what is deſigned in order to procure ſalvation for them.

BLOOD. God from the beginning of the World forbad the eating either of blood (Gen. ix. 4, 5, 6.) alone, or of blood mixed with fleſh, that is to ſay, creatures ſuffocated and killed without drawing their blood from them; becauſe the ſoul of the creature is in its blood; that is to ſay, the animal life does (Levit. xvii. 11. Deut. xii. 23.) ſo depend upon the blood, that no creature can live without it *. From hence proceed the ſeveral acceptations of the word *Blood.*

1. It is taken for life. *God will require the blood of a man*, that is to ſay, he will puniſh murder, in what manner ſoever it ſhall happen. *His blood be upon us*, let them impute his death to us. *The*

voice

* בסנורים 70. Ἀορασία.

* *According to which notion is* Virgil'*s expreſſion in his ninth Æneid deſcribing the death of* Rhætus. Purpuream vomit ille animam.

voice of Abel's Blood crieth unto the Lord. The Murder committed in his perſon crieth for Vengeance. *Propinquus ſanguinis ultor ſanguinis*; he who is to revenge Murder committed in the Perſon of his Relation. Numb. xxxv. 24. 27.

2. *Blood*, means Relation. No one ſhall come near to any Woman who is near of kin to him. *Ad proximam ſanguinis ſui.* Lev. xviii. 6. *Haman* was a *Stranger from the Perſian Blood*; he was of a foreign Race. Eſth. xvi. 10.

3. *Blood* is taken for that which commonly happens to Women. Lev. xx. 18. *Qui coierit cum Muliere in fluxu menſtruo, ----ipſaque aperuerit fontem ſanguinis ſui, interficientur ambo.* And, Lev. xv. 24. *Si coierit cum ea vir tempore ſanguinis menſtrualis, immundus erit ſeptem diebus----.* Lev. xii. 4. *Si pepererit maſculum, triginta tribus diebus manebit in ſanguine purificationis ſuæ.*

4. *Fleſh and Blood* are often ſet in oppoſition to Wit and Reaſon. *Fleſh and blood hath not revealed it unto thee, but my Father which is in Heaven.* Mat. xvi. 17. *Fleſh and blood cannot inherit the kingdom of God.* 1 Cor. xv. 50. *We wreſtle not againſt fleſh and blood*, againſt viſible Enemies compoſed of Fleſh and Blood, *but againſt principalities and the powers of this world*, againſt Devils, *&c.*

5. Wine is alſo called *the pure Blood of the Grape. Sanguinem uvæ bibent meraciſſimum.* Deut. xxxii. 14. And *Judah* ſhall waſh his Garments in the Blood of the Grapes. Gen. xlix. 11.

6. The Prieſts are eſtabliſhed by God to judge between Leper and Leper, *between Blood and Blood*; that is to ſay, to judge in criminal matters, and where the Life of a Man is at ſtake; whether the Murder be caſual, or voluntary; whether it deſerves Death or Pardon.

7. *David* ſaid, he would not drink the Blood of his Heroes, who had expoſed their Lives to bring him Water from the Well of *Bethlehem*; that is to ſay, he would not drink of that Water, which had been ſo near coſting them their Lives. 1 Chr. xi. 19.

8. God reſerved to himſelf the Blood of all Sacrifices, as abſolute Maſter of Life and Death. The Blood of Animals was poured upon his Altar, or at the foot of his Altar, according to the nature of the Sacrifices; and if the Temple was too remote, it was poured upon the ground, and covered with duſt. This Blood of the Sacrifices in the Old Teſtament, was only a figure of that Blood which *Jeſus Chriſt* has poured forth for us, and which merits for us the forgiveneſs of our Sins.

Blood. *A Man of Blood:* An Huſband of Blood; that is to ſay, a cruel and ſanguinary Man, a Huſband purchaſed with much Blood, or who is the occaſion and innocent cauſe of the effuſion of his Son's Blood; thus *Zipporah* called her Huſband *Moſes*, when ſhe had circumciſed her Sons, in order to preſerve them from Death, with which they were threatned. *To build one's houſe with Blood*; that is to ſay, Hab. ii. 12. with Oppreſſion, and the Blood of the unhappy. *To waſh one's Feet in Blood*, to obtain a ſignal and bloody Victory. Pſal. lviii. 11. The Vulgate reads to *waſh his hands*; but the *Hebrew* imports, *he ſhall waſh his feet*. The revenger of Blood is he Numb. xxxv. 27. who, according to cuſtom, had the charge, as neareſt Relation, to purſue the Murderer of his Kinſman, and *ſeek Blood*; that is to ſay, to take vengeance on him.

Libera me de ſanguinibus, deliver me Pſ. l. 16. *from Blood*, forgive me the Murther of *Uriah*, whom I ſlew. *I will viſit the Blood* Hoſ. i. 4. *of Jezreel*, I will revenge the Blood which *Jezabel* hath ſhed there. *Sanguis ſanguinem* Hoſ. iv. 2. *tetigit*; they committed Murder upon Murder: The Blood was no ſooner wiped away, but more was ſhed. The Moon Joel ii. 31. ſhall be changed into Blood, it ſhall appear red like Blood. *I ſaid unto thee even when thou waſt in thy Blood, live.* I ſaw Ezek. xvi. 6. thee all over polluted with the Blood of thy Birth, and I ſaid to thee, notwithſtanding this Impurity which is upon thee, I will give thee Life. As for thee alſo, by the *Blood of thy covenant I have ſent forth thy priſoners out of the pit, where there is no water.* He ſpeaks of Zech. ix. 11. *Jeſus Chriſt.* Thou haſt delivered thy Captives the holy Fathers, who were in Hell; thou haſt redeemed them with the Blood of thy Covenant, which thou haſt ſhed for them. Some explain it of the Deliverance of the *Hebrews* out of *Egypt*; God relieved them out of this Priſon by the Blood of his Covenant, of his Paſchal Lamb. It is ſaid, *that his Blood crieth from the Ground*, that *their land is drunken with Blood.* Gen. iv. 10, 11. If. xxxiv. 7. That Blood is in any one's hands, upon any one's head, *&c.* All which Expreſſions are better underſtood by the particular Energy that goes along with them, than by all the Comments that can be made to explain them.

The Blood of *Jeſus Chriſt* is the Price of our Salvation; it is by his Blood that he has purchaſed his Church. *Quam acquiſivit ſanguine ſuo.* Acts xx. 28. It is by the Merit of his Blood that we acquire Juſtification, and the remiſſion of our Sins. *We are juſtified in his Blood.* Rom. v. 9. And again, *We have redemption through his Blood.* Eph. i. 7. and Coloſ. i. 14. By his Blood he hath pacified all things in Heaven and Earth; *Pacificans per ſanguinem crucis ejus ſive quæ in terris, ſive quæ in cœlis ſunt.* Coloſ. i. 20. By his Blood he hath entred into Heaven and procured admiſſion for us: *By his own Blood he entred in once into the holy place, having obtained eternal redemption for us.* Hebr. ix. 12. His Blood is the Blood of the new and everlaſting Covenant,

Heb. xiii. 20. venant, ſhed for the Sins of Mankind, which is drunk by us, and is an earneſt to us of Immortality.

Luke viii. 43. *The woman having an iſſue of Blood*; ſhe is mentioned in the Goſpel, and ſaid to have had this Indiſpoſition twelve years, and to have ſpent her whole Fortune on Phyſicians, without any Succeſs. She came behind our Saviour and touched the border of his Garment, and immediately her Iſſue of Blood ſtanched. Hereupon *Jeſus* ſaid, who is it that hath touched me? S. *Peter* anſwered, Maſter, the Multitude throngs and preſſes thee, and thou ſayeſt, who touched me? But *Jeſus* ſaid, Some body hath touched me; for I perceive that vertue hath gone out of me. Then the Woman came trembling all over, and declared before all the People what had induced her to touch him, and how ſhe had been healed; and *Jeſus* ſaid unto her, Daughter, be of good comfort, thy Faith hath made thee whole; go in peace.

Saint *Ambroſe* is of opinion, that this Woman was *Martha* [o]. *John Malala* and *Codinus* call her *Veronica*. But *Euſebius* aſſures us, that ſhe was a Gentlewoman of the City of *Paneas*, near the ſource of *Jordan*, who, in acknowledgement of this Miracle, erected a Statue to our Saviour, which *Euſebius* affirms, that he had ſeen with his own Eyes. *Sozomen* [p] and *Philoſtorgius* [q] relate, that it was in being till the Emperor *Julian*'s time.

BOANERGES, that is to ſay, *The Son of Thunder*. This is the name given by our Saviour to the Sons of *Zebedee*, Mark iii. 17. *James* and *John*, upon the occaſion probably of their requeſt to him, that he would call for Fire from Heaven, and reduce a certain Village belonging to the *Samaritans* to Aſhes, which had refuſed Luke ix. 53. 54. to entertain them. The term *Boanerges* is neither *Hebrew* nor *Syriac*. There is ſome reaſon to believe, that the *Greek* Tranſcribers have not copied it exactly, and that inſtead of *Baneregem*, [r] Son of Thunder, or *Bane-reges*, [s] Son of Tempeſt, they wrote *Boanerges*. Or laſtly, *Boanerges* may be an ill way uſed by the *Galilæans* of pronouncing *Banereges*.

BOAR, *Aper*, or *ſingularis ferus*. This Beaſt was unclean, as well as the Hog. The Prophet complains in the *Pſalms*, that the wild Boar of the Foreſt hath rooted Pſal. lxxx. 13. up the Lord's Vine. *Singularis ferus depaſtus eſt eam*. Which is underſtood either of *Sennacherib*, or *Nebuchadnezzar*, or *Antiochus Epiphanes*, who ravaged *Judea*. The *Hebrew* word *Sis*, is taken in general for all wild beaſts. See *Pſalm* xlix. 11. The *Syriac* underſtands it in the place cited of *the wild Aſs*, and the *Chaldee* of the *wild Cock*.

BOCHERU, the Son of *Azel*, of the Tribe of *Benjamin*. 1 *Chr*. viii. 38.

BOCHIM, the place of Mourners, or of Mulberry Trees. See hereafter *Clauthmon*.

BODY. An Aſſembly or Community is called a Body; for Example, all the 1 Cor. x. 17. Faithful *make but one Body: Unum corpus multi ſumus*. S. *James* ſays, that the James iii. 6. Tongue pollutes the whole Body, *maculat totum corpus*, the whole Body of our Actions; or that in all the Sins which we commit, it influences us by the other Members of the Body. Thus our Saviour in the Goſpel, *If thine eye be ſingle, thy* Matt. vi. 22. *whole Body ſhall be full of light*. If thy Intentions are right, thy whole Conduct will be agreeable to God. Or otherwiſe, *If thine eye be ſingle*, if thou art liberal and beneficent, all the reſt of thy actions will be good; at leaſt thou wilt avoid many Sins, which are the conſequence of Avarice, and a too great fondneſs for earthly things.

S. *Paul* ſpeaks of a ſpiritual Body, in 1 Cor. xv. 44. oppoſition to one which he calls animal, *Seminatur corpus animale, ſurget corpus ſpirituale*. The Body which we animate, and returns to the Earth, is an animal Body; but that which will riſe again will be ſpiritual, will be no more groſs, heavy, frail, *&c.* nor ſubject to the wants which we are now ſenſible of.

Body is oppoſite to Shadow, Figure, *Which are a ſhadow of things to come*, Coloſ. ii. 17. *but the Body is of Chriſt*. The Ceremonies of the Law, the Feſtivals of the *Jews* are but Figures and Shadows, which are realized in *Jeſus Chriſt*, and the *Chriſtian* Religion. The *Jewiſh* Paſſover for example, is but the Figure of the *Chriſtian* Paſſover; the Sacrifice of the Paſchal Lamb, is but a Shadow of the Sacrifice of *Chriſt*; the fulneſs of the Godhead reſides bodily in *Jeſus Chriſt*. *In* Coloſ. ii. 9 *ipſo inhabitat omnis plenitudo divinitatis corporaliter*, really, eſſentially. God dwells in the Saints as in his Temple; he dwells there by his Spirit, his Light, his Grace, but in *Jeſus Chriſt*, the whole fulneſs of the Godhead dwells, not allegorically, figuratively, and curſorily, but really and eſſentially. The Body of any thing in the Stile of the *Hebrews* is the very reality of the thing. *The Body of* Gen. xvi 13. xvii. 23. xii. 17. Lev. xxiii. 4. *Day, the Body of Purity, the Body of Death, the Body of Sin*, ſignify broad day, Innocence itſelf; the ſubſtance, reality, force of Sin; or our Body begotten in Sin. *The Body of Death*, ſignifies either our mortal Body, or the Body which violently

[o] Ambr. de Solomone. c. 5. [p] Sozom. l. v. c. 20. Hiſt. Eccl. [q] Philoſtorg. Hiſt. l. vii. c. 3.
[r] בני רעם Bene-Rekem or Regem. [s] בני רעש Bane-Rahaſch *or* Ragaſch.

Oooo

lently engages us in Sin by Concupiſcence, which ſets up its Empire in our Members.

Ubicunque fuerit corpus, illic congregabuntur & aquilæ. Matt. xxiv. 28. This is a ſort of Proverb made uſe of by our Saviour in the Goſpel, and borrowed from the Book of *Job* xxxix. 30. where it is ſaid, that the Eagle hath its dwelling on the higheſt Rocks, viewing its prey at a great diſtance; and that as ſoon as there is a dead Body any where, it immediately reſorts thither to devour it. Our Saviour compares the Nation of the *Jews* to a Body, which God in his wrath hath given up to Birds and Beaſts of prey; wherever there ſhall be any *Jews*, there will be likewiſe Enemies to purſue and pillage them. *Corpus* in good *Latin* Authors is ſometimes uſed to ſignify a Carcaſe or dead Body.

Exod. xxi. 3. *To come in with his Body, and go out with his Body*, are Expreſſions, by which is meant a Servant's coming to, and going from his Maſter alone, without Wife and Children. If a Slave enters the Houſe with his Wife, he ſhall depart out of it with her in the Sabbatical Year. S. *Jerom* tranſlates it, *Cum quali veſte introierit, cum tali exeat*. But the beſt Interpreters underſtand it as we have juſt now ſhewn: *Gaph* in *Hebrew* ſignifies *the Body*, and the *Lappet* of a Garment.

Body is often uſed in the way of oppo-
Rom. viii. 10. ſition to *ſpirit*. *The Body is dead becauſe of Sin*, but *the Spirit is Life becauſe of Righteouſneſs*. We are born Sinners and mortal, but *Jeſus Chriſt* reſtores us to Life, and merits eternal Happineſs for us by his Death, and Grace if we perſevere in the practice of what is good.

BOETHIUS, the Father of *Simon*. This laſt was High Prieſt of the *Jews*, from the year of the World 3981, to 3999.

BONI PORTUS, *The fair Havens* upon the ſouthern Coaſt of *Crete*, near *Thalaſſus* or *Laſſus*. See *Acts* xxvii. 8.

BONNETS of the *Hebrew* Prieſts. See hereafter *Cidaris*, and the article of *Prieſts*.

BOOK; in *Latin Liber*, in *Hebrew*, *Sepher*, in *Greek Biblos* [t]. Several ſorts of Materials were uſed formerly in making Books. Plates of Lead and Copper, the Barks of Trees, Bricks, Stone and Wood, were the firſt Matter imployed to engrave ſuch things and Monuments upon, as Men were willing to have tranſmitted to Poſterity. *Joſephus* ſpeaks of [u] two Columns, one of Stone, the other of Brick, upon which the Children of *Seth* wrote their Inventions, and aſtronomical Diſcoveries. *Porphyry* [v] makes mention of ſome Pillars preſerved in *Crete*, on which the Ceremonies were recorded that were practiſed by the *Corybantes* in their Sacrifices. *Heſiod's* Works were at firſt written upon Tables of Lead, which were firſt in the Temple of the Muſes in *Bœotia*. *God's* Laws were written upon Stone, and *Solon's* upon wooden Planks. [w] Tables of Wood, Box, and Ivory, were likewiſe very common among the Antients. When they were of Wood only, they were oftentimes covered with Wax, that any one might write on them with more eaſe, or blot out what they had written with a Style.

The Leaves of the Palm-Tree were uſed afterwards in the room of wooden Planks, and the fineſt and thinneſt Bark of ſuch Trees as the Lime, the Aſh, the Maple and the Elm. From hence comes the word *Liber*, which ſignifies the inner Bark of Trees. And as theſe Barks were rolled up, in order to be removed with more eaſe, theſe Rolls were called *Volumen* a Volume; a name given likewiſe to ſuch Rolls of Paper or Parchments as we are going to ſpeak of.

Paper, *Papyrus*, * is a kind of Reed which grows upon the Banks of the *Nile*. The Trunk of this Plant is compoſed of ſeveral leaves lying one upon the other, which are taken off with a Needle. They are afterwards ſpread upon a Table, ſo much whereof is moiſtned, as is equal to the Size, which it is intended that the leaves of the *Papyrus* ſhall be of. This firſt bed of leaves is covered with a layer of fine Paſte, or with the muddy Water of the *Nile* warmed: Then a ſecond bed of Paper leaves is laid on upon this Paſte, and ſo the whole left to dry in the Sun. † Such was the *Egyptian Papyrus*, from whence our Paper takes its Name, tho' it be ſo very different from it.

The Kings of *Egypt* having collected a great Library at *Alexandria*, the Kings of *Pergamus* were inclined to imitate their example: But the *Egyptian* Monarchs, either out of Envy, or for ſome other Reaſon, prohibited the Exportation of

[t] ספר Sepher. Græc. Biblos. Liber. [u] Joſeph. Antiq. l. i. c. 3. [v] Porphyr. l. ii. de Abſtinentia. [w] Plutarch. in Solone. Vide & Laert. in Solone.

* Varro *obſerves, and* Pliny *from him, that the uſe of the* Papyrus *for writing on, was firſt diſcovered in* Egypt, *at the time of* Alexander's *building* Alexandria. *To this time the following Verſes of* Lucan *have a reference.*

Nondum flamineas Memphis contexere biblos
Noverat, in ſaxis tantum volucreſque feræque
Sculptaque ſervabant magicas animalia linguas.
Lucan l. iii.

† *As to the way of preparing the* Papyrus *for uſe, ſee* Pliny's *Natural Hiſtory*. l. xiii. c. 11, 12. Guilandinus de Papyro, *and* Salmaſius's *Comment on the Life of* Firmus *in* Vopiſcus, *who was one of the Writers of the* Hiſtoria Auguſta.

of Paper out of their Dominions, which obliged the Kings of *Pergamus* to invent Parchment, called *Pergamenum* from the City of *Pergamus*; or *Membrana*, becauſe made of the skin wherewith beaſts and the ſeveral members of them are covered. With theſe leaves of Vellum or Parchment, two ſorts of Books were made; the one were rolls compoſed of many leaves of Vellum ſewed or glewed together at the end. Theſe Books were written on upon one ſide only, and they were to be unroll'd and ſpread before they could be read. The others were like ours made up of many leaves faſtened to one another, were written upon both ſides, and were opened like our Books. The *Jews* ſtill make uſe of rolls in their Synagogues, and the Bibles which they read there in a ſolemn manner, are made after the manner of the old Volumes.

The Antients wrote likewiſe upon linen. *Pliny* ſays [x], the *Parthians* even in his time wrote upon their clothes; and *Livy* [y] ſpeaks of certain Books made of linen, *lintei libri*; upon which the names of Magiſtrates, and the hiſtory of the *Roman* Commonwealth were written, and preſerved in the Temple of the Goddeſs *Moneta*.

As to the paper at preſent uſed by us, which is made of rotten rags beaten ſmall, and reduced to a kind of pulp; the original of it is what we are not acquainted with *. We ſee no Book written on this paper which is above five hundred years old; and perhaps the moſt antient Author wherein there is any mention of it, is *Peter* the Venerable [z], who ſpeaks of paper made of old rags, *ex raſuris veterum pannorum*. F. *Bernard de Montfaucon* has treated likewiſe of cotton paper, *charta bombycina*, which he ſhews to have been in uſe above ſix hundred years ago [a]. The original of this paper is not very well known; but the matter of it is certainly cotton, and the uſe of it has been very common ever ſince the tenth Age.

Numb. xxi. 14. *Book of the Wars of the Lord.* This Book is cited by *Moſes*, where he is ſpeaking of his paſſing the river *Arnon* with the *Iſraelites*, in their way to the country of the *Amorites*. The particular paſſage which he quotes is this, *What he did in the Red-Sea, and in the brooks of Arnon, and at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.* This deſcription is adapted only to the brook or river *Arnon*, which flows round the City of *Ar*, and ſets bounds to the land of *Moab*. The Book of the Wars of the Lord related ſome particulars which happened when the *Hebrews* paſſed this brook. It declared that this river became dry, and retired as the Red-Sea had done, a circumſtance which we read no where elſe.

Enquiry has been made what this *Book of the Wars of the Lord* was †; ſome think it was a work of greater antiquity than *Moſes*, and contained a recital of thoſe Wars, which the *Iſraelites* had begun or carried on in *Egypt*, or out of *Egypt*, before their withdrawing out of this country under *Moſes*. Indeed it is not natural to quote a Book, which is not more antient than the Author who is writing, particularly when any extraordinary and miraculous Fact is to be ſupported and confirm'd. The *Hebrew* of this paſſage in the printed Bibles is perplexed. *As it is written in the Book of the Wars of the Lord; at Vaheb in Suphah and in the brooks of Arnon, and at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.* We do not know who or what this *Vaheb* is. M. *Boivin* the elder is of opinion, that ſome Prince is meant by it, who had the government of the Country, watered by the river *Arnon*, and was defeated by the *Iſraelites*, before they came out of *Egypt*. Others think, that *Vaheb* was a certain King of *Moab*, who was overcome by *Sihon* King of the *Amorites*.

Grotius, inſtead of *Vaheb*, reads *Moab*, and tranſlates it, *Sihon beat Moab at Suphah.* I ſhould rather read *Zared* inſtead of *Vaheb* after this manner, *As it is written in the book of the wars of the Lord*, the *Hebrews* came from *Zared* and incamped *at Suphah, and about the ſtream of the brook of Arnon, which reaches as far as the dwelling of Ar, and leaneth upon the frontiers of Moab. Zared* we know; ſee *Numb.* xxi. 12, 13. from thence they came to *Suphah*, which too is mentioned in *Deut.* i. 1. and perhaps in *Numb.* xxii. 36. From thence they came to the brook of

[x] Plin. l. xiii. c. 11. [y] Tit. Liv. Decad. 1. lib. iv. & x. [z] Petrus Venerabil. contra Judæos in Bibl. Clun. p. 1070. Vide Mabill. de Re Diplom. [a] Paleograph. Græc. l. i. c. 2. p. 17.

* *Dr.* Prideaux *ſays, that this invention ſeems to have been brought out of the Eaſt. For moſt of the old Manuſcripts in* Arabic, *and the other Oriental Languages, which we have from thence, are written on this ſort of paper, and ſome of them are certainly much antienter than any of the times here mentioned about this matter. But we often find them written on paper made of the paſte of ſilk, as well as of linen. It's moſt likely the* Saracens *of* Spain *firſt brought it out of the Eaſt into that Country, of which* Gallicia *being a Province, it might from thence according to Mr.* Ray, *have been firſt brought into* Germany. Prid. Connect. &c. P. 1. B. vii.

† *The Learned* Diodati *thinks, it might be ſome poem or antient writing upon the ſubject of the peoples voyages; and it is uncertain whether it was a Sacred Book written by any Prophet. See* Diodat. *Annot. upon* Numb. xxi. 14. *And other Interpreters agree with* Diodati *in this account:* Non librum, ſed carmen, *immo* alij interpretantur; carmen, inquam, tritum ore vulgi ad victorias Ebræorum concelebrandas, ſtatim poſt pugnam conditum, quod in rei teſtimonium affert Moſes, cum Pentateuchum diu poſt rem geſtam ſcriberet. *Huet. Demonſtr. Evang. Propoſitio* iv. lxiv.

of *Arnon*, which flows down to *Ar* the capital City of the *Moabites*. All this is cited very seasonably in this place, to confirm what is said in the preceding Verses; whereas if we explain this Quotation after any other manner, we cannot find to what purpose *Moses* here produced it. *Zared* may easily be made from *Vaheb* in the *Hebrew* [b].

Others [c] are of opinion, that *the Book of the Wars of the Lord*, is the very Book of *Numbers*, wherein this passage is cited, or that of *Joshua*, or *Judges*; they do not translate as we do, *It is written in the book of the wars of the Lord*, but thus only, *It is said in the recital of the wars of the Lord*, &c. Others assert, that this Narration of the Wars of the Lord is contained in the hundred thirty fifth, and the hundred thirty sixth Psalms. *Tostatus* will have it, that the Book of the Wars of the Lord, and the *book of Jasher*, referr'd to
Jos. x. 13. in *Joshua*, are the same. *Cornelius a Lapide* conjectures, that this place and citation are here added to the Text of *Moses*, and that the Book of the Wars of the Lord, contained the Wars which the *Israelites* carried on under the conduct of *Moses*, *Joshua*, the *Judges*, &c. that therefore it was later than *Moses*. S. *Austin* [d] supposes, that this Book might possibly be written by the *Moabites*, and contain an historical account of the Wars, which they had been ingaged in, and in particular what happened when the *Israelites* came upon their frontiers. Lastly, It may be said, *Moses* either wrote himself, or procured a Book to be written, wherein he took care to have all the Wars of the Lord inserted. This Book was continued under the Judges and the Kings, and was called Annals; and from these Annals came those Sacred Books, which contain the Histories of the Old Testament. But however this may be, this Book of the Wars of the Lord is not now in being; and we have no reason to doubt of its being very certain and authentick, at least in the particular passage, which is here cited. The Reader may consult the Commentators on *Numb.* xi. 14.

Jos. x. 13. *Book of Jasher* or *the Upright*. There is a citation from this Book in *Joshua*, and in the Book of *Samuel*; and the same difficulties almost are proposed concerning this, as concerning the Book lately mentioned of the Wars of the Lord. *Joshua*, after having related how miraculously he put a stop to the course both of the Sun and Moon, adds, *Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.* There is a great diversity of opinions concerning this Book *. Some will have it to be the same with that of the Wars of the Lord, whereof we have been speaking; others that it is the Book of *Genesis*, which contains the lives of the Patriarchs, and other good Men [e]; others again comprehend under this name all the Books of *Moses*. But the opinion which seems most probable is this, *viz.* that there were publick persons among the *Hebrews* from the very beginning of their Commonwealth, who were imployed in writing the Annals of their Nation, and the most memorable Events which at any time happened to it. These Monuments were lodged in the Temple or Tabernacle, whither upon occasion recourse was had to them. *The Book*, therefore, *of the Wars of the Lord, the Book of Days* or *Chronicles*, and *the Book of Jasher* or *the Righteous*, are properly speaking the same thing differently express'd according to the difference of times. Before there were any Kings over the *Hebrews*, these monuments were intitled, *The Book of the Wars of the Lord*, or *the Book of Jasher*, or *Right*. After the reign of *Saul* they were called the *Book of the Chronicles of the Kings of Israel* or *Judah*.

It is matter of dispute with some, whether the citation from the Book of *Jasher*, were inserted by *Joshua* himself, or by those who digested his Memoirs, and put his Book into the form wherein we now find it. It is very credible, that this passage was inserted afterwards, and we may easily observe, that the Book of *Joshua* is not in the condition that he himself left it, but that some additions have been made to it. This Book of *Jasher* is intirely lost. See the Commentators upon *Joshua* x. 13.

The Book of Chronicles or *Days*, in *Hebrew*, *Deberei Jamim* [f]. This Book contained the Annals and Journals which were written in the Kingdoms of *Israel* and *Judah*. These Memoirs or Journals are not now in being, but are cited in every page almost of the Books of *Kings* and *Chronicles*, which are composed chiefly from such old Memoirs as the Author had in his possession, and which in all probability were still subsisting even after the return of the *Jews* from the *Babylonish* Captivity. See our Preface to

[b] את והב בסופה Ethhaheb Besuphah. את ורד בסופה. [c] Rabbini quidam.
[d] Aug. quæst. 42. in Numer. [e] Ita Rabbini quidam. [f] דברי ימים Verba dierum.
* Grotius *is of opinion, that this Book was a triumphant Song made with a design to celebrate the success of* Joshua, *and the prodigy attending it. And M.* Dupin *declares for this opinion, as the most probable, because the words cited by* Joshua *from this Book,* Sun stand thou still upon Gibeon, and thou Moon in the valley of Ajalon, *are poetical expressions not very proper for historical Memoirs. And 2dly, Because a Book under the same title is referred to in the passage of* Samuel *abovementioned, where* David'*s Song is repeated upon the death of* Saul *and* Jonathan. *For these reasons he is persuaded that the Work here in question did not contain Annals. See* Dupin Dissert. Prelimin. sur la Bible, l. i. c. 3. s. 2.

to the two Books of *Chronicles*, and those of
Kings. The Authors of the Books *of the
Days*, or Chronicles, were generally Pro-
phets, and inspired Persons.
Book of Life, or *Book of the Living*,
or *Book of the Lord*. It is very probable,
that these several ways of speaking, which
Exod. are frequent in Scripture, are taken from
xxxii. 32. the custom observed generally in the Courts
Psalm. of Princes, of keeping a State, a List of all
lxvii. 29. those who are in their Service, of the Provin-
Psalm ces which obey them; of the Officers of their
cxxxviii. Armies, of the number of their Troops, and
16. sometimes even of the names of their Sol-
Eccles. diers. Thus *Moses*'s begging of God ra-
xxiv. 33. ther to blot him out of his Book, than to
Philip. iv. reject his People *Israel*, is the same almost
3. as S. *Paul*'s expression, when he declared,
Rev iii. 6. that he would consent in some sort *to be*
Rom ix. 3. *accursed*, separated from the company of
the Saints, and struck out of the Book of
the Lord, if thereby he might be able
to procure the Salvation of his People.
And when it is said, that any one is writ-
ten *in the Book of Life*, nothing more is
meant by it, than that such an one in a
particular manner belongs to God, that he
is in the number of his Friends and Ser-
vants. And on the contrary, when it is
said, that such an one is blotted out of the
Book of Life, this signifies, that he is
razed out of the List of God's Friends and
Servants, in like manner as they who die,
or are guilty of any sort of Treachery, for
which they are dismissed the Court, are
struck off the Roll of Officers belonging
to the Prince.
In a more exalted sense, *the Book of
Life*, signifies the Book of Predestination
to Glory, Faith and Grace. They who
are predestinated to Faith or Grace only,
may fall, and be blotted out of the Book
of Life, but they cannot, who are pre-
destinated to Glory. This Predestination
is absolute and irrevocable; and if the
Elect sometimes incur the Guilt of mor-
tal Sins, God never finally forsakes them,
but gives them Grace to repent, and so
to return to him.
Dan. vii. *Book of Judgment*. *Daniel* speaking
10. of God's Judgment, says, The Judges
were seated, and the Books opened, *Ju-
dicium sedit, & Libri aperti sunt. Judg-
ment was set, and the Books were opened.*
This is an allusion to what is practised,
when a Prince calls his Servants to ac-
count. The Accounts are produced, and
what every one owes is inquired into.
It is possible he might allude also to a
custom of the *Persians*, among whom it
was a constant practice every day to write
down what happened, the Services which
were done the King, and the Rewards gi-
ven to those who had performed them, as
we see in the History of *Ahasuerus* and Esth. iv.
Mordecai. When therefore the King sits 1, 2, 3, 4.
in Judgment, the Books are opened, he
obliges all his Servants to reckon with
him; he punishes those who have been
failing in their duty, or erases their name
out of his Register; he compels those to
pay who are indebted to him, and re-
wards those who have done him any im-
portant Services. There will be in Propor-
tion the same way of proceeding at the
day of God's final Judgment.
Book is sometimes put for Letters, Me-
moirs, an Edict, or Contract; in short, the
word *Book*, in *Hebrew*, *Sepher*, is much
more extensive than the *Latin*, *Liber*.
The Letters which *Rabshakeh* delivered
from *Sennacherib* to *Hezekiah*, are called Is. xxxvii.
a Book *. The Contract which *Jeremiah* 14.
confirmed for the purchase of a Field, is Jerem.
called by the same name. *Ahasuerus*'s xxxii. 10,
Edict in favour of the *Jews*, is likewise 11, &c. Esth. ix.
called a Book. *Job* writes, that his Judge 20, 30, &c.
or his Adversary would himself write his Job xxxi.
Sentence. *Librum scribat ipse qui judicat.* 35.
(Hebr. *homo litis meæ*) *ut in humero meo
portem illum, &c.* The Writing likewise
which a Man gave to his Wife when he
divorced her, was called a *Book of Di-* Deut.
vorce †. See our Dissertation concerning xxiv.
the matter and form of old Books, prefix-
ed to our Comment upon *Genesis*. Isai. xxix.
The *Book* that is sealed, mentioned by Rev. v. 1,
Isaiah, and the Book sealed with seven 2, 3.
Seals, spoken of in the *Revelations*, are
Isaiah's and S. *John*'s Prophecies, which
were written in a Book or Roll after the
manner of the Antients, and were sealed;
that is to say, were unknown enigmatical,
obscure and mysterious, had respect to
Times remote, and Events that were to
come; so that no knowledge could be
had of them, till after that which was
foretold should happen, and the Seals were
taken off. In old times, Letters, and
other Writings that were to be sealed,
were first wraped up with Thread or Flax,
and then the Seal was applied to them;
to read them, it was necessary to cut the
Thread and Flax, or break the Seals. Zech. v.
Book, or *flying Roll*, spoken of in *Za-* 1, 2.
chary, *Volumen volans*, twenty Cubits
long, and ten wide, was one of those old
Rolls, composed of many Skins or Parch-
ments glewed or sewed together at the
end. This Volume which appeared to
Zachary in a Vision, in all probability ne-
ver had any real existence. Tho' some of
these Volumes were very long, yet none
were ever made of such a size. This was
written,

* *The* English *indeed reads Letter, but the* 70 βιβλίον, *and the* Hebrew *Text* הספרים.
† *So the Original* ספר כריתת.

written, and contained the Curses, Menaces and Calamities which should fall upon the *Jews*. The extreme length and breadth of it shew the excessive enormity of their Sins, and the terrible nature of the Evils with which they were threatned.

Gen. i. 1. The Book of the Generation of *Adam* signifies the History of his Life, in like manner as the Book of the Generation of *Noah*, or of *Jesus Christ*, signifies in the Stile of the *Hebrews*, their History, what has happened to them, and what they have done.

Nehem. vii. 5. *Liber census*, signifies the Roll, and enumeration of those who returned from the Captivity of *Babylon*. For, as has been already observed, *Liber* with the *Hebrews* signifies all sorts of Writings, Letters, Ordinances, Memoirs, Rolls, *&c.*

Eccl. xii. 12. *Solomon* said so long ago as his time, that there was no end of composing Books. *Faciendi plures libros nullus est finis*; that is to say, that to write upon all sorts of Subjects, and to compose Discourses upon theological as well as natural things, was an infinite Work; but that it was a grand Point, and the Sum of all, to fear God, and observe his Precepts. This cuts short an infinite number of Discourses, Writings, and difficult and curious Questions: *Of making many Books there is no end. Let us hear the conclusion of the whole matter; Fear God and keep his Commandments; for this is the whole Duty of Man.*

Isai. xxxiv. 4. *Isaiah* describing the Effects of God's Wrath, says, that the Heavens shall be folded up like a Book, *Complicabuntur sicut liber cœli*. He alludes to the way among the Antients, of rolling up Books, when they had a mind to close them again. A Volume of several Foot in length, was on a sudden reduced to a very small one. Thus the Heavens should be shrunk into themselves, and disappear in some sort from the Eyes of God, when his Wrath should be kindled. These ways of speaking are figurative, and full of Energy.

Macc. iii. 48. It is said in the Books of *Maccabees*, that the *Jews*, under the Persecution of *Antiochus Epiphanes*, laid open the Book of the Law, wherein the Gentiles endeavoured to find the Figures of Idols: *Expanderunt libros legis de quibus scrutabantur Gentes similitudinem simulacrorum suorum.* Some believe, that the *Jews* laid open before the Lord the Sacred Books, wherein the Gentiles in vain sought for something wherewithal to support their Idolatry; others, that they laid open the Sacred Writings, wherein the Gentiles were desirous to paint their Idols. Or otherwise; the *Hebrews* laid open their Sacred Books, wherein the Gentiles had sought diligently if they could not find some Figures which the *Jews* adored. The Heathens imagined that they should discover some Flourishes or Figures in the front of some *Jewish* Books, which would manifest to them what was the God whom they adored; for the Gentiles were very uneasy on this Article, some believing that they worshipped an Ass, or a living Man, or *Bacchus*, or something else which they would not own. With some small variation in the *Greek* Text, it might be translated thus, *They laid open the Book of the Law at the same time that the Gentiles consulted the Images of their false Gods.*

We read in *Psalm* xl. 7. *In the volume of the Book it is written of me, I delight to do thy will, O my God. In capite libri scriptum est de me ut facerem voluntatem tuam.* S. *Paul* has left us no room to question the sense of this passage, since he applies it to the Incarnation of *Jesus Christ*. Some of the antient Fathers[g] have explained this *in capite libri* of the Book of *Genesis*, which imports, that *in the beginning* God created the Heavens and the Earth; that is to say, God created the whole Universe by his Son, his Word, his Wisdom, which in this sense is the beginning of all things. Others, as *Chrysostom*, &c. explain it of S. *John*'s Gospel, which begins with these words. *In principio erat Verbum.* The *Hebrew* reads[h] *In the volume of the Book it is written of me*; that is to say, in the Body of the Sacred Writing in general: The *Greek* may receive the same sense: *Kephalis*[i], which is render'd *Caput*, or beginning, signifies likewise Roll, a Volume. Ps. xxxix. 11 Vulg.

The Book of Heaven. Some of the Antients have asserted, that Heaven was as it were a great Book wherein every thing was written which was to happen upon Earth. The[k] Rabbins, and some *Christian* Authors have revived this opinion, and improved upon it, by saying, that there were *Hebrew* Characters to be distinguished in the Vault of Heaven, which form'd a certain Writing legible, and intelligible to those who understood it, wherein whatever is in Nature may be found. *Picus* of *Mirandola*[l] says upon this matter, that as the Astrologers see certain Images in Heaven, from which they draw their Consequences, the *Jewish* Masters have likewise their Alphabet in Heaven, and maintain that they find there the Elements and Characters of their Language. *Agrippa*[m] asserts the same thing,

[g] Tertull. contr. Praxeam Ambrof. Hieron. in Psal. xxxix. Hilar. in Psal. ii. [h] בּמגלת ספר כתוב קלי.
[i] 70. Ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ. [k] See Basnage Hist. des Juifs. t. 6. l. 9. c. 22.
[l] Pic. Mirand. in Astr. l. viii. c. 50. [m] Agrippa de occultâ Philosoph. l. 3. c. 30.

thing, and *Gaffarel* [n] adds to their opinion the Authority of many celebrated Rabbins, such as *Maimonides*, *Nachman*, *Aben-ezra*, *Kimchi*, *Abrabanel*. Among the Antients *Origen* [o] has advanc'd, that what is to come may be written in Heaven, which is as it were a great prophetick Volume; for this reason, adds he, *Jacob* said to his Sons, Read in the leaves of Heaven what is to befall you and your Children. He says further, that the Book is with difficulty enough legible to Men, but that Angels have the advantage of knowing perfectly this Writing.

Books Sacred, or *Canonical*, are those printed in our Bibles. See *Bible* and *Canon*, and enquire under the names of the several Books and Sacred Writers, for a critical account and Judgment of their Books.

Books Apocryphal. See above *Apocryphal*.

Numb. xxxi. 27. BOOTY, *Spoil*. *Moses*, or the Lord rather, requires in the Law, that the Booty taken from the Enemy, *should be divided equally between those who were in the battle, and the rest of the people*. That is to say, that the whole Booty should be divided into two parts, the first whereof was for those who had been in the action, the other for the People, who continued in the Camp. Thus suppose the Army which fought consisted only of twenty thousand Men, and they who remained in the Camp, were forty thousand, he former had one whole Moiety of the spoil, tho' fewer considerably in number

Moses adds, *Ye shall likewise separate the Lord's share, which ye shall take out of the whole Booty belonging to the men of war; and of every five hundred men, oxen, asses, or sheep, ye shall take one, and give it to the High priest, because these are the Lord's first-fruits. As to the other moiety which shall belong to the children of Israel*, who did not fight, *out of every fifty men, oxen, asses, or sheep, or other animal whatsoever ye shall take one, ye shall give unto the Levites, who have the charge of the tabernacle of the Lord*. So that *Eleazar*'s and the Priests share was much larger in proportion than that of the twelve thousand Soldiers who had been in action, and than that of the *Levites*. And what was practised upon this occasion was a Law for ever after. An Example of this may be seen in what happened under *David*, after the defeat of the *Amalekites*,

1 Sam. xxx. 24, 25. who had plundred *Ziklag*.

The Rabbins [p] pretend, that under the Kings of *Israel*, another Rule was followed in the distribution of the Spoil. First, Every thing was given to the King, which belonged to the conquered King; his Tent, his Slaves, his Cattel, his Spoils, his Treasure. After this the rest of the Booty was divided into two equal parts, whereof the King had one moiety, and the Soldiers who were concerned in the Engagement the other. This last part was distributed equally between the Soldiers, who were in the action, and those who continued behind to guard the Camp. They assert, that these Rules had been in force ever since the time of *Abraham*: It is difficult indeed to prove it; but we know that *Abraham* offered to the Lord the tenth Gen. xiv. 20. of what he had taken from the five Kings, and made a present of it to *Melchizedeck*.

Almost the same usages with those here taken notice of by us, were observed among prophane Nations. Among the antient *Greeks* the Spoil was all placed in common, after which the King or General divided it equally among them [q]. They presented also to the Gods their share of the Spoils won from the Enemy: *Numa* ordained [r], that the first part of them should be offered to *Jupiter Feretrius*, the second to *Mars*, the third to *Quirinus*. Sometimes that part of the Booty which was intended for the Gods, was burnt in honour of them; and at other times it was lodged in their Temples. In the Alcoran, under the Title of *Anfal*, it is mentioned, that two parts in five of what was taken from the enemy should be the Soldiers share, *and the fifth should belong to God, the Prophet Mahomet and his Relations, to Orphans, the Poor and Pilgrims*. Several *Mahometan* Interpreters maintain, that the giving any part of the Spoil to God, is mentioned only out of ceremony and respect; but others on the contrary assert, that this is what they are obliged to, and that this Portion ought to be employed in the Repairs and Ornament of the Temple of *Mecca*, and of other Mosques. As to the share belonging to the Prophet and his Relations, some say, that it is sunk by his Death and theirs, and that therefore the fifth part of the Spoil belongs intirely to Orphans, to Pilgrims and the Poor. Others are of Opinion, that the Prophet's Portion ought to be employed in the general affairs of *Mussulmen*, or given to the head of the Mosque upon the Spot, or in the places where there was most need of it. This is of very little concern to us; but it is visible, that the Impostor borrowed this from the Laws of *Moses*.

BOOZ, the Son of *Salmon* and *Rahab*. *Rahab*, we know was a *Canaanite* of *Jericho*,

[n] Gaffarel. Curiositez inouies, c. 13. p. 279. [o] Origen. apud Euseb. de præpar. l. 6. c. 11. See the Testament of the twelve Patriarchs. [p] Vide Selden. de Jure Nat. & Gent. l. vi. c. 16. [q] Homeri Iliad. Δ. [r] Servius in Æneid. l. i.

richo, *Salmon*, who was of the Tribe of *Judah*, married her, and had *Booz* by her, one of our Saviour's Anceſtors in the fleſh. Some ſay there were three of this name [s], the Sôn, Grandſon, and Great-Grandſon of *Salmon*; the laſt *Booz* was *Ruth's* Husband and the Father of *Obed*. They pretend that the Scripture can no other way be made reconcilable with itſelf, ſince it reckons three hundred and ſixty ſix Years between *Salmon's* marriage, and the birth of *David*, and owns there were but three perſons between *Solomon* and *David*, *viz*. *Booz*, *Obed* and *Jeſſe*. But altho' it be difficult to fill ſuch a ſpace as that of three hundred and ſixty ſix Years with four perſons from Father to Son ſucceeding one another, and it is uncommon to ſee four perſons in the ſame Family ſucceſſively living very long, and having Children in a far advanced age, yet there is nothing abſolutely impoſſible in the thing, particularly at this time, wherein we find that there were perſons who had lived above an hundred Years. *Salmon* at the age of an hundred and twenty might beget *Booz*, about ſixty ſix Years after the *Iſraelites* had entred into the Land of Promiſe. *Booz* at that age, ſuppoſe of an hundred, might beget *Obed*, who at ſomething more or leſs than this age might have *Jeſſe*; and laſtly, *Jeſſe*, when an hundred Years old, might poſſibly have *David*: This indeed is all but ſuppoſition. However it is ſufficient, that there is no contradiction or impoſſibility, to make it neceſſary for us to reject this opinion of there being three perſons of this name, inſtead of that one *Booz* only, whom the Scripture ſpeaks of.

Some Rabbins [t] will have it, that *Ibzan*, who was Judge of *Iſrael*, and is mentioned *Judg*. xii. 8. is the ſame as *Booz*. The foundation of this opinion is no more than this, that *Ibzan* was of *Bethlehem*, and that there is ſome relation between this name and that of *Booz*. But *Ibzan* having governed *Iſrael* from the Year of the World 2823 to 2830. he cannot be the ſame as *Booz*, who could not be born later than in the Year of the World 2620. his Father *Salmon* having married *Ruth* in 2553. Now ſuppoſing him to be born in 2620. he muſt have been two hundred and ten Years old in 2830. when he died, which does not ſeem to be at all credible.

Booz, or rather *Boaz*, the name of one of thoſe two brazen pillars which *Solomon* erected in the Porch of the Temple. [1 Kings vii. 21.] The other Column was called *Jachin*. This was on the right hand of the entrance into the Temple, and *Booz* on the left. *Jachin* ſignifieth God hath ſtrengthened it [v], and *Booz* ſtrength [w], firmneſs. They were together thirty five cubits high, as is ſaid in the *Chronicles*, that is to ſay, each ſeparately ſeventeen cubits and an half [x]. [2 Chron. iii. 15.] The Text of the firſt Book of *Kings*, and of *Jeremiah*, ſays eighteen cubits; [1 Kings vii. 15.] but it is believed that the Sacred Writer choſe to ſet down a round, rather than a broken number. [Jerem. lii. 21.] The thickneſs of theſe Columns was, as *Jeremiah* ſays, of four fingers, for they were hollow. [Jerem. lii. 21.] The circumference of them was twelve cubits, or four cubits diameter. [1 Kings vii. 15.] The Chapiter of each was in all five cubits high. [1 Kings vii. 16.] Theſe Chapiters in different parts of Scripture are ſaid to be of different heights, of three, four or five cubits; [Jerem. lii. 22.] becauſe they were compoſed of different Ornaments, which were conſidered ſometimes ſeparately, and ſometimes as united with the Chapiter. The body of the Chapiter was of three cubits, the ornaments wherewith it was joined to the ſhaft of the pillar, were of one cubit, theſe make four cubits; the row which was at the top of all the Chapiter was alſo of one cubit, in all five cubits.

BORITH. There is mention of the herb *Borith* in *Jeremiah* xi. 22. *Si multiplicaveris tibi herbam Borith, maculata es iniquitate tua.* The herb *Borith* is thought to be the *Kali* or Saltwort, of the aſhes whereof ſome make Soap, and a very good Lye to waſh Linen withal. It is confidently affirmed, that the leaves of Saltwort bruiſed and rub'd with the hand, take ſpots out of the Skin. *John Michael Lagius* has made a large Diſſertation on the herb *Borith*. We have a long diſcourſe on it in our Comment on *Jeremiah*, Chap. xi. 22.

BOSOM. We put the things which we moſt value into our Boſoms. *Job* concealed the hope of his reſtoration in his own Boſom, [Job xix. 27.] there he locked up the words and promiſes of his God. The wicked Man receives preſents *taken out of the boſom*, [Job xxiii. 12. Prov. xvii. 23.] things of the greateſt value. And *Jeſus Chriſt* in the Goſpel ſays, that if we do good to others, [Luke vi. 38.] we ſhall receive the reward of it, which will be poured forth plentifully into our Boſom.

The Wife of our Boſom; be not jealous over the Wife of thy Boſom, or *her who reſts in thy boſom*, [Ecclus. ix. 1.] is an expreſſion very famaliar in Scripture, ſignifying a lawful Wife.

Lazarus was carried *into Abraham's boſom*, [Luke xvi. 22, 23.] as a favourite Child is received within the Arms and Boſom of his Father. S. *John* tells us, that the Son of God is *in the boſom of the Father*, [1 John i. 18.] thereby deſcribing his perfect union with him. The well beloved

[s] Quidam in Rab. Salom. Lyran. in Ruth ii. & iv. Catharin. alij.
[t] Targum Ruth. Talmud. Jeroſol. Rabbini Sal. Kimchi, Levi fil. David. Abraham Zaccuta, &c.
[v] יכין Statuet.
[w] בועז Firmitas, Robur.
[x] Vat. Grot. Sanct.

beloved Apostle lay with his head in our Saviour's bosom at his last Supper with his Apostles; because it was then customary to lie down at Table with the head turn'd towards it, and the feet from it. Thus S. *John* who was below *Jesus*, was near him with his head, and as it were in his bosom.

BOSOR or *Bosra*, is four days journey southward from *Damascus* [f]. There is a very strong Castle belonging to it, a Gate twenty cubits high, and one of the largest Basons or Pools of Water in all the East, as the *Persian* Geographer assures us. See *Bezer*, ver. 20. ספרד *Sepharad.*

BOSPHORUS. The Prophet *Obadiah* speaking of the *Jews*, and their return from the Captivity, says, *And the captivity of this host of the children of Israel, shall possess that of the Canaanites, even unto Zarephath, and the captivity of Jerusalem which is in Sepharad*, or Bosphorus, *shall possess the cities of the South.* There are three *Bosphorus's* whither the *Hebrews* might have been carried. 1. The *Cimmerian Bosphorus*, at the extremity of the *Euxine* Sea, between this Sea and the Lake *Mæotis*. 2. The *Thracian Bosphorus*, which is that of *Constantinople*, or the arm of the Sea between *Chalcedon* and *Constantinople*. 3. The *Bosphorus* or Arm which separates *Spain* from *Africk*: Each of these Streights is called in *Greek*, *Bosphorus*, or rather *Bosporus*, because an Ox may swim over them; and because the Daughter of *Inachus*, transformed into an Heifer, swam over the *Thracian* Streights between *Constantinople* and *Chalcedon*. This narrow passage of the Sea is not above five furlongs or five hundred paces over.

Interpreters are divided concerning the Streights which *Obadiah* speaks of. The *Jew* whom S. *Jerom* consulted upon such difficulties as occurr'd to him in the *Hebrew* [g], told him, that the *Bosphorus* mentioned by the Prophet, was the *Cimmerian Bosphorus*, whither the Emperor *Adrian* had banished many of those *Jews*, whom he had taken prisoners during the War in *Palestine*; which notwithstanding is a circumstance that we have no account of in History. Others believe, with more reason, that the captives taken notice of by *Obadiah* were such as *Nebuchadnezzar* had sent away as far as the *Palus Mæotis*, about which the country is generally thought to be one of the most frightful in the world, and hither the great Persecutors of the *Christians* sent frequently the Confessors of our Religion. Lastly, There are others, and those in good number, who understand the *Hebrew* of *Spain*, and translate *Obadiah* thus, *The captives of Jerusalem which are at Sepharad*, that is to say, in *Spain*, *shall possess the cities of the south.* Profane Historians, as *Megasthenes* [a] and *Strabo* [b] assert, that *Nebuchadnezzar* extended his conquests as far as *Africk* and *Iberia*, beyond the Pillars which we apprehend to be those called *Hercules's* Pillars. Now in this expedition against *Spain*, some say that he transported many of the *Jews* thither. Thus they reconcile the Version, which reads *Bosphorus*, with the opinion of the *Jews*, and of such Authors as have followed them in interpreting *Sepharad* to mean *Spain*.

But we may very well question whether *Sepharad* signifies *Spain*. Some suppose *France* to be denoted by it, and the old *Greek* Interpreters have kept to the *Hebrew* term without changing it in the Translation. In S. *Jerom's* time, the *Hebrews* explained it by *Bosphorus*. The Septuagint read *Ephrata* instead of *Sepharad*. I should think some country beyond the *Euphrates* to be meant by *Sepharad*, such as that of the *Sapires* or *Saspires*, towards *Media*; or the city of *Hippara* in *Mesopotamia*.

BOTTLE, a Kag made of Goat's Skin with the hair on the inside, well pitched and sewed together, wherein Oil and other Liquors were preserved: The mouth of the Bottle is through one of the animals paws, which furnishes the matter of it. There is frequent mention of Bottles in Scripture, and as every one is not acquainted with the nature of them, it may not be unprofitable to say a word or two of them in this place. When *Abraham* dismissed *Hagar*, he gave her and her Son bread, and water in a Bottle for their journey. (Gen. xxi. 14, 15.) The *Gibeonites* the better to deceive *Joshua* and the Elders of the people, shewed them their old Bottles, telling them, that they had brought them new from their own homes, thereby hoping to convince them that they came from some remote country. (Josh. ix. 4, 13.) *Jael* the wife of *Heber* the *Kenite* opened a Bottle full of Milk, and offered *Sisera* some of it to drink. (Judg. iv. 19.)

The Psalmist in order to exalt the power of God, says, that he holdeth the waters of the Sea, shut up as it were in a Bottle, or a Portmantle; (Ps. xxxii. 7.) and speaking of the passage through the Red-Sea, he says in like manner, that he shut up the waters as in a Bottle. He locked them up, drew them back, bound them up. (Ps. lxxvii. 13.) In another place he compares himself to a Bottle exposed to the Frost. (Ps. cxix. 83.) *Factus sum sicut uter in pruina*, or *exposed to the smoak*, as a bottle dried, blackened, shrivelled. Our Saviour says, *that men do not put new wine into* (Matth. ix. 17.)

[f] Bibl. Orient. p. 211. col. 2. [g] Hieronym. Abdiam. [a] Megasthenes apud. Euseb. Præp. Evang. l. ix. c. 41. [b] Strabo l. xv.

into old bottles, elſe the bottles break, and the wine runneth out. His Apoſtles were, as it were, old Bottles before the deſcent of the Holy Spirit upon them, they were not capable either of comprehending or practiſing all the perfection which *Jeſus Chriſt* came to teach mankind.

BOW. Every one knows what this is. It was a ſort of Arms very well known among the *Iſraelites*, who had many very expert Archers in their Troops. When there is any mention in Scripture of bending the Bow, the verb *tread under foot* is generally made uſe of; becauſe in effect it was their cuſtom to put their feet upon their Bow that they might bend it with more eaſe. *David* thanks God for giving him the ſtrength of a brazen Bow in his Arms. *Poſuiſti ut*
Pſ. xvii. 35. *arcum æreum brachia mea.* Their Bows were commonly of wood. When they would ſay that God will deſtroy the power of ſuch or ſuch a people, they make uſe of this expreſſion; God will break their Bow. *Confringam arcum Ælam*, and *Hoſea conteram*
Hoſ. i. 5. *arcum Iſrael.* A deceitful Bow, *They are*
Hoſ. vii. 16. *like a deceitful bow*, ſignifies one that is not well ſtrung, which does not carry ſtrait to the mark. King *Uzziah* provided good Arſenals, wherein he lodged abundance of Arms, among others a large quan-
2 Chron. xxvi. 14. tity of Bows and Slings. God is repreſented in Scripture with his Bow and Arrows, as Warriors and Conquerors are deſcribed
Hab. iii. 9. with them. *Thy bow was made quite naked according to the oaths of the tribes.* Thou wilt awaken thy Bow, thou wilt bend it, and put it in a condition to be drawn, &c. The Children of *Ephraim*, who prided themſelves in being ſuch ex-
Pſ. lxxviii. 9. pert Archers, fled in the day of battle. The Lord promiſes to deliver up the Nations, like ſtubble driven by the wind, to *the bow of the righteous man, of Cyrus,*
Iſaiah xli. 2. of the *Meſſiah*. The *Perſians*, who in the Scripture are called *Elamites*, were the moſt expert Archers in the world.

BOWELS. The Bowels are the ſeat of mercy, tenderneſs, and compaſſion. *Joſeph's bowels were moved* at the ſight
Gen. xliii. 30. of his brother *Benjamin*; he perceived himſelf to be ſoftned, and concerned. The true Mother of the Child, whom *Solomon* commanded to be divided into two parts, felt her Bowels to be moved at this propoſition, and conſented, that he ſhould be
1 Kings iii. 26. given to her who was not his real Mother. She was touched with compaſſion. God
Luke i. 78. *through the bowels of his mercy*, hath viſited us by ſending the *Meſſiah* to us. S. *Paul* recommends it to the faithful, to have Bowels of mercy for their Brethren. He Coloſ. iii. 12.
praiſes *Philemon* for having refreſhed the Bowels of the Saints; and begs of him to Philem. 7.
receive *Oneſimus* as his own Bowels. *Et viſcera mea ſuſcipe.* Ibid. 12.

Job deſcribing a merciles, hard-hearted, rich Man, ſays, that his Bowels are loaded with fat. *Solomon* in his Proverbs, that Job xxi. 24. Vulg. Edit.
the Bowels of the wicked are cruel. And S. *Paul* 2 *Cor.* vi. 12. reproaches, as it were, Prov. xii. 10.
the *Corinthians* in a friendly manner, ſaying, *Ye are not ſtraitned in us, but ye are ſtraitned in your own bowels.*

The *Hebrews* likewiſe place wiſdom and underſtanding ſometimes in the Bowels: *Who hath put wiſdom in the inner parts*, ſays *Job*. And the Pſalmiſt, *Renew a* Job xxxviii. 36.
right ſpirit in my Bowels, within me. And *Iſaiah*, The ſpirit of the *Egyptians* ſhall Pſal. li. 10.
fail, ſhall be annihilated *in the bowels*, or in the midſt thereof, *and I will deſtroy the* Iſaiah xix. 3.
counſel thereof. It ſhall fall into diſorder, miſtake, and uncertainty. And *Jeremiah*, Jer. xxxi. 33.
I will engrave my law in their bowels, or inner parts. And *Habakkuk*, *There is no ſpirit in the intrails*, in the midſt *of the idol*; it has neither ſoul, ſpirit nor underſtanding. Hab. ii. 19.

Wiſdom ſpeaks of certain *Canaanites*, who *eat the entrails of men*, who were devourers of human fleſh. See *Fleſh*. Formerly men were ſacrificed to *Bacchus* in Wiſd. xii. 5.
the Iſle of *Chios* [c], and were torn to pieces alive. They did as much in the Iſle of *Tenedos*. And in the ninth Century [d] human fleſh was ſold at *China* in the publick markets. As to eating the Fleſh and Bowels of living animals, this was common in the feaſts of *Bacchus* [e].

BOZEZ. The name of a Rock which *Jonathan* the Son of *Saul* climbed up when he went to attack the *Philiſtines*. 1 Sam. xiv. 4.

BOZRA. See *Bezer*, *Boſor*.

BRACCA. It is ſaid in *Daniel* [f], that Dan. iii. 21.
his three companions were thrown into the fiery furnace with their hozen *cum braccis ſuis.* The Hebrew reads *Saraballa*, which were a ſort of Breeches, wherewith the *Perſians* covered their Legs and Thighs [g].

BRANCH. The Prophets ſometimes give this name to the *Meſſiah*, *Behold the man, whoſe name is the Branch*, ſays *Zechary*. And in another place [h], *Behold, I* Zech. vi. 12.
will bring forth my ſervant the branch. Zech. iii. 8.
And ſo the *Hebrew* reads, what the Vulgate tranſlates *Oriens*. *Jeſus Chriſt* is the Branch * of the houſe of *David*. He is likewiſe *Oriens*, the Sun of Righteouſneſs, which is riſen in order to enlighten us, and deliver us out of the ſhadow of death.

The

[c] Porphyr. de abſtin. l. iii. [d] Voyage de deux Arabes a la Chine. p. 55.
[e] Arnob. l. v. contra Gentes. Lucian. proſlalia. Clem. Alex. Protreptic. p. 19. [f] בסרבליהון Aqu. Theodot. Σαραβάροις Sym. Ἀναξυρίδας. [g] Vide Briſſon. l. i. de Regno Perſar. [h] צמח Tzemach.
* *The Antients were uſed to call their Heroes* Deorum Germina; *of this we have frequent examples in the Poets. One is called* Ἔρνος Ἄρηος, Germen Martis. *Another* Διὸς ἔρνος, Jovis germen. *And* Ζηνὸς θάλος, Jovis ramus. Huet. Dem. Evang. Prop. ix. c. lix.

The *Messiah* is called likewise by the same name of *Branch* in *Isaiah*, iv. 2. *Jeremiah*, xxiii. 5. xxxiii. 15. and this denomination is a kind of prophecy of his miraculous birth of a Virgin.

BREAD. In the Scripture style Bread Gen. iii. 19. is taken for every sort of food; *In the sweat of thy face shalt thou eat bread. I will fetch a morsel of bread*, says *A-* Gen. xviii. 5. *braham* to his Guests, *and comfort ye your hearts. If God give me bread to eat*, said *Jacob* when he made his Vow at *Bethel.* Gen. xxviii. 20. *Call him that he may eat bread*, invite him Exod. ii. 20. to come and eat with us, *&c.* Manna is called *Bread from Heaven*; God in giving Exod. xvi. 15. it says, that he feeds his People with Bread; that he gives them Bread in abundance, *&c.*

The antient *Hebrews* had several ways of baking Bread. They often baked it under the Ashes. *Abraham* served the three Angels, whom he received into his Tent, with Loaves baked upon the Gen. xviii. 6. Hearth[i]; the *Hebrew*, *Huggoth*, signifies Loaves, or little Cakes, much like our broad thin Cakes, which are baked under the Ashes, or upon round Copper Plates well warmed, or in Pans, or Stews made on purpose, and heated.

Exod. xii. 39. The *Hebrews* at their departure out of *Egypt* made some of these unleavened Loaves for their Journey. *Elijah* in his flight found a Cake at his Bolster, which had been baked upon the Coals, and a 1 Kings xix. 6. cruse of Water. The same *Elijah* desir- 1 Kings xvii. 13. ed the Widow of *Sarepta* to make a little Bread for him, and bake it under the Ashes. The *Hebrew* Text of the first Book of *Kings*, Ch. xix. 6. calls them Hosea vii. 8. *Huggoth*; and the Prophet *Hosea* compares *Ephraim* to these *Huggoth*, which were not turned, were baked on one side only. *Busbequius* [k] says, that in *Bulgaria* this sort of Loaves is still very common. They are there called *Hugaces*: As soon as they see a Guest come, the Women immediately make these unleavened Loaves which are baked under the Ashes, and sold to Strangers; for there are no Bakers in this Country.

The *Arabians*[l], and other eastern People, among whom Wood is scarce, often bake their Bread between two Fires made of Cow-dung, which burns slowly, and bakes the Bread very leisurely. The Crumb of it is very good, if it be eat the same day, but the Crust is black and burnt, and retains a smell of what was Ezek. iv. 9, 10, 12, 13. used in baking it. This may serve to explain a passage in *Ezekiel*, which is extremely shocking to the generality of Authors. The Lord commands this Prophet to make a Paste composed of Wheat, Barley, Beans, Lentils, Millet, and Fitches, and of this a Loaf baked under the Ashes, and to cover it with human excrements in the sight of all the People. The Prophet expressing an extreme reluctancy to this, God permitted him to cover it with Cow-dung instead of human dung. We are not to imagine that it was God's design to make the Prophet eat Man's dung; but he only enjoined him to bake his Bread under such kind of excrements. Afterwards he allowed him to have it baked under Cow-dung, as the *Arabians* do.

The *Hebrews*, and other eastern People, have still at this day a kind of Oven called *Taanour*, which is like a large Pitcher of gray Stone open at top, in which they make a Fire. When it is well heated, they dilute Flour in Water, as we do to make Putty for Sashes; this Paste they apply to the outside of the Pitcher with the hollow of their hand; thus it is baked in an instant, and the moisture of it being dried up, it is taken off in thin fine pieces like our Wafers.

The Easterlings believe *Eve*'s Oven to have been of this kind, that it was left to *Noah*, and that the boiling Water which ran over occasioned the Deluge. Strange Extravagancies!

A third sort of Bread in use among the People of the East, is that which is baked in a great Pitcher half full of certain little Flints that are white and glistering, on which they cast the Paste spread in the form of little flat Cakes. The Bread is white, and smells well, but it is good only for the day on which it was baked, unless there is some Leaven mingled with it to preserve it longer. This is the most common way in *Palestine*.

During the whole Octave of the Passover, the *Hebrews* use only *unleavened* Bread, as a memorial, that at the time of their departure out of *Egypt*, they wanted leisure to bake leavened Bread; and having left the Country with precipitation, they were content to bake Bread which was not leavened, under the Ashes. This is what they practise still at this Ex. xii. 8, 9. day with scrupulous Exactness. See the Article *Azuma*.

Moses enjoined the *Israelites* upon their arrival in the promised Land, *to offer up* Numb. xv. 20. *a Cake of the first of their dough for an heave-offering in their generations.* These First-fruits of Bread or Dough were given to the Priest or *Levite*, who dwelt in the place where the bread was baked; and if there was no Priest nor *Levite* there, the part of the Dough designed for the Lord or his Minister was thrown into the

[i] *Heb.* עגות *Huggoth*, 70. ἐγκρυφίας. [k] Busbeq. Constantinop. p. 36. [l] D' Arvieu Coutumes des Arabes, c. 14.

the Fire or the Oven. The quantity of Bread to be given for First-fruits was not settled by the Law; but Custom and Tradition had determined it, says S. *Jerom* [m], to be between the fortieth part of the whole Mass, at most, or at least the sixtieth. *Philo* [n] remarks, that something was set apart for the Priest, as often as they kneaded, but does not say how much this was.

Leo of *Modena* [o] tells us, that the modern custom of the *Jews* is, when the Bread is kneaded, and a piece of Dough made as big as forty Eggs, to take a small part of it and make a Cake, which is instead of the First-fruits appointed by the Law. It had been a custom to give this Cake to the Priest; but at present it is thrown into the fire, where they let it burn away intire. This is one of the three Precepts which should be observed by the Women, for they generally make the Bread. The Prayer to be recited by them, when they throw this little Portion of Dough into the Oven, or the Fire, is as follows, *Blessed art thou, O Lord our God, the King of the World, who hast sanctified us by thy Precepts, and hast commanded us to separate a Cake of our Dough.*

Shew-Bread, or according to the *Hebrew* Text, the *Bread of Faces*, was Bread offered every *Saturday* to God upon the golden Table placed in the Holy. The *Hebrews* affirm, that these Loaves were square, and with four Surfaces, and covered with leaves of Gold. They were twelve in number, in memory of the twelve Tribes of *Israel*, in whose names they were offered. Every Loaf was composed of two *Assarons* of Flour, which make about five Pints $\frac{1}{10}$. These Loaves had no Leaven in them. They were presented very warm every Sabbath day, and at the same time the old were taken away, which were to be eaten by the Priests only. With this Offering there was Salt, and Incense, and even Wine too, according to some Commentators. The Scripture mentions only Salt and Incense, but it is presumed that Wine was added, because it was not wanting in other Sacrifices and Offerings. It is believed that these Loaves were placed one upon the other in two Piles, of six each; and that between every Loaf there were two thin Plates of Gold folded back in a Semicircle for the whole length of them, to let in Air, and hinder the Loaves from growing mouldy. These Golden Plates so turned in, were supported at their extremities by two golden Forks, which rested upon the Ground.

Exod. xxv. 30.

We have remarked, that the Shew-bread was eaten by none but the Priests. Nevertheless *David* having received some from the High-Priest *Abimelech*, eat of it without scruple in his necessity; and our Saviour makes use of this Example to justify his Apostles, who eat ears of Corn and bruised them on the Sabbath day. The Priest *Abimelech* calls those *Laicos Panes*, which every one was allowed to partake of, and those *Panes Sanctos*, which the Priests only were to eat of.

2 Sam. xxi. 3, 4. Mat. xii. 4.

Under the Article *Offerings*, we shall speak of the different sorts of Bread which were offered in the Temple, as well with the Sacrifices as with the Offerings of Flour, Cakes, Loaves, Grains, *&c.* It appears from several places of Scripture, that there was always near the Altar a Basket full of Bread, in order to be offered together with the ordinary Sacrifices. *Panes qui sunt in canistro; & canistrum panum azymorum.*

Exod. xxix. 32. Numb. vi. 15.

Moses forbids the Priests *to receive Bread from the hands of Strangers, or any thing else that they would give, because all these Gifts are corrupted.*

Lev. xxii. 25.

There are different opinions concerning the meaning of this Law. Some, as *Tostatus*, *Cajetan*, and others, pretend, that under the name of *Bread* we are to understand all sorts of Sacrifices and Offerings, because the Victims that were slain are in Scripture sometimes called the *Bread of God.* Others, that God forbids the receiving Sacrifices of any kind, or any real Offering immediately from the hands of infidel People, but only Money wherewithal to purchase Offerings and Victims. Lastly, others explain it literally of Offerings of Flour, Bread, or Cakes; that none of these are to be received in the Temple from the hand of an Idolater or Infidel.

God threatens to break the Staff of Bread, *Baculum panis*, or *Virgam panis*, or *Robur panis*, or *Firmamentum panis*; that is to say, to send the scourge of Famine among the *Israelites*, or to order it so, that the Bread which they should take, should not sustain them, to send them a canine and insatiable Appetite.

Lev. xxvi. 26. Ezek. iv. 16. v. 16. Ezek. xiv. 13. Isai. iii. 1. Ps. civ. 16.

To eat, to devour any one like Bread; that is to say, to devour, to destroy him without resistance, without scruple, to make sport, and a diversion of doing so. See *Ps.* xiii. 4. lii. 5.

Numb. xiv. 9.

Man doth not live by Bread only, but by every word which proceedeth out of the mouth of God. That is to say, God can sustain us, not only with Bread and ordinary Food, but likewise with every thing besides, if he thinks fit to communicate a nourishing virtue to it. Thus he fed the

Israelites

[m] Hieron. in c. xlv. Exod. Part. ii. c. 9.

[n] Philo de præm. Sacerd.

[o] Leon de Modene Cerem. des Juifs.

Israelites in the Wilderness with Manna, and five thousand Men with five Loaves distributed by the hands of *Jesus Christ* and his Apostles. *Verbum* is put for *thing*. In the *Hebrew* Text of *Deuteronomy* we do not read *verbo*, but only, *In omni quod procedit ex ore Dei.*

Bread and Water are used for all Sustenance in general. Thus it is said, that Deut. ix. 9, 18. *Moses* continued forty days upon Mount *Sinai*, without eating Bread, or drinking Deut. xxiii. 4. Water. God complains of the *Moabites* and *Ammonites*, because they did not meet the *Israelites* with Bread and Water; *Nabal* in answer to *David*'s Message, said, *Shall I take my bread and my water, and give them to men whom I know not?* 1 Kings xviii. 13. *Obadiah* the Governor of King *Ahab's* House, fed an hundred Prophets of the Lord with Bread and Water. The chief thing for Life is Water and Bread, says the Author of *Ecclesiasticus*, xxix. 21.

The Bread of Affliction, and the Water of Affliction in the first Book of 1 Kings xxii. 27. 2 Chr. xviii. 26. *Kings*, are the same thing as a little Bread and a little Water. *Isaiah* threatens the *Jews* with the Wrath of God, and says, that he will give them so little Bread and Water, that they will not have what is Is. xxx. 20. sufficient to satisfy them. *Dabit vobis Dominus panem arctum & aquam brevem.*

As the *Hebrews* generally made their Bread very thin, and in the form of little flat Cakes or Wafers, they did not cut it with a Knife, but broke it; which gave rise to that expression so usual in Scripture, of *breaking Bread*, to signify eating, sitting down to table.

It is remarked likewise, that they who undertook Journeys, commonly made Provision of Bread; because in those times there were neither Inns nor Bakers in *Palestine*, at least they were very rare. *Jesus Christ* tells his Disciples, that when they went upon any Journey, in order to preach the Gospel, there was no occasion Mark vi. 8. for their troubling themselves to provide Bread; nevertheless they generally had some, while they followed our Saviour; and one day they shewed great concern for having forgotten to carry any with Mat. xvi. 5, 6, 7, 8. them; whereupon *Jesus* severely reproved them: *O ye of little faith, why reason ye among yourselves, because ye have brought no Bread?*

The Psalmist speaks of the Bread of Tears, *Fuerunt mihi lacrymæ meæ panes* Ps. xli. 4. *die ac nocte*; and in another place, *Thou* Ps. lxxx. 5. *feedest them with the bread of tears*; and Ps. cxxvii. 2. again, *Thou that eatest the bread of sorrows.* We may easily comprehend, that by all this is meant continual Sorrow and Tears, which make us lose the thoughts and desire of eating and drinking.

The Bread of Wickedness, the Bread of Prov. iv. 17. *Deceit*, is Bread acquired by criminal and fraudulent practices. By *the Bread* Prov. xx. 17. xxiii. 3. *of Mourners* in *Hosea* ix. 4. is meant impure and polluted Bread. Some are of opinion, that this passage of *Jeremiah* xi. 19. *Mittamus lignum in panem ejus*, let us put Wood in his Bread, signifies to poison his Bread, by mingling Wood in it of a venomous nature; or let us throw wood upon his Body, overwhelm him with cudgelling; the *Hebrew Lechem*, which signifies bread, being taken likewise for the Body.

Cast thy Bread upon the waters, for thou shalt find it after many Days, says *Solomon*; that is to say literally, Sow thy Eccles. xi. 1. Corn in a Soil which is well watered, and thou shalt reap a plentiful Harvest; or in a moral sense, Be liberal of thine Alms, do not refuse thine Assistance to any one, and thou shalt receive a Reward suitable to thy Generosity, and the extent of thy Charity.

The Eucharist or Sacrament of the Body and Blood of *Jesus Christ*, contained really and substantially under the appearances of Bread and Wine *, is very often described in the New Testament by the word Bread, *the Bread of Life*, Bread which giveth Life; the Bread which we break; and the holy Communion is mentioned under the term breaking of Bread. The same Sacrament is represented by Manna, the Bread of Heaven, the Bread of Angels, the Bread which contained all sorts of Delights and Sweets.

Breaking of Bread; an Expression familiar to the *Hebrews*, signifying *the eating of Bread*, or *making a Meal*. *Frange* Isa. lviii. 7. *esurienti panem tuum*; and *Jeremiah*, *Neither shall men break bread for them in* Jer. xvi. 7. *mourning to comfort them from the dead.* And again, *the young children ask bread,* Lament. iv. 4. *and no man breaketh it unto them.* In the Institution of the Eucharist, our Saviour broke the Bread which he had consecrated and distributed it to his Apostles; from whence it is, that to *break Bread*, and the *breaking of Bread*, in the Books of the New Mat. xxvi. 26. Testament, are used likewise for celebrating the holy Eucharist.

The natural and literal reason for these expressions, arises from hence, *viz.* That the *Hebrews* in *Palestine*, as well as the *Syrians*, *Arabians* and *Egyptians*, generally bake their Bread very thin, so as to have no need of Knives to cut it. They eat it new, and break it with their Fingers. See

* *It may be superfluous to observe here, that the Author speaks of the Sacrament, according to the Sentiments of his Church, and the received Doctrine of Transubstantiation; the absurdity whereof is visible to all who have not renounced the use of their Senses.*

See what we have remarked upon the word *Bread*.

BROOK, *Torrens*; in *Greek Cheimarros*; in *Hebrew Nachal*[p]. A Brook is diſtinguiſhed from a River; a River flows at all times, a Brook at ſome particular times only: For example, after great Rains, or the melting of the Snow. As the *Hebrew* word *Nachal* ſignifies a *Valley* as well as a *Brook*, one is often placed in Scripture for the other; for example, the *Brook of Gerar*, for the *Valley of Gerar*. This Ambiguity is not very dangerous, ſince generally there are Brooks in Valleys: But it may deſerve to be taken notice of, becauſe ſometimes that is attributed to the Valley which belongs only to the Brook; for example, to the Valley of *Kidron*, which ſhould be underſtood of the Brook ſo called.

The diſtinction between a Brook and a River is not always obſerved in Scripture, and one is often taken for the other; by giving great Rivers, ſuch as the *Euphrates*, the *Nile*, and *Jordan*, and other Rivers which flow the whole year, ſuch as *Jabok* and *Arnon*, the name of Brooks. The *Euphrates* in *Iſaiah* is called the *Brook of Willows*, Iſai. xv. 7.

Joel iii. 18. *The Brook of Thorns*, mentioned in *Joel*, is called in the *Hebrew*, *the Brook of Shittim*; and in the Septuagint *the Brook of Cords*[q]. I take this Brook to be the ſame as that of *Kidron*, which diſcharged itſelf into the Dead Sea.

The Brook Kidron, runs between the City of *Jeruſalem* to the Weſt, and the Mount *of Olives* to the Eaſt. See *Kidron*.

Brook of Egypt. This is probably the *Nile*, or the moſt eaſtern arm of this River. See *Egypt*.

The Brook Beſor, is commonly placed between *Gaza* and *Rhinocorura*: But S. *Jerom*, upon the vi. Ch. of *Amos*, ſays, it lies between *Rhinocorura* and *Peluſium*. See *Beſor*, and 1 *Sam*. xxx. 9, 21.

The Brook of Grapes, or *Cluſter of* Numb. xiii. 25. Deut. i. 24 *Grapes*, in *Hebrew Nachal Eſhcol*[r]. We are of opinion that it lay to the South of *Judah*, and the Lot of *Simeon*, not far from the *Valley of Sorek*.

The Brook Zered, *Deut*. ii. 13, 14. It is further ſouthward than the Brook *Arnon*.

The Brook Arnon. This is rather a River than a Brook. See *Arnon*.

The Brook Jabok. This is rather a River than a Brook. See *Jabok*.

The Brook or Valley of Gerar, near the City of this name, ſouthward of the promiſed Land, in *Arabia Petræa*.

The Brook of Jeruel, or rather the Brook oppoſite to the Wilderneſs of *Jeruel*, in the ſouthern part of *Judah*. 2 Chr. xx. 16.

The Brook Kiſhon, ſprings up at the foot of Mount *Tabor*, and falls into the *Mediterranean*, between *Carmel* and *Ptolemais*. See *Kiſhon*.

The Brook Cadumim. This, in my opinion, is the ſame as *Kiſhon*. See *Judg*. v. 21.

The Brook Cherith, beyond *Jordan*, towards *Succoth*. See *Cherith*, and 1 *Kings* xvii. 3.

The Brook of Gaaſh, 1 *Chr*. xi. 32. was probably in the Tribe of *Ephraim*, at the foot of Mount *Gaaſh*, upon which the Joſh. xxiv. 30. City of *Timnath-Serah* was ſituated, when Judg. ii. 9. *Joſhua* was buried, *Joſh*. xxiv. 30. His Tomb was ſtill ſhewn on Mount *Gaaſh* in *Euſebius*'s time.

The Brook of Mamre. This is the Valley of *Mamre*, *Geneſ*. xiii. 18. xiv. 13, *&c*. Judith ii. 14. We have already obſerved, that the *Hebrew Nachal* ſignified equally a Valley and a Brook.

The Brook of the South. Pſal. cxxv. 11. *Sicut torrens in auſtro*, ſignifies probably the Brooks which are to the South of *Paleſtine*, or no more than the flux of Water, which was ſeen when the ſouth Wind diſſolved the Snow. The *Hebrew* word[s] is not *Nachal*, which ſignifies a Brook, but *Aphikim*, which ſignifies drains of Water, Inundations.

The Brooks or *Rivers of Ethan*. See Pſal. lxxiii. 15. *Ethan*.

BROTHER. This word is underſtood, not only in the common and literal Signification of it, but likewiſe in general for a Relation, a Man of the ſame Country, of the ſame Nation, and ſtill more univerſally for a Man in general, for our Neighbour, in the notion which our Saviour requires us to have of all the World, and whom he hath commanded us to love as our ſelves.

Brother is likewiſe uſed ſometimes for one who reſembles another in either good or evil; *He that is ſlothful in his work, is* Prov. xviii. 9. *brother to him that is a great waſter*. And *Job, I am a brother to dragons, and a com-* Job xxx. 29. *panion to oſtriches*. I have imitated them in their doleful cries, and in their flying from Mankind. And *Eccleſiaſticus*, *He* Ecclus. xxxiv. 27. *that ſheddeth blood, and he who defraudeth the labourer of his hire, are brothers*. Theſe two crimes are equal.

Brother is likewiſe to be underſtood for Friend, or Huſband, as Siſter, for Wife. *O that thou wert as my brother that ſuck-* Cant. viii. 1. *ed the breaſts of my mother!* And, *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe*. Cant. iv. 9. And

[p] נחל Nachal χείμαῤῥος, Torrens. [q] נחלהשטים χείμαῤῥον τῶν σχοινῶν. Torrentem funium.
[r] נחל אשכל Nachal Eſhcol. Torrens *or* Vallis. Botri. Num. xiii. 24. xxxii.
[s] *Hebr*. בנגב אפיקים Effuſiones in Auſtro.

Job xvii. 14. And *Job, I said to the worm thou art my*
Prov. vii. 4. *sister.* And *Solomon* in his Proverbs, *Say unto Wisdom, Thou art my sister.*

Deut. xxv. 7. According to the Law of *Moses*, the Brother of a Man who died without Children, was obliged to marry the Widow of the deceased, in order to raise up Children to him, that his name and memory might not be extinct in *Israel*. See lower the Article Widow.

BRUCHUS. A sort of Locusts. The *Hebrew Arbe* [t], is differently translated, by the Septuagint and Vulgate generally *Bruchus*, and by other Interpreters *Locusta*. Now *Locusta* and *Bruchus* differ, as S. *Austin* says [v], like the Parent and the Child. *Locusta* is a perfect Locust, *Bruchus* a young one, as yet without its wings. There were several species of Locusts which
Lev. xi. 22. the *Hebrews* were allowed by God to eat. And we know that this sort of food was the common diet which S. *John Baptist*
Matth. iii. 4. made use of. There were several other people, who eat of them, as is shewn in the Comments on S. *Matthew*.

BUBALUS. There is frequent men-
Deut. xiv. 5. tion of the *Bubalus* in Scripture. *Moses* suffered the *Hebrews* to eat of it; and it was
1 Kings iv. 23. served up at *Solomon*'s Table. The *Hebrew Jachmur* [w], signifies a certain Animal which is found about the *Euphrates*, with horns like a Stag, and red hair. After this manner the *Arabians* describe the *Jachmur*, which the Vulgate has translated *Bubalus*.

BUBASTUS, a famous City of *Egypt*. *Ezekiel* speaks of it under the name of פי בזת *Pi-bezeth*, *Ezek.* xxx. 17. It is situated on the eastern shore of that arm of the *Nile* which extends furthest towards *Arabia*. *Ezekiel* threatens it with the utmost calamities, which would be brought upon its inhabitants by *Nebuchadnezzar* King of *Babylon*.

BUGEUS; this is the sirname which
Esth. xii. 6. the Scripture gives *Haman* the great enemy of the *Jews*. The *Greek Bugeus* or *Bougaios*, signifies a vain Man, one puffed up with pride. We do not read *Bugeus* in the *Hebrew*, but in the *Greek* only. I am of opinion, that it is put for *Bagoas*, which signifies an Eunuch, an Officer belonging to the King of *Persia*'s Court.

To BUILD. Besides the proper and literal signification of this word, it is used likewise to signify producing Children and a numerous posterity. *Sarah* desires *Abraham* to take *Hagar* to wife, that so by her
Gen. xvi. 2. means *she may be builded up*, that is to say, have Children to support her family. The Midwives who refused obedience to *Pharaoh*'s orders, when he commanded them to put to death all the male Children of the *Hebrews*, were rewarde dfor it, because *God built them houses*, gave them a nu- Exod. i. 21.
merous posterity.

The Prophet *Nathan* promises *David* on the part of God, that he would build his house for him, that he would give him 2 Sam.
Children and Successors. The Scripture vii. 27.
speaking of the formation of the first Woman, says, that God built her with the Rib Gen. ii.
of *Adam*. To edify, in the moral sense of 22.
the word, is used with relation to the good instructions and examples which we give our Neighbour, in order to inspire him with the love of virtue, to keep him in those sentiments, and improve them in him.

I. BUKKI, the Son of *Jogti*, of the Tribe of *Dan*, *Numb.* xxxiv. 22.

II. Bukki, High-Priest of the *Jews*, the Son of *Abishua*, and Father of *Uzzi*, 1 *Chron.* vi. 5.

BUKKIAH, a *Levite*, who played before the Ark, 1 *Chron.* xxv. 4.

BUL, the eighth month in the *Hebrew* Kalender, since called, *Marshevan*; it answers to our *October*. It is the second Month of the Civil, and the eighth of the Ecclesiastical Year. It is composed of nine and twenty days. The sixth Day of this Month was a fast, because on this Day *Nebuchadnezzar* put to death the Children of *Zedekiah* in the presence of this unhappy Prince, whose Eyes, after they had been witnesses to this sad spectacle, he ordered to be put out. See 2 *Kings* xxv. 7. We find the name of *Bul* mentioned only in 1 *Kings* vi. 38. in the reign of *Solomon*.

BULL. *Bullock*. This animal was reputed by the *Hebrews* to be clean, and was generally made use of by them for Sacrifices. The Septuagint and Vulgate have often rendred that *Ox* which signifies a *Bull*, [x] under the word *Ox* comprehending rather the Species than the Sex or Quality of the Animal. The antient *Hebrews* in general never cut any Creature, and Lev. xxii.
where in the Text we read *Ox*, we are to 24.
understand a Bull by it.

The beauty of *Joseph* is compared to that of a Bullock. The *Egyptians* had a Deut.
particular veneration for this Animal, they xxxiii. 17.
paid divine honours to it; and the *Jews* imitated them in their worship of the golden Calves, that is to say, golden Bulls in the Wilderness, and in the Kingdom of *Israel*. *Jacob* reproaches his Sons *Simeon* and *Levi* for having dug down the Wall of the *Sichemites* [y]; or, according to Gen. xlix.
another Translation of the *Hebrew*, *for* 6.
hamstringing a Bull. Thus the Septuagint have translated it, and many of the antient Fathers [z] have followed their Version,

[t] ארבה 70 Βροῦχος. [v] Aug. in Psal. civ. [w] יחמור Bubalus. [x] שור Schor. Taurus or Bos.
[y] עקרו שור 70. Ἐνευροκόπησαν ταῦρον. [z] Origen homil. xvii. in Genes. Tertull. contra Judæos, c. 10.

sion, and explained this passage of *Jesus Christ*, and his being put to death by the *Jews*. The *Hebrew*, *Shor*, signifies a *Wall*, and a *Bull*.

This last word, in a figurative and allegorical sense, is taken likewise for powerful, fierce, insolent Enemies. *Fat bulls* (in the *Hebrew*, *Bulls of Bashan*) *kept me*
Ps. xxii. 13. *in on every side*, says the Psalmist. And
Ps. lxviii. 31. in another place, *Rebuke the beast of the reeds, the multitude of the bulls:* Lord smite in thy wrath these Animals which feed in large Pastures, these herds of Bulls.
Is. xxxiv. 7. And *Isaiah*, The Lord shall cause his Victims to be slain in the land of *Edom*, a terrible slaughter will he make, he will kill the Unicorns and the Bulls, that is to say, those proud and cruel Princes who oppressed the weak.

BUNAH, the Son of *Jerahmeel*, 1 *Chr.* ii. 25.

BURIAL. The *Hebrews* have at all times been very careful in the burial of their dead; to be deprived of it was thought to be one of the greatest dishonours that could be done to any Man: this last duty was denied to none, not even to Enemies; but it was not allowed to those who were self-murderers, till after Sun-set, and the Souls of such Persons were believed to be plunged into Hell [a]. This mighty concern for burial proceeded from the persuasion they were under of the Soul's immortality [b]. The Scripture threatens the wicked with being deprived of it, as if it were one of the greatest calamities that could happen to them. *If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say that an untime-*
Eccles. vi. 3. *ly birth is better than he.* *Jeremiah* threatens the Kings, Priests and false Prophets who had adored Idols, that he would have their bones thrown out of their graves
Jer. viii. 2. like dung upon the Earth. The same Pro-
Jer. xxii. 18, 19. phet foretold that *Jehoiakim* King of *Judah*, who built his house by unrighteousness, and gave himself up to avarice, violence, and all manner of vice; he foretold that this Prince should be buried with the burial of an Ass, that he should be cast out of the Gates of *Jerusalem* into the com-
2 Mac. v. 10. mon sewer. It is observed that *Jason* who had denied the rites of burial to many of the *Jews*, was himself treated in the same manner, that he died in a foreign Land, and was thrown like carrion into the fields without being laid even in a stranger's grave. Good Men made part of their devotion to consist in interring the dead, as we see by the example of *Tobit*.

There was nothing determined particularly as to the place of burying the dead. There were graves in the town and country, upon the highways, in gardens and moun- 1 Kings
tains. Those belonging to the Kings of ii. 10. xi.
Judah were in *Jerusalem*, and the King's 43. xiv.
gardens. *Ezekiel* intimates, that they 31. xv. 8.
were dug under the mountain which the xxiv. 12, &c.
Temple stood upon, since God says, that 2 Kings
for the future his Holy Mountain should xxxi. 18. 26.
not be polluted with the dead bodies of their Kings. The Sepulchre which *Joseph* of *Arimathea* had provided for himself, and John xix.
wherein he placed our Saviour's body, was 41. xx.
in his garden. That of *Rachel* was upon 15.
the highway from *Jerusalem* to *Bethle-* 2 Macc.
hem. That of the *Maccabees* at *Modin*, xiii. 25, 27. 28,
upon an eminence, from whence it was vi- 29.
sible at a distance both by Sea and Land. We have given the description of it under the articles *Maccabees* and *Jonathan*. The Kings of *Israel* had their burying places in *Samaria*. *Samuel* was interr'd in his own house. *Moses*, *Aaron*, *Eleazer* and *Joshua* in mountains. King *Saul* and *Deborah*, *Rebekah*'s Nurse under trees. It is affirmed, that the Sepulchres of the People of *Jerusalem* were in the Valley of *Kidron*. There likewise were the burying places for foreigners.

The *Jews* call what we term a Churchyard, *the house of the living* [c], to shew their belief of the Immortality of the Soul, and of the Resurrection; and when they come thither bearing a dead body [d], they address themselves to those who lie there, as if they were still alive, and say, *Blessed be the Lord who hath created you, fed you, brought you up, and at last in his justice taken you out of the world. He knows the number of you all, and will in time revive you. Blessed be the Lord who causeth death, and restores life.* Their respect for Sepulchres is so great, that they build Synagogues and Oratories near those of great Men and Prophets. For example, They have Synagogues near the Tombs of *Ezekiel*, *Zachary*, *Mordecai* and *Esther*. They go and pray near them, being persuaded, as we are, of the efficacy of prayers for the dead, and the intercession of the Saints [e]. The Rabbins teach, that it is not lawful to demolish Tombs, or disturb the repose of the dead, by burying another dead person in the same grave, even after a long time; nor

[a] Joseph. de Bello, l. iii c. 25. in Græco, p. 852, 853. [b] Tacit. Hist. l. v. c. 5. [c] *Leo of Modena* part 5. c. 8. [d] Buxtorf. Synag. Jud. c. 35. [e] Johan. Nicolai de Sepulcr. Hebr. l. iv. c. 6. Basnage hist. des Juifs, l. 7. c. 24. n. 24.

* *Here likewise we find them in* Virgil's *description of this place* Æneid. l. vi. 434.

Proxima deinde tenent mœsti loca, qui sibi lethum
Insontes peperêre manu, lucemque perosi
Projecêre animas. Quam vellent æthere in alto,
Nunc et pauperiem et duros perferre labores!

nor to carry an aquæduct cross the common place of burial, or through an high-way, nor to go and gather wood there, or suffer cattle to feed there.

When the *Jews* are come with the Funeral to the Burying place, the blessing directed to the dead, as above mentioned, is repeated; the body is put down upon the ground, and if it be a person of consideration, a kind of funeral Oration and Encomium is made of him; then they walk round the grave, reciting a pretty long prayer, which they call the *Righteousness of Judgment*; because therein they return thanks to God for having pronounced an equitable judgment concerning the life and person of the deceased. It begins with these words of *Deuteronomy*, Deut. xxxii. 4. *He is the rock, his work is perfect*; then a little sack full of earth is put under the dead person's head, and the coffin is nailed down and closed. If it be a man, ten persons take ten turns about him, and say a prayer for his soul; the nearest relation tears a corner of his clothes, the dead body is let down into the grave with his face turned towards Heaven; and they cry to him, *Go in peace*, or rather, *Go to peace*, according to the Talmudists. The nearest relations are the first that throw earth upon the Body; after them, all who are there present do the same with their hands, or with shovels. This done they retire walking backwards, and before they go out of the Burying-ground, they pluck bits of grass three times, and cast them behind their backs saying, *They shall flourish like grass of the earth.* Ps. lxxii. 16.

I do not observe in all Antiquity, any example of an Epitaph inscribed upon the tombs of the *Hebrews*; for that which is reported of *Adoniram's* found in *Spain*, and some others of the like authority, do not deserve our notice. Monuments were erected in memory of a King, a Hero, a Prophet, or a Warrior: the tomb itself spoke sufficiently, and the memory of the person was perpetuated among the people. King *Josiah* destroying the tombs of the false Prophets of *Baal*, and of the Priests belonging to the Golden Calf, took notice of a sepulchral Stone among the rest, which was said to be the tomb built up for the man of God, who came and declared to *Jeroboam*, that a King by name *Josiah* should burn the bones of the false Prophets upon the Altar at *Bethel*. There was therefore no Epitaph upon it. 1 Kings xiii. 2. *Absalom* called his tomb, *The Hand of Absalom*. 2 Sam. xviii. 18. The tombs belonging to the Kings which were in caves dug in a rock, were certainly not adorned with Epitahps.

The set form of Epitaphs used at this day by the *Jews*, is as follows; *This Stone is placed at the head of N. the Son of N. who was buried on such a day in the year N. May he rest in the Garden of* Eden *with all the righteous who have been therefrom the beginning: Amen, Amen, Selah.* Or else; *Let his Soul be buried in the Garden of* Eden. *Amen, Amen, Amen, Selah.* Or otherwise, *This Monument or this Pillar is erected near the head of the most illustrious, most holy, and most pure Virgin* Rebekah, *the Daughter of* Samuel *the Levite, who died in good reputation such a day of the month N. in the year N. May her Soul be buried in the Garden of* Eden. *Amen, Amen, Amen, Selah.* But these set forms are neither ancient nor uniform. *Benjamin of Tudela* says, that as he travelled through *Palestine*, he observed this inscription on *Abraham*'s Tomb, *Here is the Sepulcher of* Abraham *our blessed Father.* But this had been but lately made.

BURNING BUSH, wherein the Lord appeared to *Moses* at the foot of Mount Exod. iii. 2. *Horeb*. Not far from hence *Moses* was feeding his Father-in-law *Jethro*'s flocks, when he perceived a Bush all on fire without consuming. Hereupon he said within himself, I will go near that I may see this great vision; but as he approached, God called out to him from amidst the Bush, and said, *Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* This nakedness of the Feet is a Ceremony which has been imitated by several people, as a mark of their respect when they enter into their Temples. The *Egyptians*, *Mahometans*, *Indians*, and *Ethiopians* practise it still at this day, when they go into their places of Prayer. God injoined the *Hebrew* Priests to wash their feet and hands, when they approached the Altar, and entered into the Exod. xxx. 19. Sanctuary. The Rabbins[a] believe, that even the common people among the *Israelites* left their shoes behind them, when they went into the Temple. *Juvenal* seems to say the same thing[b].

Exercent ubi festa mero pede Sabbatha Reges.

But I do not know whether these Authors were rightly informed; for I see nothing like it appointed in the Law.

As to the person that appeared in the Bush, the Scripture in several places calls him by the name of God. He says himself, that he is the Lord, the God, who Exod. iii. 2, 6, 13, 14, &c. is the God of *Abraham*, *Isaac*, and *Jacob*, the God who was to deliver his people out of bondage in *Egypt*; and *Moses* blessing *Joseph*, says, *Let the blessing of him that dwelt in the Bush come upon the* Deut. xxxiii. 16. *head of Joseph.* But in the places of *Exodus*, which we are examining, instead of *the Lord appeared to him*, the *Hebrew* and the Septuagint import, *the Angel of the Lord appeared to him.* S. *Stephen* in the Acts vii. 3. *Acts* reads it in the same manner; S. *Paul* writing

[a] Rab. Salom. in Levit. xix. 30. Maimonid. in Misna de Benedict.

[b] Juvenal. Satyr. 6.

Gal. iii. 19. writing to the *Galatians* says, that the Law was given by Angels. S. *Jerom*[c], S. *Austin*[d], and S. *Gregory* the Great[e] teach the same thing. It was an Angel who represented the Lord, and spoke in his name: *Angelorum vocabulo exprimuntur, qui exterius ministrabant, & appellatione Domini ostenditur, qui eis interius praerat*, says S. *Gregory*. It is nevertheless true, that the Ancients generally hold the Son of God to be the person who appeared in the Bush[f], and S. *Austin*[g] acknowledges, that both opinions may be maintained without any prejudice to the true Faith. *Duæ sunt sententiæ quarum quælibet vera sit, ambæ secundum fidem sunt.*

The *Mahometans* believe, that one of *Moses*'s Shoes put off by him as he drew near towards the burning Bush, was placed in the Ark of the Covenant, in order to preserve the memory of this Miracle.

BUTTER, is taken in Scripture, as it has been almost perpetually in the East, for Cream or liquid Butter. See our Comment upon *Genesis*, xviii. 8. and the Supplement at the end of the *Revelations*. Children were fed with Butter and Honey. *Isai.* vii. 15, 22. that is to say, with Milk-diet, with Cream, and Honey, which was very common in *Palestine*. Some think that by the name of *Butyrum*, in the Scripture, we are to understand Cheese. But we cannot be of their opinion. The *Hebrews* have a particular name to signify Cheese, different from that which they make use of to signify Cream or Butter.

I. BUZ, the Son of *Nahor* and *Milcah*, and Brother to *Huz*, Genes. xii. 21. *Elihu* one of *Job*'s friends was descended from *Buz* the Son of *Nahor*. The Scrip-
Job xxxii. 2. ture calls him the *Aramean* or *Syrian*; *Elihu the Jebusite of the kindred of Ram*.
Jerem. xxv. 23. *Ram* is put for *Aram*. The Prophet *Jeremiah* threatens the *Buzites* with the effects of God's wrath. They dwelt in *Arabia deserta*.

II. Buz, the Son of *Abdiel*, and Father of *Jahdo*, of the Tribe of *Judah*. 1 *Chron.* v. 14.

BUZI, a Priest, the Father of the Prophet *Ezekiel*. *Ezek.* i. 3.

BYBLOS, a City of *Phœnicia*, lying between *Sidon* and *Orthosia*, and famous for its constant adherence to the worship of *Adonis*, who was believed to have been wounded by a boar in *Libanus*, above *Byblos*. The river *Adonis*, which descends from Mount *Libanus*, passes by to *Byblos*, its waters are sometimes as red as blood, occasioned by the particular sort of earth through which it runs, and carries off with it in great quantities as often as it overflows. This is the time when the inhabitants of *Byblos* lament *Adonis*, pretending that their river is then coloured with his blood[h]. The *Egyptians* had a custom every year at the Feast of *Adonis*, to throw a Box into the Sea, made in the shape of a head, which they said was the head of *Osiris*, and in it was a Letter directed to the inhabitants of *Byblos*, who lived at the distance of above fourscore leagues from them. They pretended that this Box of itself went to *Byblos* in seven days
time. The Prophet *Isaiah* is believed by Isai. xviii. 2.
some to allude to this custom, when he says, *Wo to the land that sendeth Ambassadors by Sea, even in vessels of bulrushes upon the waters.*

Some are of opinion, that they who in
the Scripture are called *Giblii*, and whose 1 Kings v. 18.
dexterity in cutting wood and building vessels is there commended, were the in-
habitants of *Byblos*, in *Hebrew* called *Ge-* Ecclus. xxvii. 9.
bal. It was seated at the foot of *Libanus*, upon the *Mediterranean*, almost opposite to the place, where we still see some Cedars at this day.

BYSSUS. By this word we generally understand that fine *Egyptian* Linen to be meant, which the Priests Tunicks were made of. But we are to distinguish carefully three sorts of things, which are generally confounded, and are comprehended under the name of Linen[i]. 1. The *Hebrew*, *bad*, which signifies Linen. 2. *Schesch*, which signifies Cotton. 3. *Buz*, which is what we commonly call *Byssus*, which is the Silk growing under a certain shell-fish called *Pinna*.

Philo[k] says, that the *Byssus* is the clearest, and most beautiful, the whitest, strongest, and most glossy sort of Linen; that it is not made of any thing mortal, that is to say, of woollen or the skin of any animal, but that it comes out of the earth, and becomes always whiter and more shining, when it is washed as it should be. There is a sort of Pumice-stone in the confines of *Arabia*, and in the isle of *Cyprus*[l], called *Amiantus*, or incorruptible which is beaten and dissolves much after the manner of our making paper, then being dried, it is spun like cotton. Of this the *Arabians* make them socks, stockings and drawers, to defend themselves from the burning heats of the sands in *Arabia*. This sort of linen cloth is incorruptible, and does not burn, but is cleansed in the flames. *Pliny*[m] calls it *Linum vivum*, and says, that the *Romans* made table-cloths and napkins of it, which were cleaned

[c] Hieronym. in Ep. ad Galat. c. iii. [d] Aug. l. iii. de Trin. c. 11. [e] Greg Mag. l. xxviii. Moral. c. 1. [f] Tertull. contra Judæos. Justin. dialog. cum Tryph. Iren. l. iv. c. 16. Basil. l. ii. & iv. contra Eunom. Hilar. l. iv. & v. de Trinit. Theodor. qu. 5. in Exod. [g] Aug. Ser. 7. de Scrip. Vet. & Nov. Test. [h] Lucian. de Dea Syria. [i] בד Linnen. שש Schesch, Gossypium. בוץ Butz, Byssus. [k] Philon. de Somniis p. 592. [illegible] &c. [l] Relation des Caravannes imprimée à Nancy, 1707. par M. Bugnon. Geograph. de S. A. R. [m] Plin. l. xix. c. 1.

ed and became more beautiful by passing through the fire. One would think *Moses* should not have forgotten this kind of Linen among those mentioned by him. But has he spoke of it under the name of *Byssus?* This is what no one can affirm certainly without temerity.

In our Comment upon *Exodus* and the *Chronicles*, we have declared ourselves in favour of that kind of Silk, which is to be found at the tail of a certain Fish called *Pinna*, and fastens it to the Earth with a sort of tuft, in colour like a yellow gilded Silk, and of this formerly the richest Mantles were made for Kings [a]: *Procopius* says, the Emperor *Justinian* had a Mantle of this sort of Silk, which he made use of upon occasions of Ceremony.•

Nevertheless, I have still some doubt concerning this opinion; for I do not find the name of *Buz* in the *Hebrew* Text of *Moses*, tho' the *Greek* and *Latin* Interpreters have made use of the word *Byssus*, to signify the fine Linen of certain Habits belonging to the Priests. There is room therefore to believe, that it was not the design of *Moses* to speak of it. The word *Buz* is not to be met with in the Bible, excepting in the *Chronicles*, in
Ezekiel, and *Esther*. In the *Chronicles* Ezek.
we see *David* dressed in a Mantle of *Buz*, xxvii. 16.
with the Singers and all the *Levites*. 1 Chr. xv. 27 and
Solomon uses *Buz* in the Vails of the Tem- 2 Chr. v.
ple and the Sanctuary. *Ahasuerus's* Tents 12.
were upheld by Cords of *Buz*, and *Mor-* 2 Chr. ii. 14. and iii.
decai was cloathed with a Mantle of Pur- 14.
ple and *Buz*, when King *Ahasuerus* ho- Esth. i. 6. Esth. viii.
noured him with the first Employment in 15.
his Kingdom. Lastly, it is observed, that there was a Manufacture of *Buz* in the
City of *Beersheba* in *Palestine*. I can 1 Chr. iv.
hardly persuade myself, that the Silk of 21.
the Fish *Pinna* could have been so frequent in this Country, so early as in the time of *David* and *Solomon*. Nevertheless it is certain, that this *Buz* must have been different from common Linen, since in the very same place, where it is said, that *David* had a *Mantle of Byssus* upon him, we read likewise, that he wore a Linen *Ephod*. See the Article *Cotton*.

[a] Basil. in Hexaëmeron. Orat. 7. Πόθεν αἱ κόχλαι τοῖς βασιλεῦσι τὰς ἁλουργίδας χαρίζονται.

C.

CABBALA. This word, according to the *Hebrew* Style, has a very different signification from that wherein we understand it in our Language. The *Hebrew Cabbala* signifies *Tradition* [a], and the Rabbins, who are called *Cabbalists*, study principally the Combination of particular Words, Letters and Numbers; and by this means pretend to discover what is to come, and to see clearly into the sense of many difficult passages in Scripture. There are no sure and certain Principles of this Knowledge, but it depends upon some particular Traditions of the Antients; for which reason it is termed *Cabbala*. The *Cabbalists* have abundance of names which they call sacred; these they make use of in invoking Spirits, and imagin that they receive great Lights from them: They tell us, that the Secrets of the *Cabbala* * were discovered to *Moses* on Mount *Sinai*, and that these have been delivered down to them from Father to Son, without interruption, and without any use of Letters; for to write them down is what they are by no means permitted to do. It is said, that there are many of the *Jewish Cabbalists* in *Poland*, and other places in the North. See *Basnage's* continuation of *Josephus*, t. 6. l. ix. c. 7.

The manner wherein *Maimonides* [b] explains the *Cabbala*, or Tradition of the *Jews*, is as follows.

God not only delivered the Law to *Moses* on Mount *Sinai*, but the explanation of it likewise. When he came down, and entred into his Tent, *Aaron* went to visit him, and *Moses* acquainted him with the Laws which he had received from God, together with the Explanation of them. After this, *Aaron* placed himself at the right hand of *Moses*, *Eleazar* and *Ithamar* the Sons of *Aaron* were admitted, and *Moses* repeated to them what he had been saying just before to *Aaron*. These being seated one on the right, the other on the left hand of *Moses*, the 70 Elders of *Israel* came in, who composed the *Sanhedrin*; *Moses* again declared the same Laws to them, with the Interpretations of them, as he had done before to *Aaron* and his Sons. Lastly, All whoever pleased of the common People were invited to enter, and *Moses* instructed them in the same manner as the rest. So that *Aaron* heard four times what *Moses*

had

[a] קבלה Cabala Traditio. [b] *Maimonidas's* Preface to the *Mishnah*.

* *The first who delivered any thing of the* Cabbala *in writing was* Simon Jochaides, *Author of the celebrated Book called* Zohar, *to which great additions have been since made. The first part of this Work is entitled* Zeniutha *or Mystery, the second* Idra Rabba, *or the great Synod, the third* Idra Lata, *or the little Synod, which is* Jochaides's *last adieu to his Disciples. See* Histoire des Juifs par Basnage, l. iii. c. 10 *where and in the following Book this learned Author is very copious on this Subject.*

had been taught by God upon the Mountain, *Eleazar* and *Ithamar* three times, the 70 Elders twice, and the People once.

Moses afterwards reduced the Laws which he had received into writing, but not the Explanations of them. He thought it sufficient to trust them to the Memory of the persons abovementioned, who being perfectly instructed in them, delivered them to their Children, and these again to theirs from Age to Age. The written Laws of *Moses* are to be read in his Books, in *Exodus*, *Leviticus* and *Numbers*, but the Explanation, Tradition or *Cabbala* of these very Laws, is preserved to this day in the memory of the *Hebrews*. This is termed likewise *the Oral Law*, because it passed from Father to Son, from Mouth to Mouth, in order to distinguish it from the *written Laws*.

Some of these Traditions, or *Cabbalas*, the Patriarchs are supposed to be the Authors of, and to have been instructed by their Angels. [c] The Angel *Raziel* was *Adam*'s Master, and taught him the *Cabbala*. *Raphiel* was *Shem*'s; *Zedekiel* was *Abraham*'s, *Raphael Isaac*'s, *Peliel Jacob*'s, *Gabriel Joseph*'s, *Metacron Moses*'s, and *Malathiel Elias*'s. Thus the Rabbins endeavour to give great Authority to their Traditions and Explanations of the Law, against which our Saviour appeared with so much vehemence.

There is another *Cabbala* called *artificial*, which consists in searching for abstruse and mysterious Significations of a word in Scripture, from whence they borrow certain Explanations, by combining the Letters which compose it. This *Cabbala* is divided into three kinds, the *Gematrie*, the *Notaricon*, and the *Temura* or change. The *Gematry* consists in taking the Letters of a *Hebrew* word for Cyphers, or arithmetical Numbers, and explaining every word by the arithmetical value of the Letters whereof it is composed; for
Gen. xlix. 10. example, the *Hebrew* Letters of יבא שילה *Jabo-schiloh*, [d] *Shiloh* shall come, make up the same arithmetical Number as משיח *Messiach*, the *Messiah*, from whence they conclude, that *Shiloh* signifies the *Messiah*.

The second kind of *Cabbala*, which is called *Notaricon*, consists in taking every particular letter of a word for an intire diction. For example, of *Bereschith* [e], which is the first word of *Genesis*, composed of the Letters B. R. A. SCH. II. they make *Bara-Rakia-Arez-Schamaim-Jam-Tehomoth* [f]. He created the Firmament, the Earth, the Heavens, the Sea and the Deep; or in taking the first Letters of a Sentence to form one Diction only with them; for example, [g] *Atah-Gibbor-Leholam-Adonai*. Thou art strong for ever, O Lord. They put the first Letters of this Sentence together, and make the word *Agla* [h], which may signify, I will reveal, or a drop of Dew.

The third kind of *Cabbala*, called *Themurah* [i], that is to say, change, consists in making different Transpositions or changes of Letters, placing one for the other, or one before the other, much after the manner of making Anagrams in *Latin*, or any other Language; for example, of the word *Bereschith* [k], with which *Genesis* begins, they make *A-betisri*, the first day of the Month *Tizri*; and infer from it, that the World was created the first day of the Month *Tizri*, which answers very near to our *September*.

Among *Christians* likewise, a certain sort of Magick is by mistake called *Cabbala*, which consists in using improperly Passages of Scripture for Magick Operations, or in forming Magick Characters or Figures, with Stars and Talismans. Such are the *Abraxas* so well known among the Antiquaries. Under the same name likewise is sometimes comprehended the hermetical Art, or the search after the Philosopher's Stone.

CABBALISTS. The Rabbinical Doctors among the *Jews* are called by this name, who receive not only the Text of Scripture, but also the Explanations of the *Talmud*, and the Traditions of the Antients, and who besides study to discover mysterious and concealed Meanings in the Scripture, of God's appointing, and left by him to the enquiries of Men; for, in their opinion, there is not a Word, Letter, or Accent in the Law, without some Mystery in it.

The first Cabbalistical Author that we know of, is *Simon* the Son of *Joachai*, whom the *Jews*, and some *Christians* glory in mightily, and affirm him to have lived some little time before the ruin of *Jerusalem* by *Titus* [l]; but others allow him to

[c] *R. Abraham-Bendior præfat. in* Jetzira.

[d]

ר.	10.	ט.	40.
ב.	2.	ש.	300.
א.	1.	י.	10.
ש.	300	ח.	8.
.	10.		
ל.	30.		
ה.	5.		
	358.		358.

[e] בראשית In principio. [f] בא־רקיע־ארץ שמים־ים תהוסות. [g] אתהגבור לעלם ארני.

[h] אגלא Vide Galatin Arcan. l. 2. c. 15. [i] תמורה Change. [k] בראשית א־בתשרי 1. *in Tizri*.

[l] See Basnage Hist. des Juifs. t. 6. l. ix. c. 7. p. 317.

to have appeared no earlier than in the tenth Century, and underſtand all that is ſaid of this famous perſon to be fabulous. His Book entitled *Zohar* is printed; but it is agreed, that many additions have been made to it.

CABBON, a City in the Tribe of *Judah*, *Joſh.* xv. 40.

CABUL. See *Chabalon.*

CABUS or *Cab*, an *Hebrew* Meaſure, the ſixth part of a *Seah* or *Satum*; and the eighteenth part of an *Epha*. A *Cab* * contained two pints ⅙ of our Corn Meaſure. A *quarter Cab* was the Meaſure of Dove's Dung, or a ſort of chich-peaſe, called by this name, which was ſold at *Samaria* during the Siege of this City for five Shekels. This *quarter of a Cab* contained ſomething above half a pint. It is called likewiſe *Log* or *Robah*. A *Cab* is very different from a *Cad* or *Cadus.*

CAD, or *Cadus*, † ſignifies in *Hebrew* a Pitcher, a Hogſhead, a Bucket. But in S. *Luke* a particular Meaſure is meant by it. *How much oweſt thou unto my Lord? And he ſaid, an hundred Meaſures of oyl.* ‡ The *Greek* reads, *an hundred Baths*. Now the *Bath* or *Ephah*, contains ten Gallons, and ſome ſmall matter over. A *Cad* is very different from a *Cab*, which is no more than the eighteenth part of an *Ephah* or *Cadus.*

CADUMIM. The Brook *Cadumim* is mentioned in *Judges*, Chap. v. 21. Many are of opinion, that this Brook ran from Weſt to Eaſt, from the foot of Mount *Tabor* into the Sea of *Tiberias*. But we have no evidence of there being any ſuch Brook in this place. Others think, *Cadumim* is only a ſynonymous term for the Brook *Kiſhon*: And there is nothing in the Scripture which contradicts this opinion. *Torrens Ciſon traxit cadavera; torrens Cadumim, torrens Ciſon* [m]. We know there was a City in theſe parts called *Cadmon*, mentioned in the Book of *Judith*, from whence the Brook *Cadumim* or *Kiſhon* might take its name. *Euſebius* ſpeaks of a large place, called *Cammon*, in the great Plain, ſix Miles northward from *Legio.* (Judith vii. 3. in Syriaco.)

CÆSAR. This is the name of all the *Roman* Emperors, from *Julius Cæſar* to the Deſtruction of the *Roman* Empire. In Scripture the reigning Emperor was generally mentioned by the Name of *Cæſar*, without expreſſing any other, under which he was more known in Hiſtory. For example, *Jeſus Chriſt* calls *Tiberius*, *Cæſar*, without adding any other appellation, ſaying, *Render unto Cæſar, the things that are Cæſar's*. And S. *Paul* mentions *Nero* under the ſame Title only. (Mat. xxii. 21.) *I appeal unto Cæſar*; that is to ſay, to *Nero*, who then reigned. (Acts xxv. 10.)

CÆSAREA in *Paleſtine*, before called *Strato's Tower*, and built by *Herod* the Great in Honour of *Auguſtus*, was ſituated on the eaſtern Coaſt of the *Mediterranean*, and had a very fine Harbour belonging to it. *Joſephus* [n] ſays, it was ſix hundred Furlongs; that is to ſay, about five or ſix and twenty common Leagues from *Jeruſalem*. *Veſpaſian*, after the *Jewiſh* War was ended, ſettled a *Roman* Colony in *Cæſarea*. Its Inhabitants were part *Jews* and part *Greeks*, or Idolaters: Hence aroſe thoſe Seditions which were ſo frequent between theſe two People. *Cæſarea* is often ſpoken of in the New Teſtament. There it was that King *Agrippa* was ſmitten of the Lord, in neglecting to give God the Glory, when the People were ſo liberal to him of their Praiſes. (Acts xii. 23.) *Cornelius* the Centurion, who was baptized by S. *Peter*, lived at *Cæſarea*. (Acts x. 1. & ſeq.) There S. *Philip* the Deacon, with his four Maiden Daughters, had his Habitation. (Acts viii. 40.) At *Cæſarea* the Prophet *Agabus* foretold to S. *Paul*, that he would be bound and confined by his Enemies at *Jeruſalem*. (Acts xxi. 10, 11.) Laſtly, the ſame Apoſtle continued two years a priſoner at *Cæſarea*, till he was conducted to *Rome*, where he had appealed to *Nero*'s Tribunal. (Acts xxiii, xxiv, xxv.) Whenever there is mention of the Cities in *Paleſtine*, and *Cæſarea* is named without the addition of *Philippi*, we are always to ſuppoſe that *Cæſarea* to be meant, whereof we are ſpeaking in this place.

Cæſarea Philippi, before called *Paneas*, is ſituated at the foot of Mount *Paneus*, near the Springs of *Jordan*. Its ancient name is believed to have been *Dan* or *Lais*; and it is called *Paneas* by the *Phœnicians* only. [o] But *Euſebius* diſtinguiſhes *Dan* from *Paneas*, as if they were two different places near each other. [p] *Cæſarea* was at the diſtance of a day's journey from *Sidon*, [q] and a day's journey and an half from *Damaſcus*. [r] *Philip* the *Tetrarch* built it, or at leaſt embelliſhed and enlarged it, and gave it the name of *Cæſarea* in honour of *Tiberius*; afterwards, in

[m] Ita Verſio Vulg. [n] Joſeph. de Bello. l. i. c. 3. Antiq. l. xiii. c. 19. [o] Euſeb. Hiſt. l. 7. c. 16. Sozomen. Hiſt. l. 5. c. 21. [p] Euſeb. ad vocem Βεδραμάνις. et ad vocem Δάν. [q] Antiq. l. v. c. 2. [r] Abulfeda apud Reland. Paleſt. t. 2. p. 920.

* *A* Cab *contained three Pints* ⅓ *of our Wine Meaſure, and two Pints* ⅙ *of our Corn Meaſure.* Arbuth. Tables of antient Coins, Weights and Meaſures.

† *Dr.* Arbuthnot *having enumerated the ſeveral* Jewiſh *Meaſures for things liquid, concludes his account of them with theſe words*, In the Scriptures are alſo found, Nebel, Aſiſa, Nod, Cad, Aboth. Purah, Bacbuc, *which ſome Authors take for certain Meaſures; but they rather ſeem to have been the names of Veſſels of no determinate Bigneſs.* Tables of antient Coins, Weights and Meaſures, &c. p. 162.

‡ *The Vulgate reads*, Centum cados olei.

in respect to *Nero*, it was called *Neronias*. [r] The Springs from which the River *Jordan* proceeds, appear near *Cæsarea Philippi*, and pass through natural and subterraneous Channels from the Lake *Phiala*, which is at the distance of an hundred and twenty Furlongs, or five Leagues from this City. [s] The Woman who was troubled with an Issue of Blood, and healed by our Saviour, is said to have been of *Cæsarea Philippi*, and to have returned thither after her cure, and erected a Statue to her Benefactor [t]. At the foot of this Statue there grew an Herb, which had the vertue of curing several Diseases. *Julian* the Apostate pulled down this Figure, and set up his own in the room of it. But the *Christian* Inhabitants of the City took this Statue of our Saviour, and placed it with Honour in their Church, and Fire from Heaven consumed that of *Julian*.

Mat. ix. 20. Luke viii. 43.

CAIN, the eldest Son of *Adam* and *Eve*. He was born towards the end of the first year of the World's Creation, some believe, that *Eve* at the same time produced a Daughter, *Cain*'s Sister, who is by some called *Catmana*, by others, *Azura* or *Azrun*: But the Scripture says nothing of any such person.

Gen. iv. 2, &c.

When *Cain* was grown up, he applied himself to Agriculture, and his Brother *Abel* imployed himself in feeding his Flocks. Upon a certain day *Cain* having offered the first Fruits of his Labour to the Lord, and *Abel* the Fat or Milk of his Flock, God shewed by some sensible Sign, that *Abel*'s Offerings were agreeable to him, and that *Cain*'s were not so; which so inraged *Cain*, and stung him with envy, that his Countenance was intirely changed; whereupon the Lord said to him, why art thou troubled, and why is thy Countenance so dejected? If thou dost well, shalt thou not be accepted? and if thou dost not well, shall not Punishment be the consequence of thy Sin? *Abel* shall be subject to thee, and thou, as the First-born, shalt rule over him.

But *Cain* suffering himself to be governed by his envious Passion, said to his Brother, Let us go into the Fields, and when they were there, he rose up against him and killed him. Then said the Lord to *Cain*, where is thy brother *Abel*? He answered, I know not, am I my Brother's keeper? God said, what hast thou done? the voice of thy Brother's Blood ariseth unto me from the Ground on which thou hast shed it. And now thou art cursed from the Earth, which hath opened her Mouth to receive thy Brother's Blood from thy hand. When thou tillest it, it shall not henceforth yield unto thee her Strength: A Fugitive and a Vagabond shalt thou be in the Earth. *Cain* replied, My Punishment is greater than I can bear. Behold thou hast driven me from thy Presence, and I shall be a Vagabond on the Earth, and every one that findeth me shall slay me. It shall not be so, said the Lord; for whosoever slayeth *Cain*, Vengeance shall be taken on him sevenfold. And the Lord set a mark on *Cain*, [u] lest any finding him should kill him [v].

Cain went out therefore from the Presence of the Lord, and retired to the Land of *Nod*, which lies to the East of the Province of *Eden*. While he dwelt in this Country, he had a Son, whom he named *Enoch*, in Memory of whom he built a City of the same name. This is what we learn from Scripture concerning *Cain*. Several Questions relating to him are proposed by different Persons, which are treated of by the Commentators. For example, what the pretence or motive was, which induced *Cain* to kill his Brother *Abel*; what Instrument he made use of; whose Resentment and Revenge he apprehended; to what Country he retired, what the Mark was which God fixed upon him; and what death he died. As to this last Article, it is said, he was killed by *Lamech* one of his Nephews. *Lamech*, they tell us, by some accident became blind; but notwithstanding this Misfortune, he sometimes went a hunting; upon which occasions he was led by a young Man, who gave him notice when he saw any Game. One day he heard a rustling in the Thickets, whereupon his Guide thought there was some wild Beast there. In reality it was *Cain*; and *Lamech* shooting at the place killed him. As soon as he discovered his Mistake, he was so inraged, that he stab'd his Guide, and returning to his own House, he said to his two Wives, *Adah* and *Zillah*, *Hear my voice ye wives of Lamech, hearken to my speech: for I have slain a man to my wounding, and a young man to my hurt*. But there is no certainty at all in this Tradition. Gen. iv. 23.

Josephus

[r] Joseph. Antiq. l. xx. c. 8. [s] Idem de Bello. l. i. c. 16. [t] Euseb. l. viii. c. 4. Nicephor. l. viii. c. 15.

[u] There is great diversity of Opinions concerning this Mark; some will have it, that God produced a Horn upon his Fore-head; and others, that he ingraved a letter on it; for example, the first letter of the word *Cain*. Others are of Opinion, that God created such a trembling in all his Limbs, as shewed his evil Concience and Remorse for the Sin he had committed. This last Opinion is most followed by the Fathers. The Rabbins say, he had a Dog with him, which went barking continually before him.

[v] He feared the resentment of *Abel*'s Children, and of his other Brothers and Relations. He apprehended that they would pursue and kill him, unless he retired to such a distance from them, that it might be never possible for him to fall into their Hands. For at that time, and long after, people looked upon themselves to be obliged in duty to revenge the Death of their near Kinsmen. The Law appointed Cities of Refuge for involuntary Murderers, and in some sort tolerated Revenge in other Cases.

Josephus says [w], that *Cain* having settled at *Naid* or *Nod*, built a City there for himself and his Family; and instead of being reformed by this State of Exile, wherewith God had punished him, he grew more wicked, and gave himself up to all sorts of irregularities, and violence, and put himself at the head of a band of thieves, whom he had got together, and taught how to grow rich as well as he, at the expence of others. He quite changed the old simplicity and honesty, which reigned in the world, and introduced fraud and deceipt in trade by inventing weights and measures. He was the first, who set particular bounds to the fields, and who built and fortified a City.

We do not know how long *Cain* lived: Some say he was eight hundred; others seven hundred, others six hundred and fourscore; others again, that he was nine hundred and one and thirty years of Age, when he died. Some say he lived to the deluge. There are some too who believe that he was crushed in pieces under the ruins of an house; others, that he was killed, as we have said, by *Lamech*; and lastly others, that he killed himself [x]. There is nothing certain in all this, nor in the generality of those questions, which are proposed concerning other parts of his History. The Reader may hereupon consult the Commentators.

CAINS, or *Cainites*, certain Hereticks, who appeared in the second Century, and believed *Cain* to have been produced by some greater and more excellent power than *Abel*; and that for this reason *Cain* prevailed over *Abel*. Upon the same principle they paid extraordinary honours and respect to all those persons, who are represented in the Scripture to be the worst and most infamous of mankind, such as the inhabitants of *Sodom*, *Corah*, *Dathan*, and *Abiram*, and in particular to the traitor *Judas*, who knowing that the Salvation of Men was to be procured by the Death of *Jesus Christ*, delivered him up to his enemies in order to be executed, notwithstanding the resistance of some certain powers, who were ill-wishers to our happiness, and would have prevented him. The *Cainites* collected, and adopted all that was most impure and ignominious in the Heresy of the *Gnosticks*, and other Hereticks of those times. See *Epiphanius*, *Heresy* 38. *Tertull. De Præscriptionibus*, c. 47, &c.

The *Eastern* people assert, that the children of *Seth*, who were the Sons of God, and the Faithful before the Deluge, had many wars to maintain against the Sons of *Cain*, in Scripture called the Sons of Men. They add that *Caiumaras* first King of the East, in the account of the *Persians*, was very serviceable to the Sons of *Seth*, as well as his General, whose name was *Dudasch* [y].

In the first Ages of the Church there was an Heresy called *Cainians* or *Cainites*, which took its name from *Cain*, whom they looked upon as their Head and Father. These were one branch of the *Gnosticks*, who embraced very monstrous errors: they maintained, that *Cain*, *Esau*, *Lot*, the traitor *Judas*, the inhabitants of *Sodom*, and in a word all those, who are mentioned in the sacred Books with horror, and whose impious actions are related there, were born of some celestial and very mighty power; that *Abel* on the contrary, and other righteous men were produced by some weaker power. The examples of these wicked wretches, and the books whereof they are reputed to be the Authors, encouraged them in committing the most shameful actions [z], and most excessive debauches.

I. CAINAN, the Son of *Enos*, was born in the year of the world 325. His Father *Enos* was at that time ninety years of Age. *Genes.* v. 9. We know no other particularity of his Life, except that at the Age of seventy, he begat *Mahalaleel*. *Cainan* died at the Age of nine hundred and ten, in the year of the World 1235, before J. C. 2765, before the vulgar Æra 2769.

II. Cainan, the Son of *Arphaxad*, and Father of *Salah*, is neither in the *Hebrew* Text nor in the Vulgate, *Genes.* xi. 12, 13, 14. But he is named in S. *Luke* iii. 36. who places him betwen *Salah* and *Arphaxad*, *which was the Son of Salah, which was the Son of Cainan, which was the Son of Arphaxad.*

The Septuagint, *Genes.* x. 24. and xi. 12. admit him as well as S. *Luke*. Some have been of opinion, that the *Jews* suppressed the word *Cainan*, and expunged it out of their Copies with a design of rendring the Septuagint and S. *Luke* suspected, who had received it. Others have thought, that *Moses* purposely omitted *Cainan*, because he had a mind to reckon ten Generations only from *Adam* to *Noah*, and from *Noah* to *Abraham*. Others will have it, that *Arphaxad* was the Father of both *Cainan* and *Salah*, of *Salah* in a natural way, and of *Cainan* according to the Law. Lastly, others have asserted, that *Cainan* and *Salah* were the same person mentioned in the Septuagint and S. *Luke* by the two names belonging to him. This is what some say to support that opinion, which maintains *Cainan* to be really the Son of *Arphaxad*, and Father of *Salah*. We shall not stay here to confute these diffe-

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[w] Joseph. Antiq. l. i. c. 3.
[y] D'Herbolet. Bibl. Orient. p. 323.
[x] See *Bayle*'s Dictionary, in the Article *Cain*.
[z] Vide Epiphan. hæres. 38.

rent opinions; but refer the Reader to our Comment upon *Genesis* x. 24. and those Authors who have written particularly on *Cainan* [a].

They who assert, that *Cainan* was surreptitiously inserted into the Septuagint, and from thence was taken by S. *Luke*, pretend, that the Authority of the *Hebrew*, Vulgate, *Chaldee*, and *Syriac* is much preferable to the Septuagint: that S. *Luke* having only copied these Interpreters, his Text in this place can be of no greater authority than the Septuagint: that the defalcations and changes which have been made in the years of the Patriarchs, are alone sufficient to destroy their Authority, wherever they contradict the *Hebrew*: and that upon comparing the Editions of the Septuagint, they are found not to agree with one another. Lastly, there are some, who affirm, that the name of *Cainan* is new and strange in the Text of the Septuagint; that these Interpreters did not put it there, and the most ancient of the Fathers did not read it there. And indeed neither *Josephus*, nor *Philo* knew any thing of *Cainan*'s being the Son of *Arphaxad*; and the old Fathers generally reckon no more than ten Generations from *Noah* to *Abraham*. But there would be eleven, if *Cainan* were to be included in the number. If S. *Luke* therefore inserted his name in the Gospel, which he wrote, it was certainly at that time in some Copies of the Septuagint; and many learned men believe, that this name was not to be met with in the first Texts of S. *Luke*, but that it is an addition which has been made by the Transcribers.

CAIPHA, or *Caïapha*, or *Hepha* [b], a Town situated at the foot of Mount *Carmel* to the North, upon the Gulph of *Ptolemaïs*. Its ancient name was *Sycaminos*, or *Porphyreon*. The name of *Sycaminos*, or *Sycaminon*, was derived probably from the Sycomore-trees, which grew there; and that of *Porphyreon* from catching a particular kind of Fish there, which was made use of in dying purple. We may suppose that of *Cepha* or *Caipha* to have been given it, on the score of its rocks, which in *Syriac* are called *Cepha*: but the *Hebrews* write *Hepha* and not *Chepha* or *Kepha*. This City was separated from that of *Acco* or *Ptolemaïs*, by its harbour, which is very large and beautiful. From *Acco* to *Cepha* by Sea, and in a strait line, is not above fifteen miles or five leagues; but by Land the distance is double this length [c].

CAIPHAS, or *Joseph Caiphas*, High Priest of the *Jews*, succeeded *Simon* the Son of *Camith* in the High Priesthood, and after he had possessed this dignity for nine years, that is to say, from the year of the world 4029 to 4038. he was succeeded by *Jonathan* the Son of *Ananus* or *Annas*. *Caïphas* was High Priest in the year of the world 4037, which was that of *Jesus Christ*'s Death. He was deposed by *Vitellius* Governor of *Syria*. *Caïphas* married one of the Daughters of *Annas*, who also is called High Priest in the Gospel, because he had for a long time enjoyed this dignity.

When the Priests deliberated, whether they should lay hold of *Jesus Christ*, and put him to death, *Caïphas* told them, that there was no room for debating on that matter, and that it was expedient for one man to die for all the people, that the whole nation might not perish. This was a prophecy, which God suffered to be pronounced by the mouth of the High Priest on this occasion, to shew, that the Death of our Saviour would be the Salvation of the World. John xi. 49. 50.

After that *Judas* had betrayed *Jesus Christ*, and our Saviour, the night before his Passion, had been apprehended and bound in the Garden of *Olives*, he was first carried by the Soldiers, who had seized him, to the house of *Annas*, Father-in-law to *Caïphas*. *Annas* proposed several questions to him concerning his Disciples, and his Doctrine. *Jesus* answered, that he had taught nothing in secret, and that all the people were witnesses of his Doctrine and Opinions. John xviii. 21, 22. Whereupon one of *Caïphas*'s Servants struck him with the palm of his hand, saying, Answerest thou the High-Priest so? *Annas* however was not High Priest this year, but, as we have said, *Caïphas*. But as he had before been in this office, he still had the title given him.

Annas having thus heard what *Jesus* had to say, sent him back to his Son-in-law *Caïphas*, who perhaps lived in the same house. John xviii. 24. The Priests and Doctors of the law were there assembled to judge *Jesus*, and endeavoured to procure evidences against him, that they might be able to condemn him. The depositions of some false witnesses were heard; but their testimony not being sufficient to justify them in pronouncing sentence of Death against him, and *Jesus* continuing profoundly silent, *Caïphas* demanded of him, why he did not speak; but received no reply from him. Hereupon the High Priest said to him, I adjure thee by the living God that thou tell us, whether thou art the *Christ*, the Son of God. *Jesus* answered,

[a] See *Usher*'s Dissertation on *Cainan*; *Cornel. a Lapide*, in Genes. xi. Natal. Alex. Differt. in V. T. Grot. in Luc. iii. 36. Mill. ibidem. Spanhem. Dub. Evang. Bochart. Phaleg. l. ii. c. 13. and our Comment. upon *Genes.* x. 24. and *Luke* iii. 36.

[b] היפא Heipha.

[c] Vide Scherif ibn idris, seu Nubiens. apud Reland. t. ii. p. 819.

anſwered, Thou haſt ſaid: nevertheleſs I ſay unto you, hereafter ſhall ye ſee the Son of Man ſitting on the right hand of power, and coming in the clouds of Heaven. Upon hearing theſe words *Caïphas* rent his clothes, and ſaid, What further need have we of witneſſes? behold now you have heard his blaſphemy. What think ye? they anſwered, he is worthy of death. Then *Jeſus* was returned into the Soldiers hands, and the Aſſembly of the Prieſts ſeparated, till early the next morning; when *Caïphas* and the reſt of the Prieſts, the Doctors and the Senate, met again in the Sanhedrim, which was held in the Temple: thither *Jeſus* was brought, and they asked him, Whether he was the *Chriſt*? He anſwered; tho' I ſhould tell ye, yet would ye not believe me; and if I ſhould entreat you to ſet me at liberty, ye would not hearken unto me: but I ſay unto you, that ye ſhall one day ſee the Son of Man ſitting on the right hand of God. They ſaid, Art thou then the Son of God? He anſwered, I am. Whereupon they concluded inſtantly, that he deſerved death. And as the power of life and death was not lodged in their hands, but reſerved to the *Romans*, they conducted him to *Pilate*, who was Governor of the Province, that he might confirm their Sentence, and give orders for his execution.

Two years after, that is to ſay, in the 35th year of the vulgar Æra, and 38th from the Birth of *J. C.* *Vitellius* Governor of *Syria* coming to *Jeruſalem* at the time when the Feaſt of the Paſſover was celebrated, was received there very magnificently by the people; and as an acknowledgment for the honour done him, reſtored the cuſtody of the High Prieſt's ornaments to the Prieſts, remitted certain impoſitions, which were levied upon the fruits of the earth, and depoſed the High Prieſt *Caïphas*. *Joſephus* ſeems to place this depoſition among the other favours granted by *Vitellius* to the *Jews*. What the end of *Caïphas* was, and when he died, we cannot tell. His houſe is ſhewn ſtill at this day in *Jeruſalem*. But how can we depend on monuments of this kind after ſo many revolutions, as have happened to the City of *Jeruſalem*?

CAIUS CALIGULA, Emperor of *Rome*, and Succeſſor to *Tiberius*. He took upon him the Government of the Empire in the year of J. C. 37, and reigned three years, nine months and twenty eight days. We do not find in the Hiſtory of the Church, that he did any thing againſt the *Chriſtians*. He undertook indeed to procure himſelf to be adored, and this deſign he eaſily accompliſhed among the *Heathens*. But having commanded *Petronius* Governor of *Syria* to place his Statue in the Temple of *Jeruſalem*, the *Jews* ſo vigorouſly oppoſed him in the execution of theſe orders, that he, fearing a Sedition might enſue, and a general Rebellion, wrote to *Caïus*[a], informing him, not that the *Jews* could no way be perſuaded to receive his Statue, and pay divine honours to it; for by this means he would have expoſed himſelf to certain death, and drawn the utmoſt calamities upon the *Jews*; but that hitherto he had had no opportunity to obey his orders, becauſe the Artificers, who were imployed about the Statue, required more time to finiſh it with all poſſible perfection, and to make it, if they could, a maſter-piece of Art. He added, that as yet he had not ventured to preſs the *Jews* in this particular, by reaſon of the ſeaſon; becauſe if the lands ſhould not be ſown, the whole country would be barren and produce nothing, and ſo the ordinary taxes could not be raiſed from them; and that want and famine would create an infinite number of thieves.

Caius received *Petronius's* Letters, and pretended not to diſapprove the reaſons of his delay. In a Letter which he directed to be written to him, he commended his prudence; but charged him to conſecrate his Statue without farther loſs of time. Nevertheleſs they, who were acquainted with him, and had obſerved his air, while he was reading theſe Letters, made no queſtion but that the ruin of *Petronius* was reſolved on.

In the mean while *Agrippa* returning from *Judæa* to *Rome*, without knowing any thing of what had happened, or of *Petronius's* Letters, came as uſual to make his court to *Caius*. He found this Prince in great diſorder, and not being able to divine the cauſe of his indignation, he was very much confounded, while he looked on *Caius*, and ſaw his Eyes fixed upon him. Hereupon the Emperor ſeeing him in this perplexity, ſaid to him, Your *Jews*, a people indeed much to be admired, who alone of all mankind will not allow *Caius* to be a God, ſeem to run voluntarily upon their own deſtruction, by refuſing, as they do, to obey me. I commanded the Statue of *Jupiter* to be placed in their Temple, and they under pretence of begging pardon, and forbearance, have every where rebel'd againſt me.

Agrippa, when he heard thoſe words fainted away, and was carried home, where he continued till the evening of the next day without motion, or the knowledge of any

[a] Vide Joſeph. Antiq. l. xviii. c. 11. de Bello, l. ii. c. 17.

any thing. At that time he began to open his eyes a little, and look upon thoſe who were about him; then relapſed into the ſame drowzy ſtate. Upon the third day, his underſtanding was entirely recovered, and he wrote a long letter to the Emperor, entreating him to forgive the *Jews*, and that he would not compel them to receive his Statue into their Temple. *Caius* was moved with *Agrippa's* reaſons, who invited him to an entertainment at his houſe in *Rome*, where he treated him with all the magnificence he could deviſe. *Caius* was very well ſatisfied with his generoſity, and in the warmth of his wine told him, that he was determined to make him happy, and heap abundance of favours on him. He afterwards preſs'd him to tell him, wherein he could moſt oblige him. *Agrippa* anſwered, that the only favour which he asked of him, was, that he would think no more of ſetting up his Statue in the Temple of *Jeruſalem*. The Emperor immediately granted it, and in the Letter ſent by his order to *Petronius*, commanded him to let his Statue remain in the Temple, if it were already placed there; if it were not, to purſue this matter no farther, adding withal, that he had changed his mind in conſideration of *Agrippa*.

But as if he had repented of the favour which he had ſo lately ſhewn the *Jews*, inſtead of the Statue, which had been begun at *Sidon*, he appointed another to be made at *Rome*, of copper gilt, extremely large, with a deſign to have it carried privately to *Egypt*, when he went thither, as he propoſed to do, in the beginning of the year following; and ſo have it placed without noiſe in the Temple of *Jeruſalem*, before the *Jews* had any notice of it. He proceeded ſo far as to ſend a Letter to *Petronius*, wherein he told him, that ſince he had ſhewn leſs regard to his commands, than to the preſents, which he had received from the *Jews*, he required him to be himſelf his own judge, and to treat himſelf in ſuch a manner, as that man deſerved, who had diſobeyed his Prince. This was in effect commanding him to kill himſelf. But it pleaſed God that this Letter was not delivered to *Petronius*, till after the death of *Caius*.

The *Jews* of *Alexandria* at the ſame time ſuffered ſtrange perſecutions from the Heathens of that City, who being ſupported by *Flaccus* their Governor, loſt no opportunity of uſing them ill. *Philo* the *Jew* was ſent with ſome other Deputies to the Emperor [*], to demand juſtice againſt the inhabitants of *Alexandria*. They preſented a Memorial to him, which contained a ſhort account of their ſufferings. *Caius* at firſt received them very civilly, and directed his Officers to acquaint them, that he would himſelf hear them, as ſoon as he had leiſure. All the world believed, upon this favourable reception, that they would gain their cauſe. But *Philo*, whom age and experience had made more diffident than the reſt, was apprehenſive, that this Prince had already been engaged by the *Alexandrians*, and that theſe fair appearances would at laſt terminate in the loſs of their cauſe.

At length *Philo* had his audience near the City in the pleaſure-houſes which were called *Mecænas's*. *Caius* ordered all the chambers of theſe palaces to be opened, that he might ſee them one after another, and while he was thus imployed he ſent for the *Jews*. Upon his firſt accoſting them, he ſaid with a reproachful ſmile, Are you then thoſe enemies of the Gods, who refuſe to acknowledge me as a Deity, tho' all other people own me as ſuch; and who chooſe rather to adore another, whom you cannot ſo much as name? At the ſame time lifting up his hands to Heaven, he ſpoke ſo blaſphemouſly, that *Philo*, who relates this whole ſtory, did not dare to mention what he ſaid. Hereupon one *Iſidorus* addreſſing himſelf to the Emperor told him, that he would ſtill have a greater deteſtation for this people, if he knew the averſion which they had to him; for they, ſaid he, are the only people, who have not ſacrificed for your health, which all beſides have done. At theſe words, the *Jews* all cried out together, that this was meer ſlander, that they had three times offered the moſt ſolemn Sacrifices, which their Religion preſcribed to them for his proſperity. Grant it, ſaid *Caius*, but you have ſacrificed to another; and what honour have I received, ſince you did not ſacrifice to me?

In the mean time *Caius* run over his apartments, and gave directions for the particular alterations, which he intended to have made in them. After which he returned to the *Jews*, and very gravely asked them, why they did not eat ſwine's fleſh? The *Jews* repreſented to him, that every Nation had its peculiar Laws and Cuſtoms, and that there were ſome things, which their adverſaries did not eat of. Whereupon one obſerving that there were many, who would not eat lamb's fleſh; they are in the right, ſaid *Caius* ſmiling, for there is no taſte in it. After this, he asked them, upon what grounds they pretended to be free of *Alexandria*? They began to lay before him their right to this privilege; and without waiting till they had done, he broke off the diſcourſe, and ran away into a large Hall, round which he

[*] See Philo, de Legatione ad Caium.

he walked. As he came out of it, he asked the *Jews* with an air of more Moderation, if they had any thing further to say to him? and as they began to speak to him, he left them again, and went into another Hall, where several Pictures had been placed by his Orders. Some time after he dismissed them, saying, these People do not seem to me to be so wicked, as they are foolish and unfortunate, in not believing me to be a God. How he determined the matter of Complaint, we do not know; but we learn from *Philo* and *Josephus*, that in his Reign, the *Jews* of *Alexandria* were continually oppressed some way or other, and exposed to the Violence of their Enemies.

We do not relate here the particulars of *Caius's* Life; it is sufficient for us to take notice of his Actions, so far as they had any respect to the *Jewish* Nation; which is all that we are concerned about in this Work. This Prince was killed in a tragical manner by *Chæreas*, one of his Guards, as he was coming out of the Theatre, in the year of *Jesus Christ* 41, and the fourth of his Reign. He was succeeded by the Emperor *Claudius*.

Caius enriched King *Agrippa*, and gave him the Kingdom of *Judæa:* When this Prince returned to *Judæa*, his Uncle *Herod Antipas*, who was Tetrarch of *Galilee*, envying his good Fortune, and sollicited by his Wife *Herodias*, believed that if he went to *Rome*, he too should obtain from *Caius* the Title of King. He therefore undertook this Journey. But *Agrippa*, who apprehended his succeeding, sent after he was gone, and accused him to the Emperor of carrying on a Correspondence with the King of *Parthia* against the *Romans*, and of having in his Arsenals wherewithal to arm seventy thousand Men [e]. When *Herod* came to *Italy*, he went directly to *Baiæ*, where *Caius* then was: And while he was there, *Fortunatus*, once a Slave belonging to *Agrippa*, but made free by him, arrived there likewise, and presented Letters from his Master to the Emperor. *Caius* immediately read them; and when he had done, asked *Herod* if it were true, that he had so large a quantity of Arms in his keeping. *Herod* could not deny it: Whereupon the Emperor, without giving him any opportunity to justify himself, instead of conferring the Title of King upon him, deprived him of his Tetrarchy, and all his Wealth, and banished him for his whole Life to *Lions*. Upon Information, that *Herodias* was *Agrippa's* Sister, he was inclined, for her Brother's sake, to pardon her: But she chose rather to follow her Husband into his Exile, since she had engaged him in this Misfortune. Thus God revenged the Death of *John* the *Baptist*, who had been executed at the Sollicitation of *Herodias*, and by the Command of *Herod*.

CAKES. The *Hebrews* had several sorts of Cakes which they offered in the Temple; they were made of the Meal either of Wheat or Barley; they were kneaded sometimes with Oil, and sometimes with Honey; sometimes they only rub'd them over with Oil when they were baked, or fryed them with Oil in a Frying-pan upon the Fire. In the Ceremony of *Aaron's* Consecration, *they sacrificed a calf and two rams, and offered unleavened* Exod. *bread, and cakes unleavened tempered with* xxix. 1, 2. *oil, and wafers unleavened anointed with oil, the whole made of fine wheaten flour.*

The *Hebrew* Text calls all Offerings Lev. ii. 14. *Mincha* [f], which were made of Grain of any kind, or of Flour, Paste, Bread, or Cakes, of any nature whatsoever: These Offerings were made either alone, or together with other things. Sometimes fine Flour was offered [g], *simila erit ejus oblatio*, Lev. ii. 1. sometimes Cakes, or other things that were baked: *Sacificium coctum in clibano:* At Ibid. v. 4. other times Cakes baked in a Frying-pan: *Oblatio de sartagine*; or in a Fry- Ibid. v. 5. ing-pan with holes, or upon a Grid-iron. *Oblatio de craticulâ*. Lastly, Ears of Ibid. v. 7. Corn were sometimes offered in order to roast them, and so get the Corn out, that it might be afterwards reduced to Meal or Oatmeal. Ibid. v. 14.

All these several Offerings of Paste, Corn, Bread, Cakes or Meal, were instituted principally in favour of the Poor, who were not in a Condition to offer Sacrifices of greater value. This however is to be understood of voluntary Offerings, and such as were not appointed by the Law; for as to Sacrifices which they were oliged tŏ make, the Law exchanged one Animal for another; for instead of two Lambs and an Ewe, it permits the Poor to offer only one Lamb, and two young Pigeons.

As to the manner of offering these Cakes, it was to be observed in the first place, that they were salted and unleavened; for nothing which was not salted, or which had Leaven in it, was to be offered: But leavened and common Loaves might be given to the Priests for their Sustenance. If therefore the Cakes which were offered, were baked in an Oven, and sprinkled or kneaded with Oil, the whole Lev. ii. 4. 5. was presented to the Priest, who waved the offering before the Lord, then took so much of it as was to be burnt upon the Altar, threw it into the Fire, and kept the rest for himself. If the Offering was a Cake

[e] See Joseph. Antiq. l. xviii. c. 8, 9.

[f] מנחה *Mincha*.

[g] סלת *simila*.

a Cake kneaded with Oil, and dreſſed in a Frying-pan, it was reduced into pieces, and Oil poured upon it, then preſented to the Prieſt, who took his hand full of it, threw it upon the Altar Fire, and the reſt was his.

If theſe Cakes or Loaves were offered together with Sacrifices of Beaſts, as was the common Practice, for with the great Sacrifices there were always Offerings of Cakes and Libations of Wine and Oil, the Loaves or Cakes were kneaded with Oil, and offered to the Lord. And the manner was not to pour the Wine and the Oil on the Animal's Head, which was going to be ſacrificed, as was the cuſtom of the *Greeks* and *Romans*, but they were ſpilt upon the Fire wherein the Victim was conſumed. The Law regulated the quantity of Meal, Wine and Oil, which was to be uſed with every Victim; for they had different quantities for the Sacrifices of Bullocks, Sheep, Goats, Ewes and
Numb. xxviii. 1, 2, 3, &c. Lambs. To the Sacrifices of Bullocks were added three Aſſarons of Flour, kneaded with half an *Hin* of Oil, and as much Wine: To thoſe of Rams two Aſſarons, or two tenths of an Ephah of Flour, with the third of an *Hin* of Oil, and as much Wine; to thoſe of Goats and Ewes, of Lambs and Kids, one tenth-deal of Flour kneaded with one fourth part of an *Hin* of Oil, and another of Wine. The Capacity of the *Hin* and *Aſſaron* may be ſeen in our Tables, where we reduce the hollow Meaſures of the *Hebrews* to our own.

Gen. x. 12. CALAH, a City of *Aſſyria*, built by *Aſher*. See *Cale*.

CALAMUS AROMATICUS, or *Odoratus*. A ſort of Reed or ſweet-ſcented Root. It is ſpoken of in ſome places of
Exod. xxx. 23. Iſai. xliii. 24. Jerem. vi. 20. Ezek. xxvii. 19. Scripture, where there is mention made of the particular Drugs whereof the ſacred Perfumes were compounded. It is a knotty Root, rediſh without, and white within, which puts forth long and narrow Leaves. The true ſweet *Calamus* comes from the *Indies*. The Prophets ſpeak of it as a foreign Commodity, of great Value. [h] *Theophraſtus* and *Pliny* mention the ſweet *Calamus*, which grows in *Syria*, beyond *Libanus*, between this and another ſmall Mountain, in a Lake, the Marſhes whereof are dried up in the Summer; this Lake took up the ſpace of above thirty Furlongs, and was an hundred and fifty Furlongs from the Sea: All which Circumſtances perſuade us, that they meant the Lake *Semechon*: Theſe ſweet ſcented Reeds have no ſmell while they are green; but when they are dry only. Their form is not at all different from other Reeds, and their ſmell is perceived as ſoon as any one enters the Marſhes.

CALAMUS, a ſort of Meaſure; in *Hebrew Canna* [i]. *Ezekiel* and S. *John* in Ezek. xl. 3.
the Revelations ſpeak of this meaſuring Rev. xi. 1.
Reed. * *Ezekiel* ſays, it was ſix Cubits long, and an Hand-breadth; or rather ſix Cubits and ſix Hand-breadths; that is to ſay, ſix *Hebrew* Cubits, every one whereof is larger by an Hand-breadth, than a *Babyloniſh* Cubit. The Prophet is obliged thus to determine the Cubit he is ſpeaking of; becauſe he was at that time beyond the *Euphrates*; and the Meaſures of that Country were not ſo large as thoſe of *Paleſtine*. The *Hebrew* Cubit contained four and twenty Inches, or ſix Hand-breadths; or about twenty Inches and an half, reckoning twelve Lines to the Inch.

CALAMUS SCRIPTORIUS, a Reed or Ruſh to write with. The Antients made uſe of Styles to write on Tables covered with Wax, or of Reed or Ruſh to write on Parchment or *Egyptian* Paper; for our common Paper is of a new Invention. The Pſalmiſt ſays, his Tongue is the Pen of a ready Writer. [k] *Lingua mea* Pſ. xlv. 2.
calamus ſcribæ. But the *Hebrew* Text ſignifies rather a Style, than a Reed to write with. The Author of the third Book of *Maccabees* ſays, that the Writers employed in making a liſt of the *Jews* who were in *Egypt*, produced their Reeds quite worn out, declaring, that they were not able to prepare ſuch a Roll as was required of them. *Baruch* wrote his Propheſies *with Ink*, and conſequently with Jer. xxxvi. 8.
the Reeds we have been ſpeaking of; for it does not appear, that the uſe of Quills was known at that time. S. *John* in his third Epiſtle, ſays, it was not his deſign 3 John 13.
to write with Pen and Ink, *Nolui per atramentum & calamum ſcribere tibi*. This cuſtom was common among the Gentile Nations [l].

Inque manus chartæ, nodoſaque venit arundo.

The *Arabians*, *Perſians*, *Turks*, *Greeks*, and *Armenians* ſtill to this day make uſe of Reeds or Ruſhes as is teſtified by Travellers.

CALCOL, or *Chalcol*, the fourth Son of *Mahol* the Son of *Zerah*, a *Levite* and eminent Muſician, 1 *Chr*. ii. 6. 1 *Kings* iv. 3

CALE, or *Chale*, or *Calah*, or *Chalach*, a City of *Aſſyria*, built by *Aſher* or *Nimrod*; for ſome ſuppoſe the Text of Gen. x.
Scripture, wherein the Foundation of this 11, 12.
City is mentioned, to be ambiguous. But whoever founded it, it is certain that it was at a great diſtance from *Nineveh*; and that the City of *Reſen* lay between

Cale

[h] Theophraſt. Hiſt. Plant. l. ix. c. 7. Plin. l. xii. c. 22. and l. xiii. c. 11.
[i] קנה
[k] לשניעט ספר
[l] Perſius Satyr. 3.
* *See Dr.* Arbuthnot *on this Subject, where he treats of the* Jewiſh *Meaſures of Length*, p. 66. *of his Tables of antient Coins, Weights and Meaſures*.

Cale and *Nineveh*. *Chale* is perhaps the Capital of the *Chalacene* Province, near the Springs of the River *Lycus*; or *Chala* may be the Capital of the *Chalenitis*, which is ſeparated by mount *Zagrus* from *Media* [m].

CALEB, the Son of *Jephunneh*, of the Tribe of *Judah*, was ſent with *Joſhua*, and ten other Deputies, choſen out of the twelve Tribes of *Iſrael*, to go and view the Land of *Canaan*, which God had promiſed them. (Numb. xiii. 2. & ſeq.) The Deputies performed exactly their Commiſſion; they went through the whole Country, and brought ſome of the fineſt Fruits which it produced, to ſhew the Multitude of their Brethren; but ſome of them, after the Report which they had made of the beauty and goodneſs of the Country, added, It is indeed a Country flowing with Milk and Honey, but the Inhabitants of it are of an extraordinary Strength, and the Cities belonging to it are large, and incloſed within good Walls. In the mean time, as the People began to murmur, *Caleb* the Son of *Jephunneh* ſaid to them; The Country is excellent, let us go boldly and take poſſeſſion of it. (In the year of the World 2514. before the vulgar Æra 1490. *Caleb* was then 40 years of age.) But the other Deputies who had been with him, on the contrary told the People, that they could never make themſelves Maſters of it; becauſe the Inhabitants, who poſſeſſed it, were ſtronger than they were. We have ſeen Giants there, ſaid they, in compariſon of whom, we appear but as ſo many Graſshoppers.

Hereupon the People openly declared againſt this Expedition, and ſaid, Had we not better return into *Egypt*, than periſh, we and our Children, in this Country? let us chooſe a Captain, and under his Conduct return into *Egypt*. At theſe words *Moſes* and *Aaron* fell on their Faces before the whole multitude then aſſembled; and *Joſhua* and *Caleb* rent their Clothes, and began to encourage the *Iſraelites*, telling them, that the Country which they had ſeen was excellent; and that if God were with them, they might eaſily make a Conqueſt of it. Only rebel not againſt the Lord, ſaid they; our Enemies are without any ſuccour, and we ſhall devour them like Bread. But the People being enraged, made a great outcry, and took up Stones to ſtone them. Then the Glory of the Lord appeared upon the Tabernacle, and threatned to exterminate the whole Multitude. But *Moſes* prayed for them ſo earneſtly, that God was pleaſed not to deſtroy them immediately; but proteſted with an Oath, that none of thoſe who had murmured againſt him, ſhould ſee the Land of *Canaan*, and that they ſhould all die in the Wilderneſs. But for my Servant *Caleb*, added he, who hath faithfully followed me, him will I bring into the Land, and he ſhall poſſeſs it, he and his Children after him.

When *Joſhua* therefore had entred into the Land of *Canaan*, and had conquered a great part of it, *Caleb*, with thoſe of his Tribe, came as far as *Gilgal* to ſee him; and *Caleb* ſaid to him, Thou knoweſt (Joſh. xiv. 6, 7.) what the Lord ſaid to *Moſes* in my Favour, and the promiſes which he made me. (In the year of the World 2559. before the vulgar Æra 1445. *Caleb* was then 85 years of age.) I was forty years old, when *Moſes* the Servant of the Lord ſent me from *Kadeſh-Barnea*, to view the Country into which we are now entered. I made my Report with great Truth, and ſuppreſſed as far as I was able the Murmurs of the People. Then the Lord ſaid to me, Thou ſhalt poſſeſs the Land which thou haſt viſited, thou and thy Poſterity after thee, becauſe thou haſt followed the Lord. God hath preſerved my Life unto this Day; five and forty Years are now paſt, ſince the Lord made me theſe promiſes; I am now above fourſcore, my health and ſtrength are not impaired: Give me, I pray thee, this Mountain, where the *Anakims* dwell, that I may take Poſſeſſion of it. *Joſhua* beſtowed a great many Bleſſings on him, and granted him his Requeſt. (Joſh. xv. 13, 14.)

Caleb therefore marched with thoſe of his Tribe, againſt the City of *Kirjath-arba*, afterwards called *Hebron*; and having taken it, he killed three Giants of the Race of *Anak*, viz. *Sheſhai*, *Ahiman* and *Talmai*. From thence he went to *Debir*, otherwiſe *Kirjath-ſepher*. As this place was extremely ſtrong, *Caleb* promiſed, that whoever took it, ſhould marry his Daughter *Achſah*. *Othniel* the Son of *Kenaz* took it, and accordingly had *Caleb*'s Daughter. This brave *Iſraelite* is thought to have ſurvived *Joſhua*. But the time of his death we are not acquainted with.

II. Caleb, The name of a Canton in the Tribe of *Judah*, wherein the Cities of *Kirjath-ſepher* and *Hebron* were ſituated, (1 Sam. xxx. 14.) belonging to the Family of *Caleb* the Son of *Jephunneh*, of whom we have been ſpeaking.

III. Caleb, or *Chelubi*, the Son of *Heſron*, married firſt *Azuba*, and afterwards *E[illegible]th*. There is ſome difficulty rela[illegible] to this matter in the *Hebrew* Text, which it may be well to conſider in the Text itſelf, 1 *Chr.* ii. 9. 18, and 24. and in the Commentators.

CALENDS. See *Kalends*.

GOLDEN CALF, which the *Iſraelites* worſhipped at the foot of mount *Sinai*. (Exod. xxxii. 4. 19, 20, &c.) "When the People ſaw that *Moſes* de-
"layed to come down from the Mount,
"they gathered themſelves unto *Aaron*,
"and

[m] Strabo l. xi. & l. xxi. • Iſidor. Characen.

In the year of the world 2513, before J. C. 1487, before the vulgar Æra 1491, in the fourth month of the ſacred year.

" and ſaid unto him, Up, make us Gods " which ſhall go before us: For as for " this *Moſes*, the Man that brought us up " out of the Land of *Egypt*, we wot not " what is become of him. And *Aaron* " ſaid unto them, Break off the golden " ear-rings which are in the ears of your " Wives, of your Sons, and of your Daugh- " ters, and bring them unto me. They " brought them to him, and *Aaron* " with the aſſiſtance of the Founder's art " formed them into a molten Image. " Then the people ſaid, Theſe are thy " Gods, O *Iſrael*, which brought thee up " out of the land of *Egypt*. *Aaron* ha- " ving obſerved this, built an Altar be- " fore the Calf, and made publick pro- " clamation by an herald, To-morrow is " a Feaſt unto the Lord. And the peo- " ple roſe up early on the morrow, and " offered Burnt offerings, and brought " Peace offerings, and they ſat down to " eat and to drink and roſe up to play.

" The Lord having informed *Moſes* of " what the people had done, commanded " him to go down from the Mountain, " and *Moſes* as he came near the Camp, " ſeeing the people dancing about the " Calf, threw the tables of the Law, at " that time in his hands, upon the ground " and broke them at the foot of the Moun- " tain; then taking the Golden Calf, he " threw it into the fire, reduced it to " powder, ſcattered the aſhes of it in the " water which the people drank, reproach- " ed *Aaron* ſharply with his weakneſs " in conſenting thus to the people's re- " queſt; ſtood at the gate of the Camp, " and ſaid, Who is on the Lord's ſide? " let him come unto me. And all the " Sons of *Levi* gathered themſelves to- " gether unto him, took every man his " ſword, and paſſing backwards and for- " wards through the Camp, they killed " all whom they met without diſtinction, " and there fell of the people this day " *about three and twenty thouſand men.* But the *Hebrew*, *Samaritan*, *Chaldee*, Septuagint, and greateſt part of the old *Greek* and *Latin* Fathers, inſtead of three and twenty, read three thouſand.

The *Hebrews* without doubt [o] intended upon this occaſion to imitate the worſhip of the God *Apis*, which they had ſeen in *Egypt* [p]. This falſe Deity was adored un- der the figure of a real and living Bull, and under the form of one made artifici- ally; and laſtly under the figure of a Man with a Bull's head: and it is certain, that ſeveral of the ancient Fathers [q], ſpeak- ing of the Golden Calf, expreſſed them- ſelves as if there had been no more than the Head of a Calf or Bull. *Aureum ca- put bovis*, ſays *Lactantius*, and, *bibulum caput*, ſays *Tertullian*; and, *conflatum eſt bibulum caput.* But however this may be, it muſt be agreed, that they deſigned to make a ſuperſtitious figure, with an intenti- on to pay an idolatrous worſhip to it, as they ſufficiently demonſtrate in theſe words, *Be- hold, Iſrael, theſe are the Gods, which brought thee up out of the land of Egypt.*

Monceau in his book intitled *Aaron pur- gatus*, has endeavoured to ſhew, that the Golden Calf made by *Aaron*, was a figure in all reſpects like the *Cherubims*, upon which, as he pretends, the Lord ſat, when he appeared to *Moſes* on Mount *Sinai*. Theſe *Cherubims*, in his account of them, were winged Oxen, after the model where- of *Moſes* afterwards made the *Cherubims* of the Mercy-ſeat. This is the particu- lar fancy of this Author. He adds, that *Aaron's* ſin did not conſiſt ſo much in mak- ing the Golden Calf, whereby he repre- ſented the *Cherubims*, on which the Lord was ſeated; but in giving the people an opportunity of paying a ſuperſtitious and idolatrous Worſhip: that the people with- out ſin might have adored the Lord at the ſight of this *Cherub*, or Golden Calf; and that his crime lay only in transfer- ring the Worſhip which was due to God alone, to a creature, and ſenſible figure. He moreover is of opinion, that the Golden Calves made by *Jeroboam*, after the ſepa- ration of the ten Tribes, were real *Cheru- bims*, and that neither *Jeroboam* nor the ten Tribes forſook the Worſhip of the Lord by receiving that of the Golden Calf; but only made a Schiſm, by ſeparating from their Brethren, who at *Jeruſalem* worſhip- ped the ſame God ſeated on the *Cherubims*, whom the other Tribes adored as ſeated on the Golden Calves at *Dan* and *Bethel*. This is a very ſingular opinion, and has been juſtly cenſured and oppoſed by ſe- veral Authors.

Aaron when he declared the Feaſt of the Golden Calf, ſaid to the people, *To-mor- row will be a feaſt unto the Lord.* They who endeavour to excuſe this High Prieſt obſerve, that he made uſe of the word *Je- hovah*, to try, ſay ſome Interpreters [r], whe- ther he could induce the people to worſhip God in the preſence of this Calf, as if this figure had been conſecrated to the true God; but the people did not ſtop there, they paid their adorations to a Calf that eateth hay: *They made a Calf in Horeb, and worſhipped the molten Image: thus they turned their glory into the ſimilitude of a Calf that eateth hay.* It is ſure very vain to attempt the making any apology for

Pſ. cvi. 19, 20.

[o] *Philo* was of opinion, that the *Hebrews* intended to adore *Typhon*, an *Egyptian* Deity, which this Author generally confounds with *Oſiris*. See *de Vita Moſ.* l. iii.

[p] Ambroſ. Ep. 66. nov. Edit. ad Romul. Hieron. in Oſee iv. Aug. l. xxii. c. 39. contra Fauſt. Alii plures.

[q] Lactant. l. iv. c. 10. Tertull. adverſ. Jud. c. 1. Hieron. in Oſee iv. Aug. in Pſal. xli. Ambroſ. Ep. 66. Optat. Mile vit. l. iii.

[r] Vatab. Eſtius, Lyran. Bochart. Le Clerc.

for *Aaron* upon this occasion: He does not excuse himself, and we read in *Deuteronomy*, that God was provoked at his sin, and would have slain him, if *Moses* had not made use of his prayers to disarm the anger of the Lord. *Deut. ix. 20.*

Some Rabbins [s] inform us, that *Moses* having reduced the Golden Calf to powder, and thrown the dust of it into the brook of *Horeb*, all, who drank of this water, and were guilty of worshipping this Idol, experienced the same effects, that the waters of jealousy produced upon such women, as were guilty of adultery. They were smitten with ulcers, whereby they were distinguish'd by *Moses*, and gave him an opportunity of chastising them with the utmost severity. Others [t] maintain, that by drinking of this water, the most zealous worshippers of the Golden Calf saw with amazement their beards turn of a gold-colour, and this mark, they say, was transmitted to their Children [v].

> *Nam rutilans auro monstrabat barba nocentes,*
> *Dum patulo latices fluminis ore bibunt.*

The Golden Calves of Jeroboam the Son of Nebat. This Prince having been acknowledged King by the ten Tribes of *Israel*, and intending to separate these Tribes for ever from the house of *David*, thought fit to provide new Gods for them, whom they might worship in their own Country, without being obliged to go to the Temple of *Jerusalem*, there to pay their adoration. "He said in his heart, Now shall "the Kingdom return to the house of "*David*: If this people go up to do sacrifice in the house of the Lord at *Jerusalem*, then shall the heart of this "people turn again unto their Lord, even "unto *Rehoboam* King of *Judah*, and "they shall kill me, and go again to "*Rehoboam* King of *Judah*. Whereupon he made two Calves of Gold, and "said unto the people, Behold thy Gods, "O *Israel*, which brought thee up out "of the land of *Egypt*. And he set the "one in *Bethel*, and the other put he in "*Dan*, at the two extremities of his Kingdom. And this thing became a sin; "for the people went to worship before "these Calves even unto *Dan* and *Bethel*. *1 Kings xii. 26, 27, 28, &c. In the year of the world 3030, before J. C. 970, before the vulgar Æra 974.*

We have already observed that *Monceau* [w] thought the Golden Calves of *Jeroboam* were an imitation of the *Cherubims*, which *Moses* had placed upon the Ark of the Covenant, and were looked upon as the Lord's Throne: So that *Jeroboam* and the *Israelites* of the ten Tribes were to be considered rather as Schismaticks than Idolaters. And it must be confessed that all *Israel* did not renounce intirely the Worship and Religion of the Lord, by adopting the Worship of the Golden Calves, and by ceasing to go up to the Temple at *Jerusalem*. God did not altogether abandon *Israel*; he sent Prophets to them, and preserved to himself a great number of faithful Worshippers, who were in a capacity to be saved. But when *Jezebel*, in *Ahab*'s reign, introduced the Worship of *Baal* and *Astaroth*, and other Gods of the *Canaanites*, then *Elijah* complained bitterly to God, that all the world had forsaken his Worship, and that he only remained. *I have been very jealous for the Lord God of hosts; for the Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the sword; and I, even I only am left.* *1 Kings xix. 10.* The God of *Israel* therefore had before his Prophets and Altars in *Ahab's* Kingdom; and when the same *Elijah* had assembled the people on Mount *Carmel*, he bad them choose either the Lord or *Baal*. *How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.* *1 Kings xviii. 21.* This is what is said to justify the Worship of the *Israelites* belonging to the ten Tribes.

But S. *Jerom* [x], and the generality of Commentators thought it was *Jeroboam's* design with his Golden Calves to imitate the worship of the Ox *Apis*, which he had seen practised in *Egypt* during the time of his abode there, towards the end of *Solomon*'s reign. This Prince's crime is not any thing of an ambiguous nature; the Scripture reproaches him in an hundred places, with having made *Israel* to sin, *Jeroboam the Son of Nebat, who made Israel to sin*. *1 Kings xi. 40.* When at any time the Scripture would describe a bad Prince, it says, that he imitated the sin of *Jeroboam*. It says, that *Jeroboam drew Israel from following the Lord, and made them sin a great sin*. *2 Kings xvii. 21.* The Prophet *Abijah* tells this Prince's Wife, *Thou hast gone and made thee other Gods, and molten Images, to provoke me to anger, and hast cast me behind thy back*. *1 Kings xiv. 9.* How often did the Prophets bitterly exclaim against the false Worship of the Golden Calves? *Hosea* by God's direction threatens them saying, *The inhabitants of Samaria shall fear, because of the Calves of Bethaven .... the high places of Aven, the sin of Israel, shall be destroyed.* *Hosea x. 5. Vide & xiii. 3.*

I confess there were Saints and Prophets in *Israel*, who were faithful to the Lord, and might attain to Salvation, but they did not worship the Golden Calves, nor were any ways concerned in the Schism, nor in the new Worship introduced by *Jeroboam*; either they went privately to the Temple of *Jerusalem*, as *Tobit*, or they worshipped God in their houses, and under *Tob. i. 5.*

[s] Vide Rabb. apud Moncæum in Aarone purgato, lib. ii. c. 8. [t] Rabb. Rupert. Petr. Comestor. Naucler. Lyr. [v] Petrus de Riga in Aarone. [w] Moncæus in Aarone purgato. l. i. c. 8. Vide & Grot. in 3 Reg. xii. [x] Hieron. in Osee iv. 25. & in cap. v.

2 Kings iv. 23. der the direction of some Prophets, as the woman of *Shunam*.

The Septuagint and the *Greek* Fathers generally read *Golden Cows* instead of Golden Calves; and some speak as if there had been the head only of a Cow or Calf. Some think that *Menahem* King of *Israel* was obliged to send one of his Golden Calves to *Pul*, thereby ingaging him to
Hosea x. 5, 6. come to his assistance. The [y] Rabbins re-
Vide Osee v. 6. late, that *Hosea* King of *Israel* having been under a necessity of sending one of
2 Kings xv. 19, 20. the Golden Calves to *Salmaneser* King of *Assyria*, in order to make up the sums, which he demanded, the Priests belonging to this idol, instead of the Golden Calf, sent him another of brass well covered over and concealed. The people who knew nothing of their cheat, mourned, and very much lamented the loss of their Golden Calf; but the Priests privately rejoiced, believing their fraud to be well secured from discovery. To this is applied the
Hosea x. 5. passage of *Hosea*, where he says, *The people mourned over it, and the Priests thereof rejoiced on it.* But *Salmaneser* having examined the present, which was sent him, and finding a brazen Calf only instead of a golden one, marched against *Samaria*, and carried away the Golden Calves with all the people, who adored them.

S. *Jerom* [z] informs us of another Tradition among the *Jews*, concerning the Golden Calves, in his explanation of these words of *Hosea*, *Divisum est cor eorum. Nunc interibunt.* While the people of *Israel*, and their Kings were agreed upon the Worship of the Golden Calf, God suspended his vengeance: The people had an excuse; they obeyed their King. But *Hosea* the last King of *Israel*, being less addicted to the Superstitions of the country than his Predecessors, and declaring that he did not design to force any one, but left them at liberty to go and worship at *Jerusalem*, the people shewed great opposition, and said they would not use this liberty. This produced a division among them: *Divisum est cor eorum.* Wherefore the Lord resolved to destroy them: *Nunc interibunt.*

In the Article of *Jeroboam*, we shall mention what happened at the ceremony of this Prince's dedicating the Altar of
1 Kings xii. 23. the Golden Calf at *Bethel*; as the Man of
xiii. 1, 2, 3, &c. God, who was sent from *Judah*, pronounced this Prophecy against the Altar, "O Altar, Altar, thus saith the Lord, "A Child shall be born unto the house "of *David*, *Josiah* by name, and upon "thee shall he offer the Priests of the high "places, that burn incense upon thee, "and mens bones shall be burnt upon thee, "Behold the Altar shall be rent, and "the ashes that are upon it shall be poured out. The King hereupon stretching out his hand, it immediately dried up; but was restored at the Prophet's prayer. See 1 *Kings* xiii. 1, 2, 3, &c. *Josephus* [a] speaks of the Temple of the Golden Calf, which was still in being in his time, somewhere towards *Dan*, and not near *Daphne* on the lesser *Jordan*, as the printed Copies of this Author have it.

As the Glory of *Israel* was their God, their Law, and their Ark; so the Adorers of the Golden Calves consider'd these Idols as theirs. *The Priests thereof rejoiced on* Hosea x.
it for the Glory thereof, because it is de- 5.
parted from them. They valued themselves for worshipping them, which indeed should have overwhelmed them with confusion. Wherefore the Prophets used to say to them in the way of raillery [b], *Ye who* Hosea
worship Calves, come and sacrifice Men. xiii. 2.
Can there be any greater madness? Ye adore Calves and sacrifice Men to *Moloch* and *Saturn*. The Septuagint, *They say, we want Calves, sacrifice Men.* We have no more Calves to sacrifice, let them bring us Men. The *Hebrew* may be interpreted in another sense, *Let them who would sacrifice, come and kiss or adore the Calves.* This is what *Jeroboam* said to the *Israelites* of the ten Tribes.

Hosea foretold the destruction and captivity of the Calves of *Samaria* in the following terms; *Thy Calf, O Samaria, hath* Hosea
cast thee off, mine anger is kindled against viii. 5, 6.
them .... It was Israel who invented this Idol .... The Calf of Samaria shall become as contemptible as spiders webs. The *Assyrians* having got possession of *Samaria*, carried off the Golden Calves which the people worshipped; these vain Deities were of no more service to them than spiders webs; they could not secure them from the hands of their enemies. The *Hebrew* Text, which is translated *Spiders Webs* [c], is very intricate. The Septuagint translate it, the Calf of *Samaria* is *deceitful*, or *mistaken*; *Symmachus*, is *inconstant*; the fifth Edition, is *gone astray*, all which is much to the same purpose. The Rabbins; *it is as it were dust*, saw-dust. The generality of modern Interpreters; *it is broken to pieces.* S. *Jerom* was inform'd by his *Hebrew* master, that it signified Spiders Webs, which float in the air and are soon dispersed.

Several Questions are proposed, relating to the Golden Calf formed by *Aaron* in the Wilderness. Some of the Rabbins are willing to excuse *Aaron* from the Sin committed by him in making it. They pretend that it was not he, but some Magicians of *Egypt*, and certain Proselytes of the same Nation, not truly concerted, who,

[y] Seder. Olam. & Hieronym. [z] Hieronym. in Osee v. 2. [a] Joseph. de Bello, l. iv. c. 1. 863.
[b] זבחי אדם עגלים ישקון Θύσατε ἀνθρώπους μόσχοι ἐκλελοίπασι. [c] שבבים יהיה שמרון 70. πλανῶν Decipiens. Ita Aqu. & Theod. Symmach. ἀκαταστατῶν. quint. Edit. Ῥεμβεύων Aberrans.

who had it made, contrary to the intention of *Aaron*. *Josephus* has concealed the matter, and omitted this ftory of the Golden Calf. The Septuagint fay, [d] that *Aaron* defcribed it with a graving Tool, but that the People made and caft it. Some of the *Jews* are of opinion, that at firft a wooden Calf was formed, and that afterwards it was covered with Golden Plates. *Selden* [e] conjectures, that he ufed a graving Tool to draw thofe marks upon the Golden Calf, which diftinguifhed the Ox *Apis*; that is to fay, a Crefcent on the fide, and a white fquare fpot upon the Forehead.

Exod. xxxii. 4.

Some are of Opinion, that his defign in cafting it, was in order to draw the work out into length, and that the Idol coming out of the Furnace might have nothing beautiful and glittering in its appearance. Others on the contrary will have it, that *Aaron* left nothing undone to make it as beautiful and perfect as poffible; and that for this reafon he is faid to have ufed a graving Tool. *Formavit opere fuforio.* In the *Hebrew* [f], *He formed a calf for them with a graving tool.* But the *Chaldee* Paraphraft differs widely from both thefe Verfions: *Aaron*, he fays, received their Ear-rings from them, *tied them up in a Purfe, and made the Golden Calf of them.* *Bochart* maintains, that this is the beft Tranflation of all, and that the *Hebrew Charet* fignifies *a Purfe,* and not a graving Tool [g].

Ibid.

The *Mahometans* [h] have a fingular Tradition relating to the Golden Calf: They affert, that *this Figure, which was only a Body without a Soul, made a noife like an Ox.* Which Fable they drefs up in the following manner. The *Ifraelites* having borrowed of the *Egyptians*, before their departure out of *Egypt*, many Veffels of Gold and Silver, and gathered abundance of rich Spoils belonging to the *Egyptians*, who were drowned in the Red Sea, and caft upon the Shore, began to traffick among themfelves with thefe Jewels. *Sameri*, one of the principal Heads of the *Hebrews*, informed *Aaron* of it, who commanded in the abfence of his Brother *Mofes*, and told him that he did not think this kind of Commerce lawful. He required him therefore to get all thefe Ornaments immediately together, and keep them fafe in his Poffeffion, till the return of *Mofes*, who was then upon Mount *Sinai*.

Sameri, who was very well skilled in melting down Metals, thought it would be an advantage to have all this Gold and Silver reduced into one mafs, that *Mofes* might afterwards imploy it in what manner he fhould judge moft proper. He did fo, put all thefe jewels into a Crucible, and without any defign of his, there came out a kind of molten Calf. At the fight of this Figure, which chance had produced, the *Ifraelites*, who were accuftomed to Idolatry in *Egypt*, conceived fome refpect for it, and *Sameri* defirous to increafe their veneration for it, took duft, and threw it into the Calf's Throat, which immediately began to bellow; whereupon the *Hebrews* fell proftrate before it, and paid their Adorations to it. And how came *Sameri* by this miraculous Duft? why, he took it, they fay, from under the Horfe's Feet belonging to *Gabriel* the Arch-angel, who marched at the head of the *Hebrews* in the Wildernefs.

The *fatted Calf*, mentioned in fome places of the Scripture, as in *Prov.* xv. 17. 1 *Sam.* xxviii. 24. *Luke* xv. 25. *Jer.* xxvi. 21. was fatted particularly for fome certain Feftivals, or extraordinary Sacrifices. The Heathens had the fame cuftom [i].

Pafcitur in veftrum reditum votiva Juvenca.

Calf of Lebanon fpoken of in *Pfal.* xxviii. 6. *Comminuet eas tanquam vitulum Libani*, may be taken fimply to be a Calf or young Bullock feeding upon *Libanus.* The *Voice of God*, is Thunder, the Tempeft *breaketh a* Cedar of *Libanus*, with as much eafe *as it overfets a Calf of Libanus.* The *Hebrew* may be otherwife tranflated; *The voice of the Lord maketh the Cedars of Libanus to skip like a Calf bounding in the meadows: He will fhake the mountains of Libanus and Sirion like a young Unicorn.*

The *Calves of the Lips* mentioned by *Hofea* [k], *We will render the Calves of our Lips*, fignifies Sacrifices of Praife, Prayers which the Captives of *Babylon* addreffed to God, being no longer in a condition to offer Sacrifices in his Temple. The Septuagint read *the Fruit of our Lips*, inftead of *the Bulls of our Lips*, and their reading is followed by the *Syriac*, and by the Apoftle to the *Hebrews*, Ch. xiii. 15.

Hofea xiv. 2.

Jeremiah fpeaks of a remarkable ceremony, which is not taken notice of in the hiftorical Books of Scripture: The Lord fays, *I will give the men which have tranfgreffed my Covenant, that have not performed the words of the Covenant which they had made before me, when they cut the calf in twain, and paffed between the parts thereof.* When this Covenant was fworn to, and upon what occafion, no one can tell: So much however is probable, that it was not of any long date, fince they who formerly had fworn to it, were

[d] 70. Ἔπλασεν αὐτὰ ἐν τῇ γραφίδι. [e] Selden de Diis Syris Syntagm. i. c. 4. [f] יצראהו בחרט
[g] Bochart. de Animal. Sacr. Part 1. l. ii. c. 34. [h] D'Herbelot. Bible Orient. p. 650.
[i] Horat. l. i. Epift. 3. [k] פרים שפתינו 70. Καρπὸν τῶν χειλέων ἡμῶν. They read *Peri* inftead of *Parim.*

were ſtill living. The cuſtom of cutting a Victim in two, of putting the ſeveral moieties upon two different altars, and making thoſe who contracted any Covenant paſs between both is well known in Scripture and profane Authors. See *Gen.* xv. 9, 10, 17.

CALVES. There is very frequent mention in the Scriptures of Calves, becauſe they were made uſe of commonly for Sacrifices. But *Vitulus* on ſeveral occaſions is put for an Heifer, which, according to our way of ſpeaking, would not be termed meerly a Calf. *Vitulus de armento*, a Calf of the Herd, is in all probability ſet in oppoſition to a ſucking Calf, ſtill under the care of its Dam. *Vitulus* is ſometimes taken for a grown Bull, *Circumdederunt me vituli multi.* (Pſal. xxii. 12.) The fatted Calf, *vitulus ſaginatus*, was a Calf fatted particularly for a Wedding, or ſome religious Feaſt. (Luke xv. 23.)

To CALL. This word is taken frequently for *to be.* (Iſai. ix 6.) He ſhall be *called Wonderful, the Mighty God, Counſellor, and Everlaſting Father,* &c. He ſhall poſſeſs all theſe Qualities, he ſhall be truly wonderful, the mighty God, *&c.* And in S. *Luke*, *He ſhall be called the Son of the moſt High.* (Luke i. 32) He ſhall in reality be ſo. And again, ſpeaking of *John* the Baptiſt, *Thou ſhalt be called the Prophet of the Higheſt.* (Luke i. 76.)

To be called by name to the Aſſemblies, was a particular mark of diſtinction: The People were called thither by a general cry, but the Heads of the Tribes, and Princes of the People were called by name. (Numb. xvi. 2.) The *Hebrew* [1] imports *Men of name*, celebrated, noted Men. God called *Bezeliel* by name: He deſigned to imploy him in making the Tabernacle. He called *Abraham* by name; he appointed him for his Service. God called *Cyrus* by name, *&c.*

To call in the Senſe of a vocation to an Imployment, to the *Chriſtian* Religion. S. *Paul* ſays, that he was called to the Apoſtleſhip. (Rom. i. 1.) *Jeſus Chriſt, that many are called, but few are choſen.* (Mat. xx. 16.) *We are exhorted to live in a manner worthy of the vocation wherewith we are called.* And, *let every man abide in the calling wherewith he is called*; (Eph. vi. 1.) and that *he give diligence to make his calling ſure,* by doing good works. 1 *Pet.* i. 10.

To call any thing by its name. To give it a name, to fix a name upon it, is an exerciſe of Authority: The Father names his Son, the Maſter his Servant. God giveth the Stars a name, and calleth them by their names, *Pſal.* cxlvii. 4.

To call the Name of any one upon ourſelves or another; *Let thy name be called upon us.* (Iſai. iv. 1.) Let us only be in the Quality of thy Wives. *Thy name, O Lord, is invoked or called upon us.* We are known under the Name of the People of God. *Let the name of Jacob be named on them,* they ſhall be eſteemed as Sons of *Jacob.* (Gen. xlviii. 16.) And the Pſalmiſt, *The rich have called their name upon their lands*; they have denominated them by their own Names. (Pſal. xlix. 11.) And in *Geneſis*, *In Iſaac ſhall thy ſeed be called*; (Gen. xxi.) the Sons of *Iſaac* ſhall paſs for thy true Poſterity.

To call, ſhews Authority; as a Maſter calls his Servants. God calleth a Famine upon the Earth, 2 *Kings* viii. 1. and *Pſalm* l. God *calleth the Earth to judge it.* And in *Haggai* i. 11. The Lord called for a drought upon the Land. And in *Amos* v. 8. *He calleth for the waters of the ſea, and poureth them out upon the face of the earth.* And *Jerem.* xxv. 29. He calls for a Sword or War upon the Land, *&c. He calleth the ſtars, and they ſay, here we be. Baruch* iii. 34.

To *Call*, taken in the ſenſe of an Invitation to a Feaſt, is commonly met with in the Scripture. And *vocati, the called,* denotes ſometimes the Gueſts.

To call upon the name of God, to call him to our Aſſiſtance, to ſue to him in our Neceſſities. *Enos began to call upon the name of the Lord.* (Gen. iv. 26.) Others tranſlate the *Hebrew*, *Then the name of God was profaned*, by giving it to Idols. See the Article *Enos*.

Let thy name be called upon us. Let us have the honour to belong to thee, to be called thy People, thy Servants. *Let my name be called on them*; (Gen. xlviii. 16.) let them be called the Sons of *Iſrael*; let them be reputed to be my Children. *Iſaiah* ſpeaking of a particular time when the Land would be very much deſerted, and Men very rare, ſays in a ſort of proverbial manner, *Seven women ſhall take hold of one man, ſaying, We will eat our own bread and wear our own apparel, only let us be called by thy name*; (Iſai. iv. 1.) take us for your Wives, and let the World own us in this Quality; free us from the reproach of Celibacy. *Come and ſtand before me in this houſe, whereupon thy name is called.* (Jer. vii. 10.) This Temple known by the name of the Temple of the Lord. *O my God, open thine eyes and behold the city whereupon thy name is called*; (Dan. ix. 18.) *Jeruſalem* known by the name of the holy City, the City of the Lord.

To call upon God, is an expreſſion ſometimes uſed to ſignify all the acts of Religion, for the publick Worſhip of God. *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved.* (Rom. x. 13.) Whoſoever ſhall believe, hope, love and pray, as he ought to do, ſhall be ſaved. God in ſome ſort takes it for an Honour, that we ſhould call

[1] אנשי שם 70. Ἄνδρες ὀνομαστοί.

call upon him; he is in some sort jealous of our Adorations; he requires that we should call upon no other God besides him-
Ps. l. 15. self. *Call upon me in the day of trouble; I will deliver thee; and thou shalt glorify me.* Thy deliverance, and the confidence which thou hast reposed in me, shall redound to my Glory.

CALLIRHOE, a City beyond *Jordan*, near the lake *Asphaltites*. There were springs of hot water there, which were very serviceable to the health of people, and were very agreeable to drink [m]. These waters discharged themselves into the Dead Sea.

CALLISTHENES, one of the King of *Syria*'s Officers, who set fire to the Temple-gates in the time of the *Maccabees*. But on the day, when the Festival was celebrated at *Jerusalem*, in commemoration of the victories obtained over *Antiochus*'s Generals by *Judas Maccabæus*, the people having discovered *Callisthenes*, who had fled into an house for safety, set
2 Macc. viii. 33. fire to it and burnt him in it.

CALMANA. This is the name which some give *Adam* and *Eve*'s eldest Daughter, *Cain*'s Twin-sister. But there is a very slender degree of certainty in traditions of this nature.

CALNEH, a City in the land of *Shinaar*, built by *Nimrod*, and the seat formerly of his Empire, being one of the
Genes. x. 10. principal Cities in it. We believe it to be
If. x. 9. the same as *Calno* mentioned in *Isaiah*,
Ezek. xxvii. 23. and *Canneh* in *Ezekiel*. It must have been situated in *Mesopotamia*, since these Prophets join it with *Haran*, *Eden*, *Assyria*, and *Chilmad*, which carried on a trade with *Tyre*. Several learned Men are of opinion, that this was *Callinicum*; but others [n] assert, that it was rather *Ctesiphon*, the Capital of a Province called *Chalonitis* [o].

CALPHI, the Father of *Judas*. This last commanded part of the Troops belonging to *Jonathan Maccabæus*; and kept his ground with three others in the Battle which *Jonathan* fought against the *Syrians* in the plain of *Nasor*, near the
1 Macc. xi. 70. lake of *Genesareth*, in the year of the world 3860, before the vulgar Æra 183.

CALVARY, or *Golgotha* [p], that is to say, the *place of Skulls*. A little Mountain to the North of Mount *Sion* [q], went by this name, probably by reason of the similitude it bore to the figure of a Skull, or Man's Head. Many of the Ancients were of opinion [r], that this Mountain was called *Calvary*, because the Head of the first Man in the world was buried there; and that our Saviour was crucified in the same place, that his blood running down upon the body of this person, who was the first of mankind, he might thereby be restored to Life, and the favour of a Resurrection procured by it. To support this Tradition, they tell us, that *Noah* having put his Body in the Ark, distributed the Relicks of it to his Children, and as a particular favour gave the Skull or Head to *Shem*, who was to be the Parent of that holy Stock, from which the *Messiah* was to descend; that *Shem* with a spirit of foresight buried this Skull at *Calvary*, where he knew the *Messiah* would be crucified. But neither the ancient Fathers, nor any modern Authors, that mention these Traditions, were ever well persuaded of the truth of them, and we may, without any disrespect to them, take these to be apocryphal Stories.

Mount *Calvary* was very near to *Jerusalem*, and was the place, in all probability, where criminals were generally executed. After the destruction of *Jerusalem* by the *Romans* in the reign of *Titus*, it was by degrees rebuilt, and the *Jews* were very numerous there, when *Barchochebas* revolted against the *Romans*. *Adrian*, or his Generals were forced to besiege it, and having taken it they entirely destroyed it [s]. After this *Turanus Rufus*, or *Tinnius Rufus*, who was then Governour of *Judæa*, plowed up the ground, on which the Temple formerly had stood [t], to shew that this place was never to be rebuilt, without a particular Decree of the Senate. When the War was ended, *Adrian* forbad the *Jews* ever to set footing in *Jerusalem*, upon pain of death to those who should act contrary to this order [v]. He settled a *Roman* Colony in the place, and called the City *Ælia Capitolina*. This new City was not built upon the ruins of the old, but more to the North; so that Mount *Calvary*, which before lay out of the City, was almost in the center of *Ælia*. There was but a small part of old *Jerusalem* included within this City. Mount *Sion*, where the Temple stood before, was either cultivated as a field, or was covered with ruins [x].

At present the City of *Jerusalem* is in the same place, where *Adrian* built it. But whereas this Prince had profaned Mount *Calvary*, and in particular the place, where *Jesus Christ* was crucified, and

[m] Joseph. l. xvii. c. 8. de Bello, l. i. c. 21. Plin. l. v. c. 16. [n] Plin. l. vi. c. 26. [o] Chaldæi Interpp. Euseb. Hieron. Bochart &c. [p] קיקלתא Gigoltha, for קלקלתא Golgoltha. Cranium. Syr. [q] Euseb. & Hieronym. in locis. [r] Vide Hieron. in Ephes. v. 14. & Ep. Paulæ & Eustoch. ad Marcellan. Vide & Ambros. in Luc. xxxii. Vide & Tertull. Origen. Cyprian. Euseb. August. &c. apud Gretser de Cruce, l. i. c. 18. [s] Euseb. Demonstr. l. vi. c. 18. Hieron. Chronic. an. 124. in Joel. c. 1. & in Jerem. xxxi. in Dan. ix. in Zach. v. &c. Appian. Syriac. p. 83. &c. [t] Scaliger. Isag. l. iii. p. 311. & in Euseb. p. 211. [v] Euseb. l. iv. c. 6. Hist. Eccl. Hieronym. in Isai. vi. &c. [x] Euseb. Demonstr. l. vi. c. 13. & l. viii. c. 3. & Cyril. Jerosolym. Catech. 16.

and that where his body had been buried, the Empress *Helena*, Mother to *Constantine* the Great, erected there a stately Church, which is still in being, and enriched it with abundance of magnificent ornaments. So that the Cross and Sepulcher of *Jesus Christ*, and *Calvary*, are more honoured by all *Christians*, than old *Jerusalem* ever was by the Children of the Synagogue *.

CALUMNY. *Isaac's* herds-men gave the name of *Calumny* †, or Injustice and Violence, to the Well which they had dug in the neighbourhood of *Gerar*, and which the Shepherds belonging to *Abimelech* King of *Gerar* by force took from them, *Genes.* xxvi. 20. The word *Calumny* in the Scripture style is often taken for Injustice, Violence, Fraud, Oppression.

CAMBYSES, the Son of *Cyrus*, succeeded his Father in the year of the world 3475, before the vulgar Æra 529. This Prince was violent, passionate, and cruel; he had sometimes fits of passion which proceeded to downright madness. We do not here take upon us to set down the History of his whole Life: It is sufficient to observe what may have a relation to the Scripture, and the *Jewish* History. As soon as he came to the Crown, the *Samaritans*, who in the reign of *Cyrus* never ventured to attack the *Jews* any otherwise than privately, and in an indirect manner, now set upon them directly and openly, and wrote to *Cambyses*, whom
Ezra iv. 6. they call *Ahasuerus*, to sollicit him, that he would forbid the *Jews* to carry on their works any farther in rebuilding of their Temple. What the motives were, which they made use of, we cannot tell; but it is certain, that *Cambyses* put a stop to the works, and for the remaining seven years and five months of his life, no one was employed upon this Edifice.

In the second year of his reign, he prepared to make war against *Egypt*. One of the King of *Egypt's* Eunuchs, who betrayed his Master, and delivered up the bridges and avenues of the Country to *Cambyses*, made his entrance into *Egypt*, and the conquest of it easy to him. After five years continuance in this Country, he was obliged to leave it and return to *Babylon*, where the Magus *Pathizites* had placed his own Brother *Smerdis* on the throne of *Persia*, pretending that he was *Smerdis* the Brother of *Cambyses*. *Cambyses* was at *Ecbatane* in *Palestine*, at the foot of Mount *Carmel*, when news was brought him, that *Smerdis* had usurp'd the Empire. Whereupon in great transports of rage he mounted his horse with precipitation, and his sword by accident falling out of its scabbard wounded him in the thigh. Twenty days after, seeing himself to be near the point of death, he called the principal men of *Persia* about him, and told them, that he had put to death his Brother *Smerdis*, and that he who reigned was an Usurper. He exhorted them that they would not suffer his crime to go unpunished, and that they would hinder *Smerdis* from translating the Empire from the *Persians* to the *Medes* [y]. For *Smerdis* was by birth a *Mede*. After this he died at *Ecbatane*, as the Oracle had foretold; not at *Ecbatane* in *Media*, as he imagined, but at *Ecbatane* in *Syria*.

(In the year of the world 3478, before the vulgar Æra 526.)

What *Ezekiel* says of the Wars of *Gog* and *Magog* against *Israel*, and the judgment which God was to exercise against the enemies of his people, we think may be referred to the time of *Cambyses*. And what the Prophets say of all those misfortunes which were to befal the *Israelites* after the return from their Captivity, is, probably, all applicable to this event. See for example, *Joel* ii. 30, 31. iii. 2, 3, 4, 5, 15, 16. *Isai.* xli. 15, 16. *Micah* iv. 11, 12, 13. Lastly, some Authors [z] refer the History of *Judith* to the time of *Cambyses*. The Reader may consult our Dissertation upon *Gog* and *Magog*, prefixed to *Ezekiel*. (Ezek. xxxviii. xxxix.)

CAMEL, an Animal very common in *Arabia*, *Judæa*, and the neighbouring Countries. It is called *Gamal* in Scripture; and as to the signification of its name there is no difficulty. *Moses* ranks it among those creatures that were unclean. We may distinguish three sorts of Camels: Some are large and full of flesh, and fit only to carry burthens; it is said that they will carry a thousand pound weight. Others there are, which have two bunches upon their backs, like a natural saddle, which makes them fit either to carry burthens, or for men to ride on. Lastly, there is a third kind, which is leaner, and of a smaller size; these they call Dromedaries, because of their swiftness. These are the Animals generally made use of by men of quality to ride on. (Deut. xiv. 7. Levit. xi. 4.)

The *Arabians*, *Persians*, and other people eat the flesh of Camels, and it is served up at the best tables [a]. But the use of it was forbid the *Hebrews*, as we have observed already. *Eliezer*, *Abraham's* servant,

[y] Herodot. l. iii. c. 62, 63, 64, 65, 66.
[z] Petr. Comestor. Anth. Hist. Scolast. Dionys. Carthus.
[a] Aristot. Hist. l. 6. c. 26. Plin. l. xi. c. 41. Athen. l. iv. Herodot. in Clio.

* *We have a very ingenious and entertaining description of the many superstitious Ceremonies observed here by Pilgrims and other Devotees, who visit the Holy Sepulcher, in Dr.* Maundrell's *Journey from* Aleppo *to* Jerusalem, p. 86, &c.

† *Our* English *Translation more truly expresses the sense of the original word* עשק, *which it renders Contention; and thus it is interpreted by* Buxtorf.

vant, made his Camels kneel down to rest themselves near a well of water. Camels keep Water a long time in their Stomach for their Refreshment. Nature has given them for this purpose a very large Ventricle, round about which are many bags closed within the Coats of it, wherein it is very probable that these Animals keep water in reserve. It is confidently said, that they will continue ten or twelve days without either eating or drinking.

But what is usually said of these Bags to be found about the Stomach of Camels, and their reserving water for many days in them, is contradicted by the physical Observations of the Jesuits made in *China*, where they dissected several Camels, and found nothing like them. As soon as a Camel is born, they tie his four Feet under his Belly, put a Carpet over his Back, and Stones upon the Borders of it, that he may not be able to rise for twenty days together. Thus they teach him the habit of bending his Knees to rest himself, or when he is to be loaded or unloaded. He has a large solid Foot, but not a hard one; in the Spring all his Hair falls off in less than three days time, and his Skin remains quite naked. At such times the Flies are extremely uneasy to him, and there is no remedy besides belabouring his Body. They dress him with a Switch instead of a Curry Comb; with this they beat him as they wou'd a Carpet, to clear it of the dust. When he is upon a Journey, his Master follows him singing and whistling, and the louder he sings, the better the Camel goes.

CAMELEON. *Moses* forbids the *Hebrews* to eat the Flesh of a Cameleon, it being an unclean Animal. The Cameleon is a little creature like a Lizard, but with a larger and longer Head. It has four Feet, and on each Foot three Claws. Its Tail is long; with this as well as with its Feet it fastens itself to the Branches of Trees. Its Tail is flat, its Nose long, and made in an obtuse Point; its Back is sharp, its Skin plaited, and jagged like a Saw from the Neck to the last Joint of the Tail, and upon its Head it has something like a Comb. In other respects it is made like a Fish; that is to say, it has no neck. Some have asserted, that it lives only upon Air; for which reason *Tertullian* [b] calls it a living Skin: But they who have observed it more nearly, take notice that it feeds on Flies, which it catches with its Tongue; its Tongue is about ten lines long, and three large, made of white Flesh, round, and flat at the end; or it is hollow and open in some sort like an Elephant's Trunk.

Levit. xi. 30.

In like manner it shrinks or grows longer. This Creature darts it upon Flies, draws it back immediately, and there they stick upon it as it were upon Glew.

It is said likewise to assume the colour of those things, to which it is applied; [c] that it grows white upon any thing that is white, and black or red on any thing black or red. But our modern Naturalists assure us, that its natural colour when it is at rest, and in the Shade, is a blueish grey. There are some yellow, and others green, which are of the smaller kind. When it is exposed to the Sun, this grey changes into a darker grey, inclining to a dun colour; and its parts which have least of the light upon them, are changed into different colours, which form spots of the bigness of about half an Inch. The grain of its Skin when the light does not shine upon it, is like Clothes mixed with many colours. Sometimes as we handle it, it seems to be speckled with dark spots inclining to green. If it is put upon a black Hat, it appears to be of a Violet colour. Sometimes again, if it is wrapped up in Linen, when it is taken off it is white; but it is not true that it takes the colour of those Stuffs which it is covered with: It changes colour in some parts only of the Body. This is what is said of the Cameleon.

But we very much question, whether the *Hebrew* term, which the Author of the Vulgate has translated Camelion, and which *Moses* forbids the *Hebrews* to eat, as an unclean creature, be truly a Cameleon. *Bochart*, who has considered with much application what relates to the Animals, which the Scripture mentions, is of opinion, that the *Hebrew* [d] *hakoah* signifies a sort of large strong Lizard, found often in *Arabia*, which attacks Serpents in their Holes, drives them out, and kills them. The *Arabians* call it *Aluarlo*.

CAMELO-PARDUS, or *Camelo-Pardalus*, an Animal like a Camel and a Panther; the use whereof the *Hebrews* were allowed by *Moses*. It derives its name from the resemblance it bears to a Camel in its Size, and a Panther in its Hair, having its Skin speckled with white upon a reddish ground. It is said to be produced by the Copulation of a she Panther with a Camel, or rather with a Panther of a female Camel: But both are equally improbable.

Deut xiv. 5. 6. זמר

Others translate *Camelo-Pardalus*, *Giraffa*, which is a Beast found in the East *Indies*, beyond the River *Ganges*. Its Neck is long and slender, about a Fathom in length: Its Ears are slit, and its Feet cloven; its Tail is round, and does not reach

[b] Tertull. de Pallio. c. 3. Pellicula vivit.... jejunus scilicet semper, & indefectus, oscitans vescitur, follicans ruminat, de vento cibus. [c] Idem ibidem. Cum illi coloris proprietas una sit, ut quid accessit, inde suffunditur. [d] הכח *Hachoab.*

reach below its Houghs: Its Legs are taller than any other Animal's, so that it cannot drink without stradling. It is described with two little Horns. Others maintain, that it is a chimerical Animal, which has no real existence any where. *Bochart* is of opinion that *Moses* did not intend to mention either the *Giraffa* or the *Camelopardus*; because these were Animals which the *Hebrews* had no knowledge of, and were not to be found any where but in Countries too remote from theirs. Moreover he says, that the Camel being an Animal which was declared unclean by the Law, it is not probable that a Beast compounded of a Camel and a Panther should be allowed of. Lastly, He thinks the *Hebrew Zamor* signifies a wild Goat. Others translate it an *Elk* or wild Goat.

CAMINUS, Furnace, Hearth, Chimney [f]. Exod. ix. 8. We are not to imagine, that either the *Hebrews* or *Egyptians* had Chimneys like ours, nor that *Caminus* signifies properly a Chimney made after our manner. In *Palestine*, *Arabia* and *Egypt*, People use very little Fire to warm themselves, because these Countries are very hot; and whenever they do warm themselves, it is at a Hearth or foot Stove filled with Coals. King *Jehoiakim* was seated in his winter Apartment, with a Fire on the Hearth before him, when *Jeremiah's* Roll was presented to him. He cut it Jerem. xxxvi. 22. with a Pen-knife, and threw it into the Fire which was upon the Hearth. When it is said in *Exodus*, Ex. ix. 8. that *Moses* took Ashes out of the Chimney, *Plenas manus cineris de camino*, the *Hebrew* reads Furnace *, or Forge, *de fornace*. The Scripture speaks frequently of *Caminus*, or the Forge or Crucible wherein Gold or Silver are refined, Prov. xvii. 3. Rev. i. 15. Eccl. ii. 5. and Metals are melted; and the sad and deplorable condition of the Poor, of Slaves, and People under Oppression, is by a Metaphor called, *the Furnace of Humility, Poverty and Servitude.* *Moses* says, Jer. xlviii. 10. Eccl. ii. 5. Rev. ii. 15. Deut. iv. 20. 1 Kings viii. 35. Jer. xi. 4. that God delivered the *Hebrews* out of the Iron Furnace, out of *Egypt*; an expression which we find repeated in several places of Scripture. See hereafter the Article *Punishments* for the fiery Furnace into which *Daniel* was cast.

I. CAMON, a City on this side *Jordan*, in the great Plain, six Miles from *Legio*, inclining to the North [g]. The same perhaps as *Cadmon*.

II. CAMON, a City beyond *Jordan*, in the Country of *Gilead* [h]. It is in all probability the same *Camon* as that mentioned by *Polybius* [i], and taken by King *Antiochus*. *Jair* Judge of *Israel* was buried in the City of *Camon*, belonging to the Tribe of *Manasseh*, on the other side of *Jordan*. Judg. x. 5.

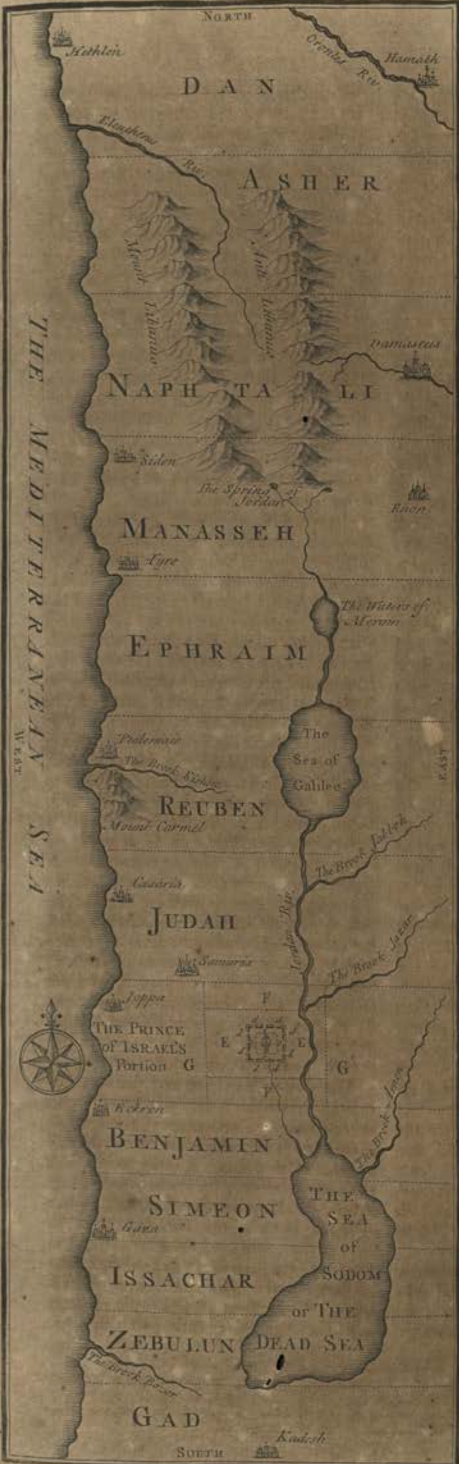
CAMP, *Incampments*, and *Marches* of the *Hebrews*. See hereafter *Marches*.

CANA, in *Galilee*, a little Town, where *Jesus* performed his first Miracle. John ii. 1, 2, &c. *Cana* is said to lye between *Sephoris* and *Nazareth*, six Miles westward from *Sephoris*. In the same Canton we meet with *Sepher-Cana*, four Miles from *Nazareth*, northward, a little veering to the East. *Josephus* speaks likewise of a Town called *Cana* [k]: But I should take this rather to be *Kenath*. Others discover another *Cana* somewhere towards *Sidon*; and they pretend, that the Woman of *Canaan*, Mat. xv. 21. Mark vii. 24. whose Faith was admired by our *Saviour*, was of this place; but they have no solid Foundation for this conjecture.

CANAAN, the Son of *Ham*. The *Hebrews* [l] believe, that *Canaan* having first discovered *Noah's* nakedness, gave notice of it to his Father *Ham*; that *Ham* diverted himself with it, and acquainted his Brothers *Shem* and *Japhet* with it, who with Respect covered their Father: That *Noah* when he awoke, having understood what had passed, cursed *Canaan*, who was the first Author of this indecency. Others are of opinion [m], that *Noah*, not knowing how to do any thing more sensibly displeasing to his Son *Ham*, than by cursing *Canaan*, resolved thus to punish him in the person of his Son. Some, instead of *Cursed be Canaan, a servant of Servants shall he be unto his brethren*, Gen. ix. 25. read, *Cursed be Ham*, &c. or supply, *cursed be the Father of Canaan:* The effect of *Noah's* curse appeared in the Anathema pronounced by God against the *Canaanites*, and in the severity wherewith he required his People to treat them, *Vide* Deut. vii. 2, 26. xiii. 15. and xx. 17. when they had made a conquest of their Country. The *Canaanites* were not reduced only to suffer the most cruel slavery, *Vide* Lev. xvii. 25. Deut. xviii. 9. and xx. 16, 17. but were intirely extirpated, put to the Sword, or driven out of their own Land.

The Posterity of *Canaan* was very numerous. His eldest Son was *Sidon*; who Gen. x. 15. 16, 17. at least founded, and peopled the City of *Sidon*, and was the Father of the *Sidonians* and *Phœnicians*. *Canaan* had besides ten Sons, who were the Fathers of so many People dwelling in *Palestine*, and in part of *Syria*, namely, the *Hittites*, the *Jebusites*, the *Amorites*, the *Girgasites*, the *Hivites*, the *Arkites*, the *Sinites*, the *Arvadites*, the *Zemarites*, and *Hamathites*. Of each of these People we shall say something under their particular Articles.

[f] הכבשן [g] Euseb. in locis. [h] Joseph. Antiq. l. v. c. 8. [i] Polyb. Hist. l. v. p. 414.
[k] Antiq. l. xv. c. 6. & de Bello, l. i. c. 14. [l] Bereseh. Rabb. Sect. 37. Theodoret. qu. 57. in Genes.
[m] Chrysost. homil. 29. in Genes. Ambros. de Noë, & Arca, c. 32. Aug. l. xvi. de Civit. c. 1.
* *And our* English *Translation, which adheres generally with more exactness to the Orignal* Hebrew, *than either the Septuagint or the* Latin *Vulgate, reads* Furnace.



A PLAN of the Land of CANAAN and the Distribution of it according to EZEKIEL'S VISION.

Chap. XLVIII. which was never put in Execution according to the Letter after the Return from the Captivity.

Shewing the Prince of Israels Portion and that of the Levites

A. *The Sanctuary of the Lord of 500 reeds in breath & 500 in length Square round about Ezek. XLV. 2.*

BB *The City for the Levites 4500. reeds Square and 1800 round about Ezek. XLVIII. 16.*

cccc. *The Suburbs for the Levites City 250. reeds in breath — Ezek. XLVIII. 17.*

dddd. *The Gates of ye Levites City, in all twelve, three on every side Ezek. XLVIII. v. 31. 32. 33. 34*

EE. *The City for the whole House of Israel 5000 reeds broad & 250 long Ezek. XLV. 6*

FF. *Remaining possessions for the Subsistance of those who serve the City.*

GG *The portion for the Prince of Israel 2500 reeds long and 12500 broad Ezek. XLVIII. 21.*

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GOLDEN CANDLESTICK WITH SEVEN BRANCHES

THE GOLDEN CANDLE-STICK WITH SEVEN BRANCHES.

seen by Zechariah in a Vision. Zech. IV.

Ecclesiasticus, *Tobit*, *Judith*, the two first Books of *Maccabees* and *Baruch*; and for the New Testament, the Epistle to the *Hebrews*, the second of S. *Peter*, the second and third of S. *John*, and the Revelations.

The *Hebrews* admit no more than two and twenty Books into their Canon of the Scriptures, or at most but four and twenty, supposing *Ruth* to be separated from Judges, and the Lamentations from *Jeremiah*: The manner of their distributing them in their Bible, may be seen under the Article *Bible*. They believe generally that the Canon of Scripture was not closed, as they term it; that is to say, that the number of inspired Books which it includes, was not fixed in the manner we have related, till the time of *Esdras*, who, with the consent of the General Council of the whole Nation, collected all the sacred and inspired Books, which were acknowledged as such by the *Jews*, composed one Body of them, and regulated, what we call the second Canon of the Scripture [t]. So that ever since the *Jews* have not admitted any Book among those, which they hold to be canonical: At least they have received none, which have the same degree of Authority with them as the former: This we learn from *Josephus* [x], who tells us, that from *Moses* to the reign of *Artaxerxes* King of *Persia*, the *Jews* had received two and twenty Books from the Prophets, which they looked upon to be divine, * and did not dare to make any the least alteration in them; and that after the time of *Artaxerxes*, they continued with the same diligence to write down every thing memorable, which happened to their Nation; but that the Books which have been so composed, are not allowed to have an equal degree of Authority with the first.

Genebrard and *Serranus* are of opinion, that after *Esdras*, the *Jews* of the great Synagogue admitted Books into the Canon, which were composed after this time; such as Wisdom, Ecclesiasticus, *Tobit*, *Judith*, and the two Books of the *Maccabees*; nevertheless, that their Authority was not the same with them, as that of the old ones, tho' these too were held by them to be inspired. But this is not without some Difficulty; for first, it is very probable, that the Books of *Tobit* and *Judith* were written before the Captivity. Secondly, If the *Jews* thought they were inspired, why did they not receive them into the Canon, and own them to be of equal Authority with the rest? The reason which *Josephus* gives for it [y], which is, that from the time of *Artaxerxes*, there was no succession, as there had been, of the Prophets, is of no weight: For if they had men among them, who were acknowledged to be inspired, and had written the Books which we are speaking of, could not these inspired persons have added their Books to the Canon, which was composed by *Esdras*? Had not *Mattathias*, *Judas Maccabeus*, *Simeon* and *Jonathan* his Brothers, had not they Authority to do so? And *John Hircanus*, whom *Josephus* himself declares [a] to have been a Man particularly favoured by God, and supernaturally enlightned, could not he too have done the same thing? The Author of the second Book of *Maccabees* [b] says, that *Judas* *Maccabeus* imitated the zeal and care of *Nehemiah* in collecting those Books, which contained the History of what had happened to the *Jews*, during the War against the *Syrians*. Why did not *Judas* insert these Monuments in the Canon, since he thought them so much to deserve his care and consideration? 2 Macc. ii. 14.

It may be perhaps suspected, that the *Jews*, who retained the use of the *Hebrew* Tongue, might have expunged these Books out of the Canon, because they were not written in *Hebrew*, which is the sacred Language. But they received without scruple *Daniel* and *Esdras*, wherein there are several large passages to be found, which are written in *Chaldee*: Now it is certain, that Ecclesiasticus, *Tobit* and *Judith*, and at least the first Book of *Maccabees*, were originally written in this Language. Might not the envy conceived by the *Hebraizing Jews*, against the *Hellenistical* part of this People, have been the cause of this diversity, and have induced the *Hebraizing Jews* to exclude those very Books out of their Canon, which the *Hellenists* esteemed to be inspired? Or, lastly, the vain superstition of the *Jews* might have been the reason of their doing so; since out of a mistaken respect for the disposition made by *Esdras*, they might not venture to touch that Canon of the Scriptures, which he had formed. However this may be, the *Christian Church* received these Books without doubt from the *Jews*, and probably from the

[t] Ita Hebræi communiter. Vide & Iren. l. iii. c. 25. Tertul. de habitu mulierum. c. 3. Hieronym. contra Helvid. c. 3. Hilar. Præfat. in Psal. Athenas. in Synopsi. [x] Joseph. l. i. p. 1036. contra Appion.

[y] Joseph. loco cit. l. i. contra Appion. [a] Antiq. l. xiii. c. 18. p. 454. *&c.* 20. p. 456.

[b] Ωσαυτως δε και Ιουδας, τα διαπεπτωκοτα δια τον Πολεμον τον γεγονοτα ημιν επισυνηγαγε παντα, και εστι παρ ημιν. Which we may translate methinks after this manner. He collected those Books which had been either mislaid or lost during the last War; he made search after them, and got them together. But the other sense expressed by us in the Text, is more literal.

* *Dr.* Prideaux *with great appearance of reason says, it is more likely, that the two Books of Chronicles,* Ezra, Nehemiah *and* Esther, *as well as* Malachi, *were afterwards added in the time of* Simeon *the Just, and that it was not till then, that the* Jewish *Canon of the holy Scriptures was fully compleated. See* Connect. &c. Part I. Book 5.

the *Hellenists* too, and she certainly would never have received them as inspired, and as such have inserted them into her Canon, if they, from whose hands they were conveyed to her, had not themselves acknowledged them to be inspired and Canonical.

If particular Churches have sometimes deliberated, whether they should range them among the sacred Writings; if some Doctors and Councils have not included them in their Catalogues of the Scriptures; and others have formally rejected them, this ought not to offend any one; for such a conduct is a proof of nothing but the great circumspection, which the Church has used, and the care which it has taken to receive nothing into its Canon, but what really was inspired; and this reserve should be a demonstration to us, that if at last it has determined to receive them, there were good reasons for its doing so. Time was necessary to examine the Tradition of the Churches in order to be well assured of it, and to fix the doubts of such particular Churches, as from the beginning had not received them. Those among the Ancients who did not admit the Books, which we are speaking of to be canonical, kept close to the Canon of the *Hebrews*, the *Christian* Church as yet having none solemnly approved of by a general Council. But since the Council of *Trent* there is a perfect uniformity in the Church *, both of language and opinions in this matter.

CANONICAL. Canonical or Catholick Epistles. See hereafter *Catholick*.

CANTHARA. *Simon Canthara* the Son of *Simon Boethus*, was advanced to the dignity of High Priest of the *Jews*, by the favour of *Agrippa*, sirnamed the Great, by whose procurement he succeeded *Theophilus* the Son of *Jonathan* [w]. He enjoyed this dignity for about two years [x] at two several times. The first for one year, having been obliged to resign in favour of *Matthias* the Son of *Ananus* [y], and the second time he succeeded *Elionæus*. After the death of *Agrippa*, *Herod* King of *Chalcis* deprived him of this dignity, in order to confer it upon *Joseph* the Son of *Camith* [z].

CANTICLES, or *Songs*. The *Hebrews* had a custom of composing Songs upon important occasions; for example, *Moses* made one after the passage of the Red Sea, to thank God for the deliverance of his people, and celebrate the greatness of this Miracle. *David* composed a mournful Song upon the death of *Saul* and *Jonathan*, and another upon the death of *Abner*. *Jeremiah* wrote his Lamentations, which are a Song, wherein he deplores the ruin of *Jerusalem*; and made another upon the death of *Josiah* King of *Judah*. *Deborah* and *Barak* made a triumphant Hymn after the defeat of *Sisera*, and *Judith* after the defeat of *Holofernes*.

(Exod. xv. 1, 2, &c. — 2 Sam. i. 18. — 2 Sam. iii. 33. — 2 Chron. xxxv. 25. — Judg. v. 1, 2, 3, &c. — Judith xv. 1, 2.)

The Canticles, and the xlix Psalm, are Songs to celebrate a wedding, such pieces as the *Greeks* call *Epithalamia*. *Hannah* the Mother of *Samuel*, and King *Hezekiah*, returned thanks to God for the favours they had received in solemn and spiritual Songs. The Canticles composed by the Blessed Virgin, by *Zachary* the Father of *John* the *Baptist*, and old *Simeon*, are of the same nature. They are thanksgivings to God, for blessings received from him. The Scripture says [a], that *Solomon* had composed five thousand Songs, whereof we have that only remaining which is intitled, *The Song of Songs*, which we shall now speak of in a distinct Article.

(1 Sam. ii. 1, 2, &c. — 2 Sam. xxxviii. 10, 11. & seq. — 1 Kings iv. 32.)

II. CANTICLES, or the *Songs of Solomon*. This is a sacred Book in Scripture, by the *Hebrews* called *Schir Haschirim*, the Song of Songs, or the most excellent of all Songs. It is believed that *Solomon* composed it upon the occasion of his own Marriage with the King of *Egypt's* Daughter, and that it is, as it were, his *Epithalamium*; but they who would penetrate the meaning, and comprehend the whole mystery of it, must raise their conceptions above things relating to flesh and blood, and contemplate in it the espousals of *Jesus Christ* with human Nature, with the Church, and with good and faithful Souls. This is the Key of this divine Book, which is a continued allegory, wherein under the terms of a common Wedding, a divine and supernatural Marriage is expressed.

It is observed that seven nights and seven days are very distinctly set down in this Song; because Weddings among the *Hebrews* were celebrated for seven days. This Song relates the adventures of these seven days, but in a poetical manner and in a way very different from a common and historical narration. The *Hebrews* apprehending it might be understood in a gross and carnal manner, very prudently forbad the reading it before the age of thirty [b]. This rule has been followed even among *Christians*: and nothing is more dangerous than to read it with carnal thoughts and

(Gen. xxix. 22. Judg. xiv. 12, 15, 17. Tob. viii. 23.)

[w] Antiq. l. xix. c. 5. [x] The first time from 4044 to 4045, and the second in 4048; he was deposed the same year. [y] Joseph. Antiq. l. xix. c. 1. [z] Antiq. l. xx. c. 1. [a] Fuerunt carmina ejus quinque & mille; literally a thousand and five. *Josephus* construes it five thousand Odes. But the generality explain it by five thousand pieces in verse, or by five thousand verses. [b] Origen & Theodoret. Præfat. in Cant. Hieronym. in Ezech.

* *This is to be understood of that Church only, which acknowledges the Authority of this Council, and is in subjection to the See of* Rome.

and dispositions; People not only being liable to the hazard of losing thereby all the esteem which they ought to have for this Book; but of even wounding the Soul instead of edifying it.

The *Christian* Church as well as the Synagogue, has always received this Book among the Scriptures as generally owned to be canonical[c]. In all Antiquity we know of none but *Theodorus* of *Mopsuesta* that rejected it, and declared it not to be canonical. Some Rabbins questioned whether it were written by inspiration; and the Anabaptists lay it aside as a dangerous composition. But in opposition to these we plead the Authority both of the Synagogue and the *Christian* Church, which have at all times ranked it among the least dubious parts of Scripture. If it be objected, that neither *Christ* nor his Apostles have ever cited it, and that the name of God is not once to be found in it, we answer, that there are several other Sacred Books, which our Saviour has not expresly quoted; and that in an allegory, wherein the Son of God is concealed under the figure of an Husband, it is not necessary that he should be expressed by his proper name. If he were by name mentioned, it would cease to be an allegory.

CAPERNAUM, a city celebrated in the Gospels, where *Jesus Christ* principally abode, during the three years of his preaching. It lay eastward on the Borders of the lake *Genezareth*. We do not now exactly know its situation: But by the Gospel it appears, that it was not far from *Bethsaida*. It was still to be seen in the seventh and eighth Ages, as is manifest from the travels of *Adamnanus*, and S. *Willibaldus*. *Adamnanus* says, that it extended itself from West to East, having a Mountain to the North, and the lake of *Tiberias* to the South; our Saviour preached frequently at *Capernaum*, and wrought many Miracles there: But the Inhabitants were not the better for all his instructions; wherewith he reproaches them sharply, telling them, that tho' they were exalted unto Heaven, they should be brought down to Hell; and that if he had done as many Miracles in *Tyre* and *Sidon*, as he had performed in that City, *Tyre* and *Sidon*, which were heathen places, would have been long before converted. At *Capernaum*, *Jesus Christ* called S. *Matthew*, and invited him to follow him.

(Mat. iv. 13. Mark ii. 1. John vi. 17.) (Mat. xi. 23.) (Mat. ix. 9.)

CAPER-NOMA, or *Capharnaum*, beyond *Jordan*, where there was a fine Fountain, which was believed to be a Branch of the *Nile*, says *Josephus*[d].

CAPHAR, in *Hebrew* signifies a Field or Village; for which reason we find it often in conjunction with another word, which is the proper name of the Field or Village. We meet with the word *Caphar* annexed sometimes to the name of a City; because it often happens, that a Village is augmented, and becomes a City.

CAPHAR-ABIS, a Castle in *Idumæa* mentioned by *Josephus*[e]. *Cerealis*, Tribune of the *Roman* Troops, took this place with a very small force. The *Gemara*[f] speaks of a considerable Town in the southern part of *Idumæa*, called *Caphar-bisch*. This must have been a large City, and not a Fortress only.

CAPHAR-BARUCHA, that is to say, *the Village of Blessings*, in the Tribe of *Judah*. S. *Jerom*[g] says, that S. *Paula* being at this place, remembred *Lot*'s Cave, and saw the place where formerly *Sodom* and *Gomorrha* stood. It is the opinion of some, that the Patriarch *Abraham* waited so far on the Angels, whom he had had the honour to receive, and who were going to *Sodom*. *Epiphanius*[h] fixes this place at three miles distance from *Hebron*.

CAPHAR-ARIA, the Village or Field of a Lion, between *Jerusalem* and *Askelon*, according to *Pentinger*'s Tables.

CAPHARATH, a Village of *Galilee*, fortified by *Josephus*, as he says in his own Life, page 1013.

CAPHAR-DAGON, the Village of *Dagon*, between *Diospolis* and *Jamnia*, says *Eusebius*[i].

CAPHAR-ETHAIA, the place of the Arch-heretick *Menander*'s birth. It was in *Samaria*[k].

CAPHAR-GAMALA, a place twenty miles distant from *Jerusalem*. *Lucius* the Priest, an Author of the fifth Age, who wrote an historical account of the manner wherein S. *Stephen* came to be found, was of *Caphar Gamala*. This place seems to have taken its name from *Gamaliel*, who was the proprietor of it, and took care to have S. *Stephen* buried there.

CAPHAR-JAMA[l], the same as *Jabneel*, in the Tribe of *Naphtali*. (Josh. xix. 33.)

CAPHAR-ORSA, a City of *Idumæa*, to the West of *Jordan*.

CAPHAR-SABA, *Herod* built the City of *Antipatris*, in honour of his Father *Antipater*, in the Field of *Caphar-Saba*[m].

CAPHAR-SALAMA, or *Caphar-Sarama*; the same perhaps as *Caphar-Semelia*, mentioned in the History of the discovery of S. *Stephen*'s relicks. It was not far from *Jerusalem*. (1 Macc. vii. 31.)

CAPHAR-

[c] Concil. Constantinopol. 2. Collat. 4. orat. 58. & Seq. & Epist. Pelag. ii. &c.
[d] Joseph. de Bello. l. iv. c. 33.
[e] Joseph. de Bello. l. iii. c. 18.
[f] Gemar. Babyl. Gittim. 57, 1.
[g] Hieronym. in Epitaph. Paulæ.
[h] Epiphan. contra Hæref. p. 291.
[i] Euseb. in [illegible]
[k] Just. Martyr. Apolog.
[l] Gemar. Jerosol. Megill. fol. 70, col. 1.
[m] Antiq. l. xvi. c. 9.

CAPHAR-SOREK. In S. *Jerom's* time there was a Town of this name to the North of *Eleutheropolis* near *Saraa* [n]. *Capher-Sorek* is thought to have taken its name from the Brook or Valley of *Sorek*,
Judg. xvi. 4. where *Delilah* lived.

CAPHAR-TOBA, a Village of *Idumæa*. *Josephus de Bello*, l. v. c. 4.

CAPHET-RAMIS, or *Caphetra*, a city of upper *Idumæa*, which was demolished by the Tribune *Cerealis*. *Joseph. de Bello*. l. v. c. 8.

CAPHTOR, the Island *Caphtor*,
Deut. ii. 23. Jer. xlvii. 4. Amos ix. 7. Gen. x. 14. Deut. ii. 23. whence came the *Caphtorims*. Otherwise called, *Cretims*, *Cerethims*, or *Philistines*. The generality of Interpreters believe, that by *Caphtoris* was signified *Cappadocia*, and by *Caphtorims*, the *Cappadocians*; and that the *Philistines* and *Cerethims* came from thence. In the first edition of our Comment upon *Genesis* chap. x. 14. we said, that the *Caphtorims* came from the Isle of *Cyprus*. But we have since endeavoured in a particular dissertation printed before the first Book of *Samuel*, to shew that they were originally of the Isle of *Crete*. The reasons which persuaded us, that *Caphtor* is the Isle of *Crete*, are these following. The *Philistines* were Strangers in *Palestine*; this the Scripture ob-
Gen. x. 14. Jerem. xlvii. 4. Amos ix. 7. serves expresly. The Septuagint always translate this name *Allophulos*; that is to say, *Strangers*. Their proper name was *Cherethims*, as we may see by *Ezekiel*, *Zephaniah*, and the first Book of *Samuel*. *Ezekiel* speaking against the *Philistines* has these words, *I will stretch*
Ezek. xxv. 16. *out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast*. *Ze-*
Zeph. ii. 5. *phaniah* inveighing against the same People, *Wo unto the inhabitants of the sea coasts, the nation of the Cherethites*.
1 Sam. xxx. 14, 15. And the Sacred Historian says, that the *Amalekites* made an Irruption, *into the country of the Cherethites*; that is to say, of the *Philistines*, as the sequel of the discourse proves: And afterwards the Kings of *Judah* had foreign Guards called *Cherethites* and *Pelethites*, who were
2 Sam. xv. 18. See the Comment. of the number of the *Philistines*.

Ezek. xxv. 16. The Septuagint, under the name of *Cherethites*, understood the *Cretans*, and by *Chereth*, *Crete* [o]. Besides, the Scripture says, that the *Philistines* came from the Isle of *Caphtor* [p]. Now we see no Island in the *Mediterranean*, wherein the marks, whereby the Scripture describes *Caphtor* and *Cherethim*, agree better than in the Isle of *Crete*. The name *Cretim* or *Cherethim* is the same with that of *Cretenses*. We know of a River there called *Kairat*, of the Goddess *Ceres* [q]; of the *Curetes* who brought up *Jupiter* on mount *Ida*; and of *Curetis* the name given to the whole Island. The *Cretans* are one of the most antient and celebrated People which inhabited the Islands of the *Mediterranean*. They pretended to have been produced originally out of their own Soil: This Island was already well peopled in the time of the *Trojan* War; *Homer* calls it the *Island with a hundred Cities* [r]. The City of *Gaza* in *Palestine* went by the name of *Minoa* [s], because of *Minos* King of *Crete*, who coming into that Country, called this antient City by his own name.

Herodotus [t] acknowledges, that the *Cretans* were originally all *Barbarians*, and did not come from *Greece*. *Homer* says, that a different Language was spoken in the Isle of *Crete*, that there were *Greeks* there, *true Cretans*, or antient *Cretans*, *Pelasgians*, &c. The antient *Cretans* are the same as the *Cherethites*, the *Pelasgians* are the *Philistines* or *Pelethites* of the Scripture. Their Language was the same with that of the *Canaanites* or *Phœnicians*, that is to say, *Hebrew*: they were descended as well as *Canaan* from *Ham* by *Misraim*.

The Manners, Arms, Religion and Gods Gen. x. 6. 13, 14. of the *Cretans* and *Philistines* were pretty near the same. The Arms of both one and the other were Bows and Arrows. *Dagon* the God of the *Philistines* was the same as the *Dictimus* of the *Cretans*. *Stephen* the Geographer says, that *Marnas* of *Gaza*, is the *Jupiter* of the *Cretans*. The God *Belzebub*, or the God *Fly* was in all probability in memory of the Bees which fed *Jupiter* on mount *Ida*, and were rewarded by this Deity, with several Prerogatives, particularly he changed their black colour into that of Brass bordering upon Gold [u].

It may be objected against our opinion [x], that in *Abraham's* time the *Philistines* were already settled in *Palestine*, and that the Isle of *Crete* could not then be very well peopled, much less send Colonies into *Palestine*; I answer, that *Abraham's* time, that is to say, the year of the World 2090, or thereabouts, was four hundred and thirty four years from the Deluge, and about three hundred and twenty years from the dispersion of the People at *Babel*. *Mizraim*, Grandfather to the *Philistines* and *Caphtorims*, had a numerous Family. He was the immediate Son of *Ham*, and peopled *Egypt* betimes. The passage from *Egypt* to the Isle of *Crete* is neither long nor difficult; and what may not be done in

[n] Hieronym. Onomast. in Sorec.
[o] הכרתי את כרתים 70. Ἐξολοθρεύσω Κρῆτας & Zeph. ii. 5 הוי ... כרתים 70. Πάροικοι Κρητῶν & v. 6 והיתה חבל הים נות כרת רעים 70. Καὶ ἔσται Κρήτη νομὴ ποιμνίων.
[p] Jer. xlvii. 4.
[q] Callimach. Hymn. in Dianam.
[r] Homer. catalog. navium.
[s] Steph. Byzant. in Gaza.
[t] Herodot. l. ii. c. 173.
[u] Plin. l. iv. c. 10.
[x] Diodor. l. v. p. 236, 237.
[y] Dict. de Trevoux Caphtorim.

in the ſpace of three or four hundred years? *Aptera* a City of *Crete* has a ſenſible relation to *Caphtor*; this name was given it by King *Apterus*. Near this City it was, that the *Syrens* being conquer'd by the *Muſes*, loſt their wings.

Exod. xxx. 30. CAPITATION of the *Jews*. *Moſes* ordained, that every *Iſraelite* ſhould pay by the head half a ſhekel *for his Soul*, or for his Redemption, *that there might be no plague among the people when they were numbred*. And many learned Interpreters are of opinion, that this law was deſigned by *Moſes* to take place, as often as the people were numbred; and that *David* having failed in the payment of the half-ſhekel *per* Head, when he appointed an enquiry to be made into the number of 2 Sam. xxiv. 1. his ſubjects, God therefore puniſhed this neglect with the death of ſo many of them. But the generality maintain, that *Moſes* here laid this tax upon all the people, payable every year, to provide for the expences of keeping up the Tabernacle, for the ſacrifices, wood, oil, wine, flour, habits, and ſubſiſtence of the Prieſts and Levites. In our Saviour's time this Tribute was paid very exactly to the Temple. See hereafter *Didrachma*.

Nehem. x. 32. The *Iſraelites* at their return from the Captivity of *Babylon* obliged themſelves to pay one third part of a Shekel to the Temple, they in all probability not being in a condition at that time, by reaſon of their poverty, to do more. After the deſtruction of the Temple by the *Romans* [a], the *Jews* were compell'd to pay the half Shekel to the Temple of *Jupiter Capitolinus*, which had been cuſtomarily given to the Temple of *Jeruſalem*. They levied it throughout all the Provinces where any of them were ſettled, and they had Procurators who carried it to *Jeruſalem*. *Cicero* remarks [b], that *Flaccus* would not ſuffer that to be conveyed thither which was collected among the *Jews* in *Italy*, and *Titus* ſpeaking to the *Jews* [c], reproaches them with their ingratitude, for employing this tax againſt their Benefactors, and in carrying on the War with the *Romans*, which the Emperors of *Rome* had by a particular indulgence permitted them to levy.

The Rabbins obſerve, that even the Prieſts and all the *Jews* in general, except Women, Children under thirteen years of age, and Slaves, were liable to pay the half Shekel. The Collectors demanded it in the beginning of the month *Niſan*, but uſed no compulſion with any one till the Feaſt of the Paſſover: then they either conſtrained thoſe to pay, who had not hitherto complied with the demand, or took ſecurity from them. The half Shekel was worth about eighteen pence of our money. *Moſes* ſays, that it was paid *according to the Meaſure of the Sanctuary*, that is to ſay, according to the juſteſt Meaſure, the ſtandard whereof was kept in the Temple. See hereafter *Weights of the Sanctuary*. See 1 Chr. xxiii. 29.

CAPITOLIAS, a City of *Paleſtine*, which *Peutinger*'s Tables place between *Gadara* and *Edrai*, or *Adraa* beyond *Jordan*.

CAPITOLINA, the ſirname of *Jeruſalem*, after *Adrian* had rebuilt it, and given it the name of *Ælia Capitolina*.

CAPPADOCIANS. This name is frequently met with in the books of the Old Teſtament. But in all theſe places the *Hebrew* reads *Caphtorim* [d], whereby we apprehend ſome ancient People of *Crete* to be meant, who removed into *Paleſtine*, and were there known by the name of *Cerethims*, and *Philiſtines*.

CAPTIVITY. God generally puniſhed the vices and infidelities of his People, by different Captivities or Servitudes whereinto he permitted them to fall. The firſt of theſe Captivities or Bondages is that of *Egypt*, from which *Moſes* delivered them, and ſhould be conſidered rather as an effect of Providence, permitting it for the manifeſtation of his own Glory, than as a puniſhment of the ſins whereof the *Iſraelites* were guilty. As to the Duration of this Captivity, ſee hereafter *Exodus*.

After this there are reckoned ſix Bondages or Captivities during the Government of Judges: the firſt under *Chuſham-Riſhathaïm* King of *Meſopotamia*, which continued about eight years; the ſecond under *Eglon* King of *Moab*, from which they were delivered by *Ehud*: the third under the *Philiſtines*, out of which they were reſcued by *Shamgar*: the fourth under *Jabin* King of *Hazor*, from which they were delivered by *Deborah* and *Barak*: the fifth under the *Midianites*, from which *Gideon* freed them: laſtly, the ſixth under the *Ammonites* and *Philiſtines*, during the Judicatures of *Jephthah*, *Ibzan*, *Elon*, *Abdon*, *Eli*, *Samſon*, *Samuel*.

But the greateſt and moſt remarkable Captivities of the *Hebrews* were thoſe of *Judah* and *Iſrael*, which happened under the Kings of each of theſe Kingdoms.

Tiglath-pilezer, in the year of the world 3264, took ſeveral Cities belonging to the Kingdom of *Iſrael*, and carried away a great number of Captives, principally from the Tribes of *Reuben*, *Gad*, and the half Tribe of *Manaſſeh*. 2 Kings xv. 29. Next to him *Salmaneſer* took and deſtroyed *Samaria*, after

[a] Xiphilin. in Veſpaſiano.
[d] כפתורים Caphtorim.
[b] Cicero Orat. pro Flacco.
[c] Joſeph. de Bello, l. vii. c. 13.

after a siege of three years, in 3283, and transplanted the Tribes, which had been spared by *Tiglath-pileser*, to the Provinces beyond the *Euphrates*. It is generally believed, that there was no return from this Captivity, and that the ten Tribes never came back again after their dispersion. *Josephus* [e] assures us, that they never returned after their exile, and that in his time they were still known in the Provinces beyond the *Euphrates*, where, says he, they are so numerous, that there is no computing their multitude. And S. *Jerom* writing upon the following words of the Prophet *Hosea* [f], *Call her name Loruhamah; for I will no more have mercy upon the house of Israel, but I will utterly take them away*, says, that the Captivity of the ten Tribes still continued, and that in his time they were subject to the King of *Persia*: *Usque hodie Persarum regibus serviunt, & nunquam est eorum soluta captivitas.*

2 Kings xxii. 6 xviii. 10, 11.

Nevertheless when we examine carefully the Writings of the Prophets, we find the Return of *Israel* from the Captivity pointed out in a manner almost as clear as that of the Tribes of *Judah* and *Benjamin*. The same *Hosea*, who is cited to prove, that the ten Tribes did not return from their Captivity, says elsewhere, *The number of the children of Israel shall be as the sand of the Sea which cannot be measured nor numbred; and it shall come to pass, that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the Sons of the living God.* And again, *They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria, and I will place them in their houses, saith the Lord*, &c. And *Amos*, *And I will bring again my people Israel from their Captivity, they shall build their ruined Cities and inhabit them*, &c. *Obadiah*: *The house of Jacob shall be a fire, and the house of Esau for stubble, and they shall kindle in them and devour them. The captivity of this host of the Children of Israel shall possess that of the Canaanites even unto Zarephat*, &c.

Hosea i. 10. Hosea xi. 11. Amos ix. 14. Obadiah v. 18. & 20.

The great Prophets *Isaiah*, *Jeremiah*, and *Ezekiel*, are no less clear to the same purpose. *Isaiah*: *The Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Ezekiel* received an order from God, to take two pieces of wood, and write on one, *for Judah and for the Children of Israel.* And upon the other, *for Joseph and for all the house of Israel*, to join these two pieces of wood, that so one might be made of them, and this to shew the re-union of *Judah* and *Israel*. *Jeremiah* is as express, *The house of Judah shall walk with the house of Israel, and they shall come together out of the North, to the land which I have given for an inheritance unto their fathers.* See likewise *Jeremiah* xxxi. 7, 8, 9, 16 17, 20. xvi. 15. xlix. 2, &c. The Reader may consult *Zachary* ix. 13. x. 6, 10. and *Micah* ii. 12.

If. xi. 13. 14. See likewise xxvii. 12, 13. Ezek. xxxvii. 16. Jerem. iii. 18.

If with the Prophecies we join the historical Books of Scripture, we shall there see the *Israelites* as well as those of *Judah* and *Benjamin*, were to return from the Captivity. *Tobit* assures his Son, that the word of the Lord is not faln to the ground, that his Brethren of the ten Tribes, which were dispersed out of the land of *Israel*, should return thither. Among those who came back with *Zerobabel* from Captivity, those of *Ephraim* and *Manasseh* are reckoned, who settled at *Jerusalem*, with others belonging to the Tribe of *Judah*. When *Esdras* numbred those who returned from the Captivity, he made no other enquiry than whether they were of the race of *Israel*: *Utrum ex Israel essent.* And at the first Passover, which was then celebrated in the Temple, there was a Sacrifice of *twelve He-goats for the whole house of Israel according to the number of the Tribes.* Under the *Maccabees*, and in our Saviour's time, we see all *Palestine* peopled with *Israelites* of all the Tribes indifferently. The *Samaritan* Chronicle [g] asserts, that in the 35th year of the Pontificate of *Abdelus*, the *Israelites* by the permission of King *Sauredius*, returned from their Captivity to the number of three thousand, under the conduct of *Adus* Son of *Simon*.

Tobit. xiv. 6. Vide & xiii. 12, 17. 1 Chron. ix. 34. Ezra ii. 59. Ezra vi. 16. 17. viii. 35.

The Captivities of Judah. They are generally reckoned to be four: the first falls out in the year of the world 3398, under King *Jehoiakim*, at which time *Daniel* and his companions were carried captive to *Babylon*; the second in the 3401, in the seventh of *Jehoiakim*, when *Nebuchadnezzar* carried with him 3023 *Jews* to *Babylon*; the third in 3406, and in the fourth year of *Jehoiachin*, when this Prince together with part of his people was sent to *Babylon*; lastly, the fourth and last in the year of the world 3416. Under *Zedekiah*; from this Period begin the seventy years Captivity foretold by the Prophet *Jeremiah*.

2 Kings xxiii. 36. 2 Chron. xxxv. 5, 6. Jerem. xxvi. 1, &c. 2 Kings xxiv. 2. Jerem. lii. 28. 2 Kings xxiv. 14. Jerem.

The *Jews* were removed to *Babylon* and *Babylonia*, by *Nebuchadnezzar*, who designing to make this City the Capital of the East, transplanted thither very great numbers of the several people subdued by him in different Countries, in order to the better peopling of it. The *Jews* had Judges and Elders there, who governed them, and decided juridically in all contests according to their Laws. A proof of this

xxii. 4. xxxiv. 3. Ezek. xii. 13. Jerem. xxv. 11. xxix. 10.

[e] Joseph. Antiq. l. xi. c. 5. [f] Hieron. in Osee i. v. 6. [g] Chron. Samar. sub an. 3905.

this we see in the story of *Susanna*, who was tried and condemned to death by the Elders of her own Nation.

Dan. xiii. 41, &c. King *Cyrus* in the year of the world 3457, and in the first year of his reign at *Babylon*, permitted the *Jews* to return into their own Country; but they did not obtain leave to rebuild the Temple of *Jerusalem*, and the perfect completion of the Prophecies, which foretold the end of the Captivity after the expiration of seventy years, was not seen till the year of the world 3486, when *Darius* the Son of *Hystaspes*, by a particular Edict, allowed them to rebuild the Temple. Lastly in 3537 *Artaxerxes Longimanus* sent back *Nehemiah* to *Jerusalem*. The *Jews* assure us, that none but the bran, the refuse of their Nation return'd from the Captivity, the principal of them continued in the places where they had settled near *Babylon*, and the country belonging to it, where indeed they grew very numerous after the transplanting of them thither under *Nebuchadnezzar*. (Ezra i. 1. Ezra vii. 1, 7, 8.)

Since the destruction of the Temple by the *Romans*, the *Hebrews* boast, that they have always had their Heads or particular Princes.

Princes of the Captivity in the East and West. The Prince of the Captivity in the East governed the *Jews* who dwelt at *Babylon*, in *Chaldæa*, *Assyria*, and *Persia*; and the Prince of the Captivity in the West governed those who dwelt in *Judæa*, *Egypt*, *Italy*, and in other parts of the *Roman* Empire [h]. The *Jews* make a great difference between the Patriarchs of *Judæa* and the Princes of the Captivity at *Babylon*. The first are called *Rabban*, and the other *Rabbana*; these descended from *David* in a direct line by the Males, whereas the Patriarchs descended from him only by the Females. They say moreover, that the house of *David* is in all its vigour, because there are illustrious persons of this Family at *Bagdad*, among whom the Princes of the *Jewish* Nation are chosen, as has been always the custom from time immemorial. This is the Story the *Jews* tell us.

The Prince of the Captivity who resided in *Judæa*, resided commonly at *Tiberias*, and assumed the title of *Rosch-Abboth*, Head of the Fathers or Patriarchs. He presided in Assemblies, and in the Synagogues; he decided the important affairs of the Nation, and cases of Conscience. He levied taxes to provide for the expences of his visits; he had Officers under him, who were dispatched through the Provinces for the execution of his orders. The *Jews* maintain, that the Institution of these Patriarchs preceded the destruction of the Temple by an hundred years; for they reckon, that thirty years before the Birth of *Jesus Christ*, *Hillel* sirnamed the *Babylonian* came to *Jerusalem*, was consulted concerning the celebration of the Feast of the Passover, which fell out this year upon *Saturday*, and that people were so well satisfied with his decision, as to make him Patriarch of their Nation, and that his posterity succeeded him till the fifth Age of the *Christian* Church, in which the Patriarchs of *Judæa* were abolished.

The *Jewish* Authors are not agreed concerning the number of these Patriarchs; some reckon thirteen from *Hillel*, others only ten. Their names are as follow:

1. *Hillel* the *Babylonian*.
2. *Simeon* his Son.
3. *Gamaliel* the Son of *Simeon*.
4. *Simeon* II. Son of *Gamaliel*.
5. *Gamaliel* II. Son of *Simeon*.
6. *Simeon* III. Son of *Simeon* II.
7. *Judas* Son of *Simeon* III.
8. *Gamaliel* III. Son of *Judas*.
9. *Judas* II. Son of *Gamaliel* III.
10. *Hillel* II. Son of *Judas*.
11. *Judas* III. Son of *Hillel* II.
12. *Hillel* III. Son of *Judas*.
13. *Gamaliel* IV. Son of *Hillel*.

See *Basnage*'s History of the *Jews*, l. iv. c. 1, 2, 3, 4, 5. where he gives a very large account of these Princes of the Captivity in the West, and examines particularly whatsoever the *Jews* relate of them, shewing that in the whole there is a great deal false and dubious.

As to the Princes of the Captivity of *Babylon* or the East [i], we know neither the original nor succession of them; it appears only, that they were not in being before the end of the second Century. They did not concern themselves about making Princes of the Captivity while the Temple subsisted; the Eastern *Jews* as well as Western continued subject to the High Priest. No Historian has said any thing of these supposed Princes of the Captivity before the destruction of the Temple. The first of these Princes who appeared upon the stage, was *Huna*, who did not live till the close of the second Century, and from *Huna* to the perfection of the *Talmud*, that is to say, for the space of three hundred years, they scarce produce three. The *Jews* affirm, that among these Princes of the Captivity of *Babylon*, who were all of the tribe of *Judah* and race of *David*, was found the *Scepter of Judah* mentioned by the Patriarch *Jacob*, and that in *Judæa*, among the Patriarchs spoken of above, was found the Law-giver taken notice of in the same place. Gen. xlix. 10.

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[h] Basnage Hist. des Juifs, t. ii. l. iv. c. 3.

[i] Basnage Hist. des Juifs, l. iv. c. 6, 7, &c.

The *Jewiſh* Authors deſcribe very pompouſly the manner of appointing the Prince of the Captivity in the Eaſt [k]. The Heads of the neighbouring Univerſities, the Senators and People came in crowds to *Babylon*. The Prince of the Captivity was ſeated on a Throne, and the Head of the Univerſity of *Syria* harangued him, exhorting him not to abuſe his power. The *Thurſday* following the Heads of the ſeveral Univerſities laid their hands on him in the Synagogue. On *Saturday* morning he was conducted in great Ceremony to the Synagogue; there he made a ſermon, and gave the bleſſing to the people. Some days after he went to the King of *Babylon*'s Audience, who did him very great honours.

The Princes of the Captivity in the Eaſt have ſometimes dwelt at *Mahazia*, but their reſidence was transferr'd from thence to *Babylon* or *Bagdad*.

There there were ten Courts of Juſtice in which he preſided. There were likewiſe eight and twenty Synagogues, among which that of the Prince was diſtinguiſhed by the beauty and magnificence of the Structure. Before the preſs, wherein the Law was ſhut up, was a *Pew* raiſed ten ſteps from the ground, in which ſeats were placed for the Prince of the Captivity and his Family. His Dominion extended over all the *Jews* diſperſed throughout *Aſſyria*, *Chaldæa*, and the whole Kingdom of the *Parthians*. *Benjamin of Tudela*, who lived in the twelfth Century, ſays, that he found even in his time a Prince of the Captivity there. But there have been none known there ſince, and perhaps they were ſuppreſſed before.

It were to be wiſhed, that the Succeſſion and Hiſtory of theſe Princes of the Captivity, both in the Eaſt and Weſt, were better proved, and more connected: the *Jewiſh* Hiſtorians are very unaccurate, and Hiſtorians that are not of their Nation ſay nothing at all relating to theſe Princes of the Captivity. I except the Patriarch of the Weſt, of *Paleſtine*, or *Egypt*, of whom the Emperor *Adrian*, *Origen*, S. *Jerom*, and the *Theodoſian* Code make mention; but they take no notice of the Prince of the Captivity at *Babylon*, becauſe he lived under the dominion of the *Perſians*.

After the firſt intelligence brought to *Portugal*, of the diſcovery which had been made of *Preſtejan* or King of *Ethiopia*, which reported this Prince to be of the race of *Solomon* [l], that all his ſubjects were circumciſed, that they obſerved the Sabbath, and abſtained from ſwine's fleſh, and had diverſe other *Jewiſh* cuſtoms, it was immediately believed, that theſe people were *Jews*. As there were two *Jews* choſen among others to make this diſcovery, they did not fail to aggravate all theſe circumſtances to thoſe of their own Nation. This was ſufficient without any thing more to perſuade them that there was a *Jewiſh* King in *Africk*: from whence they drew all the conſequences that might moſt favour their prejudices.

Rabbi *Abarbanel* who was then at *Liſbon*, in ſome places of his Comments on the Prophets, made uſe of the firſt relations given by the *Portugueze*, concerning the great number of *Jews* found by them in the *Indies*. They of *Conſtantinople* had a *Spaniſh* Tranſlation printed of a ſuppoſititious Letter from *Preſtejan* in *Hebrew* characters, and it was every where diſperſed in ſeveral languages. But it was not long before the falſity of this opinion of the *Jews* was diſcovered; for the *Portugueze* having got admittance into *Ethiopia*, diſcovered, that notwithſtanding theſe people had many *Jewiſh* practices, for which ſome modern Authors have in vain endeavoured to juſtify them, they were nevertheleſs *Chriſtians*. Thus the whole ſyſtem which had been built on this foundation, to prove that the Scepter was not yet departed from *Judah*, of itſelf fell to the ground.

CARAITES, a ſort of Sect among the *Jews*. This name comes from the *Hebrew*, *Caraï*, or *Caraïm* [m], which ſignifies perſons conſummate in the ſtudy of Scripture, and adhering cloſely to the Text and Letter of Scripture. This is the diſtinguiſhing mark of the *Caraïtes*. They are oppoſite to the Rabbiniſts in this particularly, that whereas the Rabbiniſts admit of all the Traditions of the Ancients, the *Caraïtes* ſtrictly keep to the Text and Letter of the Scriptures, and do not eaſily receive what others would paſs upon them for Traditions, till they have firſt carefully examined them, and are well aſſured, that they are really tranſmitted from the Ancients, and contain nothing contrary to the Text and Spirit of Scripture [n].

The *Caraïtes* are ſaid to glory in a deſcent from *Eſdras*, and to prove the Succeſſion of their Churches by an exact Catalogue of all thoſe perſons, who have either taught, or contended againſt *Caraïſm*. There are ſome who boaſt of a ſtill greater Antiquity;

[k] Baſnage Hiſt. des Juifs, t. ii. l. iv. c. 6. Abbot *Renaudot* in his Notes upon a Journey to *China* by two *Arabians* in the ninth Century, p. 332, 333. ſays, that what the *Jews* tell us of this Prince or Head of the Captivity is true; that the manner of inſtalling him, was almoſt the ſame as that of the Chriſtian Patriarchs in the ſame Country. Any one may read what he ſays of this matter.

[l] *Renaudot*. Notes ſur le Voyage de deux *Arabes*, &c.

[m] קראים Karaïm.

[n] *Morinus* and others maintain, that they receive no Traditions at all. See *Baſnage*'s Hiſt. of the *Jews*, t. vi. l. ix. c. 1. p. 206, 207, 208, &c.

Antiquity; for they who live at prefent in *Poland* and *Lithuania*, pretend to be defcended from the ten Tribes, which were led into Captivity by *Salmanefer*. The Rabbinifts, who always run counter to the *Caraïtes*, inform us, that the Sect of the *Caraïtes* was in being at *Jerufalem* in the time of *Alexander* the Great; that *Jaddus*, who was Principal of the Rabbinifts performed a miracle in the prefence of this Prince, which *Ananus* and *Crefcanatus* the Chief of the *Caraïtes* could not do. All this deferves not to be any way regarded. It is believed [o], with more probability, that the *Caraïtes* did not appear till about the eighth Age, or at leaft that their Sect was then reftored by *Ananus*, when the Talmudifts endeavoured to authorize their Traditions, and rank them with the moft facred truths and practices of Religion. At that time there was a good number of the *Jews*, who were zealous for the Law, that oppofed this attempt, and were therefore called *Caraïtes*, as people adhering only to the Text of Scripture.

The Rabbinifts charge the *Caraïtes* [*] with the generality of thofe Errors, that are maintained by the *Sadducees*; as the denying the Immortality of the Soul, and the Exiftence of Spirits. But the *Caraïtes* reject thefe accufations, and fhew the purity of their Faith, and their particular fenfe of thefe Articles. There are fome very good *Caraïte* Authors, who may be confulted with advantage, by enquirers into the true meaning of the Scripture; but few of them are printed; for the moft part they are in manufcript, and lye concealed in great Libraries. They expect the *Meffiah*, whom with the reft of the *Jews*, they look upon as a temporal King; they forbid all computation of the years wherein he is to appear. They reject all thofe books, which are not in the old Canon of the *Jews*, and require an implicit faith in the Holy Scripture, without permitting to examine, whether any article of the Law be true or falfe. They have neither Phylacteries, nor Parchments upon the doors of their houfes, nor thofe Frontlets, which the *Jews* wear upon their fore-heads. They call the reft of the *Jews*, *bridled Affes*, when they fee them thus in their Synagogues with Parchments on their forehead; the paffages, wherein thefe Phylacteries are mentioned, and which are underftood literally by other *Jews*, they explain figuratively. There are *Caraïtes* not only at *Conftantinople*, in *Syria*, *Paleftine*, and beyond the *Euphrates*; but in *Poland* alfo and *Lithuania*.

Wolfius in his account of the *Caraïtes* [p], defcribes likewife their Original, Progrefs and Fall, from the Memoirs of *Mordecai* one of this Sect. *Alexander Jannæus* King of the *Jews* having put to death all the Doctors of the Law, and almoft all the learned Men of the Nation, occafioned the Schifm which divided the *Jews*. *Simeon* the Son of *Setah*, and the Queen's Brother, having been refcued by his Sifter from the King's fury, fled into *Egypt*, where he imagined the fyftem of pretended Traditions. At his return to *Jerufalem* he fpread abroad his Vifions, and interpreted the Law after his mode, making his boafts of being entrufted with thofe particular notices of things, which God communicated to *Mofes*. He had many Difciples and Oppofers: the latter of thefe afferted, that all which God fpake to *Mofes* was written. This divifion produced two Sects, that of the *Caraites*, who adhered only to the Text, and that of the *Traditionifts*, who fupported the Traditions. *Hillel* diftinguifhed himfelf among the latter, and *Judah* the Son of *Sabbai* among the former.

Wolfius places the Scribes and Sadducees mentioned in the Gofpel among the *Caraites*; but the Traditionifts otherwife called Rabbinifts or Pharifees, were the ftrongeft and had the advantage of the *Caraïtes*. They had funk intirely in the eighth Century, had they not been fupported by fome of their Sect, and in particular by Rabbi *Anan*. In the ninth Century Rabbi *Solomon*, the Son of *Jerucham*, imitated the zeal of *Anan*, and attacked *Saadias Gaon*. The following Ages were not lefs fortunate to the *Caraïtes*, and produced feveral celebrated Writers. Their Sect has become fomething weaker ever fince the fourteenth Century.

Trigland, who printed a Treatife at at *Delph* in 17[illegible]3. concerning the *Caraïtes*, explains the original of them in a manner fomething different from *Wolfius*. In fome fhort time after the Death of the Prophets, the *Jews* were divided concerning works of Supererogation; fome maintaining that they were neceffary, according to the Traditions; others adhering to what is written in the Law; thefe laft gave birth to the Sect of *Caraïtes*, who value themfelves upon their defcent from the Prophets *Haggai*, *Zachary*, *Malachi*, and *Efdras*. One of their principal Authors [q] fays, that after much fearch he had difcovered,

[o] Bafnage t. vi. l. ix. c. 2. p. 225, &c.

[p] Wolf. Notitia Car. *at* Hamburg *and* Lipfick. 1714.

[q] Rab. Mof. Refchitzi.

[*] *They who would fee a more particular Hiftory of thefe* Caraïtes, *and their Opinions from the time of their Original to this prefent Age, may find a very copious and entertaining account of both in* Bafnage, Hift. des Juifs. l. ii. c. 16, 17.

discovered, that in the time of *John Hircanus* and *Alexander* his Son King of the *Jews*, Rabbi *Judah* the Son of *Thaddai*, set up in opposition to Rabbi *Simeon* the Son of *Setach*, who endeavoured to introduce a new Law; this *Judah* therefore is one of the first Authors of the *Caraïtes*. The *Mishnah* makes mention of this Sect where it speaks of the *Tephilims*; which shews their Antiquity.

CARAITES. We have again another History of their Original from Dr. *Prideaux* [1]. The compilation of the Talmud appearing in the beginning of the sixth Century, all people of good sense were so shocked with the trifles, the stuffs, the ridiculous and incredible fables it was cram'd with, and to see at the same time a set of men should dare to assert all this to come from God, that many gave it up, and were resolved to found their Faith only upon the Word of God contained in the Scriptures, looking upon the Talmud as a meer human composition, not to be received without examination. This refusal to admit the Talmud an as irrefragable rule of Faith, did not however for a long time produce any Schism amongst them.

But about the year 750 *Anan* a *Babylonish Jew* of the race of *David*, and his Son *Saul*, declared openly for the written Word of God alone, exclusive of Traditions which were not conformable to it. Their declaration produced a Schism: they who maintained the Talmud with all the Traditions, being almost all Rabbins, or Disciples of the Rabbins, were called *Rabbinists*: the others who rejected human Traditions, receiving the Scripture only for a Rule, were called *Caraïtes*, or *Scripturists*, from the word *Cara*, which in the *Babylonish* language signifies *Scripture*.

The *Jews* [2] pretend, that the true cause of this Schism proceeded from the Ambition of *Anan*, who exasperated at his being refused the degree of *Gaon*, that is to say, *Excellent*, (for this is a title given to certain Doctors,) and out of humour at his disappointment in pursuing after the office of Prince of the Captivity, to which he had pretended as one descended from *David*, gave the first rise to the Schism we are speaking of.

The *Caraïtes* pass for the most learned of the *Jewish* Doctors: there are few of them in the West: the greatest part of them are in *Poland*, *Muscovy*, and the East. About the middle of the last Age there was a particular account taken of their number: there were two thousand of them in *Poland*, at *Caffa* in *Crim Tartary* twelve thousand, at *Cairo* three hundred, at *Damascus* two hundred, at *Jerusalem* thirty, in *Babylon* an hundred, in *Persia* six hundred: in all four thousand, four hundred, and thirty: the whole of them together makes but a very small number, compared with the gross of the Nation which is of the Rabbinists party.

The Rabbinists or Traditionists have so great an aversion for the *Caraïtes* [3], that they will have no alliances, nor even any conversation with them; they treat them as *Mamzerim*, or bastards, because they observe none of the constitutions of the Rabbins in their marriages, divorces and purifications of their Wives. Their aversion is such, that if a *Caraïte* would turn Rabbinist, the other *Jews* would not receive him.

To give an example of the Method of the *Caraïtes*, we may take what is said in *Moses*: *Thou shalt bind my words upon thy hands, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and upon thy gates*. (Deut. vi. 8, 9.) The Rabbinists understand all this literally, and practise it accordingly. The *Caraïtes* on the contrary believe, that God by these words intended nothing more than that the Law of God ought always to be present to the mind of every *Israelite*, whether they go in or out, *&c.* In like manner *Moses* forbids them *to seeth a kid in his mother's milk*; (Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21.) which the Rabbinists understand literally, or as if the eating both the flesh and milk at the same meal were a thing prohibited. The *Caraïtes* on the contrary explain this by another passage in *Deuteronomy*, *Thou shalt not take the dam with the young*, &c. (Deut. xxii. 6.) It is a precept of humanity given by God to his people.

Rabbi *Caleb*, a *Caraïte*, reduces the particulars wherein the Rabbinists differ from the *Caraïtes*, to three points. 1°. The *Caraïtes* deny that the oral Law comes from *Moses*, and reject the Cabbala or Traditions. 2°. They have an abhorrence for the Talmud. 3°. They observe the Sabbath much more rigorously in many things than the Rabbinists. Moreover, they set no limits almost to the prohibited degrees of Marriage; and as to their copies of the Law, they have them as well as the Rabbinists, but concern themselves little about dictions full or defective; they are nevertheless of opinion according to *Peringer*, that the vowel Points are derived from *Moses*.

CARBUNCLE, in *Latin*, *Carbunculus*, in *Greek*, *Anthrax*, and in *Hebrew*, *Nophec*. A Carbuncle is as it were a large Ruby or Grenat, of a dark red, and of a deep colour, something like bull's blood. It

[1] *Prideaux* History of the *Jews*, t. iv.

[2] Rab. Abrah. Ben. David Cab. historica. Zachut in Juchasin. David Ganz in Zemach David.

[3] *Leo of Modena*'s Ceremonies of the *Jews*, Pt. v. c. 1.

A PLAN OF MOUNT CARMEL

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2. Elijah's Cave
3. Elisha's Cave
4. The Monks Caves
5. The Great Convent of the Carmelites
6. Another Cave
7. The first Monastery built for the Carmelites
8. Elijah's Well
9. The place of Elijah's famous Sacrifice
10. The Brook Kishon
11. The City of Hepha
12. The City of Ptolemais formerly called S^t. John d'Acre
13. The port of Ptolemais or S^t. John d'Acre
14. The River Belus

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particular Ceremonies, Laws and Sacrifices of the *Hebrews*, there would be no bounds to such an undertaking; some Examples of them we shall produce in the course of this Work.

CESENNIUS GALLUS, or *Gallus* only, according to the *Greek*, Commander of the twelfth Legion of the *Roman* Army in *Syria*, was sent by *Cestius* to reduce *Galilee* [q]. He took *Sephoris*, and several other places, and defeated a great Body of the *Jews*, who had intrenched themselves on mount *Azamon* in *Galilee*.

CESTIUS GALLUS, Governour of *Syria* for the *Romans*. The *Jews* began their Rebellion under his Government. *Florus* Governor of *Judæa* had quite tired out the patience of this People, by his repeated Injuries, Vexations and Cruelties. He desired nothing more, than to see them in Rebellion, and to have a War kindled in this Country, knowing very well, that if his Conduct were at any time examined, he could not possibly escape punishment with Death. For this reason he omitted nothing which might tempt the *Jews* to be the Aggressors, by forcing them in some measure to take Arms against the *Romans* [r]. *Cestius Gallus* coming to *Jerusalem* at the Passover in the year of *J. C.* 66, the *Jews* made great Complaints to him against *Florus* [s]. He encouraged them to hope that *Florus* would behave himself better; but he laugh'd at this, and as soon as *Cestius* was returned, began afresh to torment the *Jews*; which reduced them to despair.

While *Cestius* was at *Jerusalem*, as he saw the Province very much disposed for a Revolt, he had a mind to know the number of the *Jews* who were come up to the Passover; by which means he might be able to inform *Nero*, that this Nation was not so contemptible as he believed it to be. He desired the Priests therefore to reckon up the Lambs which were sacrificed on this solemn Commemoration of the Passover, from three to five a Clock in the Evening [t]. None but the *Jews* sacrificed any, and of the *Jews* none eat of them besides those who had been purified. A Lamb sometimes served twenty Persons, and never fewer than ten. Upon a computation of the Lambs which were then killed, there was found to be two hundred fifty five thousand and six hundred of them; which allowing ten persons only to each Lamb, made two Millions five hundred and fifty thousand persons.

In some short time after the return of *Cestius*, the *Jews* revolted, and took Arms. *Cestius* upon intelligence of this, advanced with a powerful Army towards *Palestine*. He first of all sent *Cesennius Gallus* into *Galilee*, who reduced it. He then took *Lidda* and *Joppa* in his way, and incamped near *Gibeon*, at two leagues distance from *Jerusalem* [u]. The *Jews* neglected the Feast of Tabernacles, which was then celebrated, and fell upon *Cestius* with so much vigour and impetuosity, that they gave the *Roman* Army a great shock, and had almost broke it. *Cestius* continued three days in this place, encompassed with *Jews*, and in danger of sustaining great loss, whenever he attempted to remove. But *Agrippa* having sent proposals to the *Jews* of Peace and Pardon, upon Condition that they would lay down their Arms, a division hereupon arose among them; and *Cestius* taking this opportunity, pushed them so briskly, that he put them into disorder, and pursued them as far as *Jerusalem*.

He remained three days incamped in a place called *Scopos*, or the Centry-box, at a good quarter of a league from the city, without however attacking it, as if he had believed, that the *Jews* would of themselves surrender. Upon the fourth day, which was the thirtieth of *October*, he advanced in order of Battel, and so terrified the Seditious, that they shut themselves up within the last inclosure of the City, and in the Temple, abandoning the rest, which he set Fire to. It was agreed, that if he had then given the Assault, he had carried the City, and had on that day finished the War. But he was diverted from it by several of his Officers, who, as *Josephus* believes, had been corrupted by *Florus*.

For the five days following he sought for some weak place in the Walls which he might force, but found none, the Seditious keeping a good guard every where. On the sixth day, which was the fifth of *November*, he gave orders for assaulting vigorously one of the Temple Gates; which so frightned the Seditious, that they were ready to forsake the City and retire; and the People, who desired Peace, were disposed to open the Gates to the *Romans*. But on a sudden *Cestius*, who knew nothing of his advantage, put a stop to his Assault, left the City, and returned to the Camp at *Scopos*. The Seditious pursued him, and killed many both of his Horse and Foot in their retreat.

The next day he decamped from *Scopos*, with a design to reach his first Camp at *Gibeon*: But he was continually harrassed by the *Jews*, who attacking him in Flank and Rear, killed a great number of his Soldiers, and took a great part of his Baggage. He halted two days at *Gibeon*, without knowing what to resolve on: At last, upon the third day, which was

[q] De Bello, l. ii. c. 23. in Lat. & c. 37. in Græco, p. 818. [r] *See* Joseph. Antiq. l. xx. c. 9. p. 702. de Bello, l. ii. c. 25. [s] De Bello, l. ii. c. 24. [t] De Bello, l. vi. c. 43. p. 968. [u] De Bello, l. ii. c. 37.

was the eighth of *November*, observing the number of the *Jews* to be every day increasing, he begun to march, abandoning the Baggage, and killing all the beasts of burden, excepting those which carried the Machines and Javelins. The *Jews* pursued them but very faintly, till they came to a very narrow descent, where they attacked them in the Front, and on every side. The combat lasted till night: The *Romans* lost four thousand Foot, and about four hundred Horse. The night gave the *Romans* an opportunity of retiring to *Betheron*.

But *Cestius* seeing himself every way encompassed by the *Jews*, did not think it convenient to wait for day light to decamp; but broke up in the dark, and left four hundred Men in *Bethoron*, with orders to get upon the Platforms of the Houses, and every now and then to cry as the Centinels do in the night time. By which means the *Jews* might believe the whole Army to be there still. The next morning the *Jews* fell upon these four hundred Men, cut them in pieces, and began to pursue *Cestius*. But he had marched with so much speed, that they could not overtake him. He left them his Machines, which were afterwards very useful to them, during the Siege of *Jerusalem*. *Cestius* survived this Defeat but a very little while: He died the next year, of *J. C.* the 67th.

CHABALON, *Chabelon*, or *Chabulon*, or *Cabul*. There is mention in the first Book of Kings *of the land of Cabul* *. 1 Kings ix. 13.
Thus *Hiram* King of *Tyre* called the twenty Cities whereof *Solomon* made a present to him, in acknowledgment for the great services he had done him in building of the Temple. There are some disputes concerning the signification of *Cabul*, and the situation of this Country. *Josephus* says *, that *Cabul* in the *Phœnician* language, signifies that which is displeasing, others, that it signifies a barren, sandy, dry Soil; or as others on the contrary say, a miry wet Soil, overrun with weeds. The Septuagint have it, *He called them from the frontier*, as if they had read *Gabal* instead of *Cabul*. Others think, that *Cabul* in *Hebrew* may signify something of no value, *Cabul*, *quasi nihil*.

As to the situation of *Cabul*, *Josephus* says, that the Cities of *Cabul* were in the Neighbourhood of *Tyre*. Others place them beyond *Jordan* in the *Decapolis* *. *Grotius* is of opinion, that the Cities which *Pharaoh* had conquered from the *Philistines*, and yielded up to *Solomon*, were comprised among the Cities of *Cabul*. The generality are persuaded, that the City of *Cabul*, mentioned in *Joshua*, was Josh. xix. 27.
one of these, and it was probably on this occasion that *Hiram* gave this name to the other Cities, whereof *Solomon* had made a cession to him. Now *Cabul* was in all probability the same as *Chabalon*, or *Chabul*, which *Josephus* * places in the neighbourhood of *Ptolemais*, south of *Tyre*.

CHABRIS and CHARMIS, two Priests or Elders, who were in *Bethulia*, when *Holofernes* laid siege to it. *Judith* complained to them that *Ozias* had promised to surrender the City, if it was not relieved within five days; thereby intending in some sort to prescribe Laws to Judith viii. 9.
God.

CHADCHOD. *Ezekiel* mentions *Chadchod* among the several Merchandises Ezek. xxvii. 16.
which were brought to *Tyre*. The old כדכד Chadchod.
Interpreters not very well knowing the meaning of this term, continued it in their Translation. S. *Jerom* acknowledges, that he could not discover the signification of it. The *Chaldee* interprets it *Pearls*; others think that the *Onyx*, *Ruby*, *Carbuncle*, *Chrystal*, or *Diamond* is meant by it: Every one according to their particular conjectures.

I. CHÆREAS, Brother to *Timotheus* and *Apollophanes* Governour of *Gazara*. He and his Brothers were killed in a marsh, where after the taking of *Gazara*, they had endeavoured to conceal 2 Mac. x. 32, 37.
themselves.

II. CHAREAS, a *Roman* Knight, who killed the Emperor *Caius Caligula*.

CHALCIS, a City and Principality of *Syria*, situated between *Libanus* and *Anti-libanus* *. There is no mention of it in the sacred Books. But *Josephus* often speaks of it; and it was possessed by some of *Herod's* Posterity with the title of a Kingdom; as it was likewise by *Ptolemy* the Son of *Mennæus*.

CHALDÆA, a Country in *Asia*, near the Place where the *Tigris* and *Euphrates* meet, the Capital whereof was *Babylon*. The name of *Chaldæa* is no where to be met with in the *Hebrew* Text, but that of *Chasdim*; whether the *Chaldæans* derived this name from *Cased*, the Son of *Nahor*, *Abraham's* Brother, or from any other, who was more ancient. *Chaldæa* in itself was originally included within a narrow compass, but the Empire of *Chaldæa* being afterwards very much inlarged, the name of *Chaldæa* is likewise taken in a more uncertain and extensive meaning.

CHALDÆANS. This name is taken either for the people of *Chaldæa*, and the subjects

* ארץ כבול 70. ἐκάλεσεν αὐτὰς Ὅριον.
* Joseph. in vita sua, p. 1015. and 1016.
* Joseph. Antiq. l. viii. c. 2.
* Hieronym. in Amos.
* Vide Strabo, l. xvi. p. 753. & Joseph. Antiq. l. xiv. c. 13. p. 480.

subjects belonging to the Empire of *Chaldæa*, or for a sort of Philosophers or Soothsayers, who were called *Chaldæans*, and in *Hebrew*, *Casdim*. The principal employment of these Philosophers was the study of Mathematicks and Astrology: they pretended by an inspection of the Stars to know the good or bad destiny * of men, who were born under certain constellations. [y] *Chaldæi non ex artis sed ex gentis vocabulo nominati, diuturnâ observatione siderum, scientiam putantur effecisse, ut prædici posset quid cuique eventurum, a quo quisque fato natus esset.* They gloried in having astronomical observations among them for four hundred and seventy two thousand years [z]; *Cicero* says [a], for four hundred and seventy thousand; *Epigenes*, as he is cited in *Pliny* [b], for seven hundred and twenty thousand; lastly, they who are lowest in their computation of their Antiquity, make their observations to be of four hundred and fourscore thousand years standing. [c] But this Antiquity has always been suspected to be false. *Aristotle*, who was curious to know the truth of it, wrote to *Callisthenes*, who was at *Babylon* with *Alexander*, desiring him to give him the most certain account of this matter, that he could procure in the Country. Hereupon *Callisthenes* sent him celestial Observations for nineteen hundred and three years; [d] from the beginning of the *Chaldee* Monarchy to the reign of *Alexander* the Great. Now if we go back from *Alexander*, that is to say, from his Victory over *Darius* in 3674, we find the year of the world 1771, which comes very near the time, wherein the Tower of *Babel* was founded.

As to the Empire of the *Chaldæans*, we know it began under *Nimrod*, but the sequel of it is what we are not particularly acquainted with. In the time of *Abraham*, we find a King of *Shinar*, who in all probability was King likewise of *Chaldæa*. *Julius Africanus* says *Evechous* reigned in *Chaldæa* two hundred and twenty four years before the *Arabians*, that is to say, in the year of the world 2242, when *Isaac* was living. The *Arabians* conquered the Empire of *Chaldæa* in 2466, and kept possession of it for two hundred and sixteen years till 2682. *Belus* the *Assyrian* succeeded the *Arabians*. He reigned five and fifty years before the Foundation of the *Assyrian* Empire laid by *Ninus*.

Gen. xiv. About the year of the World 2092.

The *Chaldæans* continued under the dominion of the *Assyrian* Kings till the time of *Sardanapalus*. In the year of the world 3254, before J. C. 750, *Arbaces* Governor of *Media*, and *Belesis* Governor of *Babylon*, rebell'd against *Sardanapalus*, compell'd him to shut himself up in *Nineveh*, and there burn himself. *Belesis* freed the *Chaldæans* from the dominion of the *Assyrians*, and was acknowledged King of *Babylon* [e]. He is the same person, who in Scripture is called *Baladan* and *Nabonassar* in *Hipparchus*, *Censorinus* and *Ptolemy*. He was succeeded in the Kingdom of *Chaldæa* by *Berodach-Baladan*, or *Merodach-Baladan*, who is mentioned in the second book of *Kings*, and sent Ambassadors to *Hezekiah* King of *Judah*.

Isai. xxxix. 1.

2 Kings xx. 12.

It appears that the *Babylonians* soon fell again under the power of the *Assyrians*, since in the year of the world 3378 under the reign of *Josiah* King of *Judah*, *Nabopolassar* having been established Governor of *Babylon* by *Chinaladanus* or *Sarack* King of *Assyria*, rebell'd against his King, and having entred into a confederacy with *Cyaxares* Governor of *Media*, they laid siege to *Nineveh*, took it, killed King *Chinaladanus*, and divided the *Assyrian* Empire between them [f]. *Cyaxares* had *Media* and *Armenia*; and *Nabopolassar Assyria* and *Chaldæa*. It was properly under *Nabopolassar* that the great and famous Monarchy of *Chaldæa* began, which subsisted under the several Kings *Nabopolassar*, *Nebuchadnezzar*, *Evilmerodach*, and *Belshazzar*, till the reign of *Darius* the *Mede*, who was succeeded at *Babylon* by *Cyrus*.

CHALIZA [g]. The *Jews* call by this name the Ceremony whereby a Woman who is left a Widow, pulls off her Brother-in-law's Shoes, who should espouse her, and by this means is allowed to be at liberty to marry whom she pleases.

CHAMANIM. Thus they call that in *Hebrew*, which the *Greeks* name *Pyræia*, or *Pyrateria*, and S. *Jerom* in *Leviticus* [h] has translated *Simulachra*, in *Isaiah* [i] *Delubra*. These *Chamanim* were, according to Rabbi *Solomon*, Idols exposed to the Sun upon the tops of houses. *Abenezra* says, they were portable Chapels or Temples, made in the form of Chariots in honour of the Sun.

Lev. xxvi. 30.

Isai. xxvii. 9.

What the *Greeks* call *Pyræia* were Temples consecrated to the Sun and Fire, wherein a perpetual Fire was kept up. They were built upon eminences; and were large enclosures without covering, where

[y] Cicero de nat. Deorum, l. i. c. 1. [z] Diodor. Sicul. l. ii. p. 83. Bibliot. [a] Cicero l. i. & l. ii. de Divinat. [b] Plin. l. vii. c. 56. [c] Berof. & Critodem. apud eund. Plin. ibidem. [d] Apud simplic. l. iii. de Cœlo. [e] *See* Diodor. Sic. l. ii. & Usser. ad an. 3254. [f] Usser. ex Alexandro Polyhist. ad an. 3378. ante Æram vulg. 626. ante nat. Christ. 623. [g] חליצה Chaliza. Extractio vel Exuviæ. [h] חמנים το. [illegible] [i] חמנים το. [illegible]

* Cicero *seems to be out of all patience, while he is confuting the folly of these pretensions*, O deliberationem incredibilem! O vim maximam erroris! *See his second Book* de Divinatione.

where the Sun was worſhipped. *Herodotus* [h] and *Strabo* [i] ſpeak of them, and the *Guebres* or Worſhippers of Fire in *Perſia* and the *Indies* have ſome of theſe *Pyræia* ſtill at this day. *Strabo* ſays, that in his time there were many of theſe Temples to be ſeen in *Cappadocia*, conſecrated to the Goddeſs *Anaïta* and the God *Homanus*; *Anaïta* is in all probality the Moon, and *Homanus* the Sun. The word *Chamanim* is derived from *Chaman*, which ſignifies *to warm*, *to burn*.

CHAMARIM. We meet with this word in ſeveral places of the *Hebrew* Bible, and generally it is tranſlated, *the Prieſts of the Idols*, or *Prieſts cloathed in black*, because *Chamar* ſignifies *black* or *blackneſt*. S. *Jerom* in the ſecond Book

2 Kings xxiii. 5. Hos. x. 5. וכמריו Zeph. i. 4. of *Kings* [m] renders it *Aruſpices*. In *Hoſea* and *Zephaniah* he tranſlates it *Æditui*, Churchwardens; but the beſt Commentators are of opinion, that by this word we are to underſtand the Prieſts of the falſe Gods, and in particular of the Worſhippers of Fire [n], becauſe they were, as they ſay, dreſſed in black; or perhaps the *Hebrews* gave them this name in deriſion, becauſe as they were continually employed in taking care about the fewel and keeping up the Fire, they were as black as Smiths or Colliers. We find Prieſts among thoſe of *Iſis* called *Melanephori*, that is to ſay, that wear black. But I cannot tell whether this might be by reaſon of their dreſſing in black, or whether it were becauſe they wore a certain black ſhining Vail in the Proceſſions of this Goddeſs. [o] *Quæ longe lateque meum confutabat obtutum palla nigerrima, ſplendeſcens atro nitore.* *Camar* in *Arabic* ſignifies the Moon: *Iſis* is the ſame Deity. *Grotius* thinks the *Roman* Prieſts called *Camilli*, came from the *Hebrew*, *Chamarim*. They among the Heathens who ſacrificed to the infernal Gods, were dreſſed in black [p].

Vidi egomet nigrâ ſuccinctam vadere pallâ
Canidiam pedibus nudis, paſſoque capillo.

כמוש *Chamos.* CHAMOS, or *Chemoſh*, the Idol or God of the *Moabites*. The name of *Chamos* comes from a Root, which in *Arabic* ſignifies *to make haſte*: For which reaſon many believe *Chamos* to be the Sun, whoſe precipitate courſe might well procure it the name of ſwift, or ſpeedy. Others have confounded *Chamos* with the God *Hammon*; adored not only in *Libya* and *Egypt*, but alſo in *Arabia*, *Ethiopia* and the *Indies* [q]. *Macrobius* [r] ſhews that *Hammon* was the Sun, and the Horns with which he was repreſented, denoted his Rays. We are of opinion, that the God *Hamanus*, and *Apollo Chomeus*, mentioned by *Strabo* [s] and *Ammianus Marcellinus* [t], was the very ſame as *Chamos* or the Sun. Theſe Deities were worſhipped in many of the eaſtern Provinces. Some who go upon the reſemblance of the *Hebrew* term *Chamos*, with the *Greek Comos*, have believed *Chamos* to ſignify the God *Bacchus*, the God of Drunkenneſs, according to the ſignification of the *Greek Comos* [u]. S. *Jerom* [x], and with him moſt Interpreters take *Chamos* and *Peor* for the ſame Divinity. But we have made it appear, that *Baal Peor* was the ſame as *Tammuz* or *Adonis*; ſo that *Chamos* muſt be the God whom the Heathens call the Sun.

They who derive this word from the *Hebrew Camos* with a *Caph*, *Mem*, and *Samech*, pretend that it ſignifies the hidden God, or *Pluto*, whoſe abode is in Hell; in this ſenſe it will be the ſame as *Tammuz*, which ſignifies the ſame thing, כמם *Chamas. occultavit.* and is taken for *Adonis*, becauſe this God was adored as one that had been conceal'd and buried in a Coffin, then rais'd from the dead, and appearing alive again. But תמוז *Tamaz.* the God *Chamos* is never written in Scripture after the manner we have been ſpeaking of, ſo as to ſignify the hidden God.

Theſe are particulars which may be ſeen more at length in our Diſſertation on *Baal-Peor* and *Chamos* prefixed to our Comment on the Book of Numbers.

CHANTERS, or *Singing-men*. In the Temple of *Jeruſalem* there was a great number of *Levites*, who were imployed in ſinging the Praiſes of God, and in playing upon Inſtruments before his Altar. In the reign of *David* there were four thouſand Singing-men, with their Heads and Preſidents. *Aſaph*, *Heman*, and *Jeduthun* were Maſters of the Muſick belonging to the Temple in the Reigns of *David* and *Solomon*. *Aſaph* had four Sons, *Jeduthun* ſix, and *Heman* fourteen. (See 1 Chr. xxv. 1, 2, 3, &c.) Theſe four and twenty *Levites*, the Sons of the three principal Muſick Maſters, were ſet at the head of four and twenty Companies of Singers. Each of theſe had eleven Maſters of an inferior Order under him, who preſided over other Singers, and inſtructed them: Thoſe of *Kohath's* Family were placed in the middle of the Temple, thoſe of *Merari's* on the left, and thoſe of *Gerſhon's* on the right. They ſeem to have been farther diſtinguiſh'd by the Inſtruments of Muſick which they uſed. The Sons of *Jeduthun* played on the *Kinnor* or *Harp*, thoſe of *Aſaph* on the *Nabal* or *Pſaltery*; and thoſe of *Heman*

[h] Herodot. l. i. p. 87. [i] Strabo. l. 15. [m] השבית את הכמרים [n] Kimchi in Sophon. 1. 4.
[o] Apul. l. x. Mileſ. [p] Horat. l. i. Satyr. 8. v. 23. [q] Lucan. l. ix. Pharſal.
Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus ſit Jupiter Ammon.
[r] Macrob. Saturn. l. i. c. 21. [s] Strabo, l. xv. [t] Ammian. l. xxiii. [u] Voſſ. de orig. & progreſſ. Idol. l. ii. c. 8. [x] Hieronym. in Iſai. xxi.

man on the *Mistothaim*, which was a sort of Bell.

The Chanters and *Levites*, who were employed in singing, playing upon Instruments, and other Functions of the Temple, had no habits distinct from the rest of the People. Nevertheless, in the Ceremony of removing the Ark to the Temple of [2 Chr. v. 12.] *Jerusalem* built by *Solomon*, the Chanters appeared dressed in Tunicks of *Byssus* or fine Linnen. *Josephus* [a] remarks, that in King *Agrippa*'s time, they obtained the favour from this Prince of wearing a Linen Robe in the Temple like the Priests. *Agrippa* believed it would be for the Honour of his Reign, to signalize it by so considerable a change as this. The other *Levites* imployed in different Exercises under the Command of the Priests in the Temple, procured likewise permission to learn to sing, to the end that they might enjoy the same Privileges with their Brethren. This was contrary to the Laws of God, says *Josephus*, which were never violated with impunity.

CHAOS. This is the name whereby we call that Confusion, wherein matter lay, when newly produced out of nothing at the beginning of the World, before God, by his Almighty Word, had put it into the order and condition wherein it was after the six days Creation. *Moses* [Gen. i. 2.] makes use of the Terms *Tohu* and *Bohu* [x], to express this *Chaos*, which the Septuagint translate *invisible, and in disorder*; *Symmachus*, *a Mass without motion, and in disorder*; *Aquila* and *Theodotion*, *a void and nothing*. *Ovid* describes the *Chaos* very well in these verses.

—— Rudis indigestaque moles,
Nec quidquam nisi pondus iners, congestaq; eodem
Non bene junctarum discordia semina rerum.

Chaos is taken likewise for an Abyss, an impenetrable Space, which prevents any one's passing from one place to another. Thus *Abraham* told the rich Man, [Luke xvi. 26. Μέγα χάσμα.] that there was a great *Chaos* or Gulf (or as in the *Greek* a great Hollow) which separated them. *Inter vos & nos chaos magnum firmamentum est*.

CHARABE, a Town in upper *Galilee*, fortified by *Josephus* the Historian [y]. It is probably the same which he calls *the Stone of the Achabanes* [z].

CHARACA, a City in the Tribe of *Gad*, from whence *Judas Maccabeus* drove *Timotheus*, 2 *Macc.* xii. 17.

CHARAC-MOBA, or perhaps *Charac-Moab*, a City of the third *Palestine*. It is joined to *Areopolis*, *Petra* and *Zobar*, in the antient Accounts of the Empire, and in the Subscriptions to Councils [a]. I take it to be the same with *Characa*, which I have been speaking of.

I. CHARACTER, the Character or Mark of the Beast or *Antichrist*, mentioned in the Revelations, is nothing else but [Rev. xiii. 6. xiv. 9. xvi. 2. xix. 20. xx. 4.] the number of Letters which compose his name, according to the numerical value of these Letters. See what we have said above concerning *Antichrist*.

II. CHARACTER, of certain Sacraments of the new Law, such as Baptism, Confirmation and Orders, whereby we understand some Sign and invisible Mark impressed upon the Souls of those who have received these Sacraments; for which reason they should never be repeated.

CHARACTERS *Hebrew*. See *Hebrew Letters*.

I. CHARIOTS of WAR. The Scripture speaks of two sorts, one was for Princes and Generals to ride in, the other to break the Enemies Batalions, by letting loose these Chariots against them, armed with Iron, which made terrible havock in the Troops. The most antient Chariots of War whereof we have any knowledge, are *Pharaoh*'s, which were drowned in the Red Sea. The *Canaanites*, whom [Exod. xiv. 7.] *Joshua* engaged with at the waters of *Merom*, had Cavalry, and a multitude of Chariots. *Equi & currus immensæ multitudinis*. [Josh. xi. 4.] *Sisera*, *Jabin* the King of *Hazor*'s General, had nine hundred Chariots of Iron in his Army. The Tribe of *Judah* [Judg. iv. 3.] could not get Possession of the lands belonging to their partition, because the antient Inhabitants of the Country were strong in Chariots of Iron. The *Philistines* [Judg. i. 19.] in the War carried on by them against *Saul*, had thirty thousand Chariots, and six thousand Horsemen. *David* [1 Sam. xiii. 15.] having taken a thousand Chariots of War from *Hadadezer* King of *Syria* hamstrung the Horses, and burnt nine hundred Chariots, reserving only an hundred to [1 Chr. xviii. 4. & 2 Sam. viii. 4.] himself.

It does not appear that the Kings of the *Hebrews* ever made use of Chariots in War. *Solomon* had a considerable number of them; but we know of no military expedition wherein they were employed by him. He had, says the Scripture, fourteen hundred Chariots, and [1 Kings x. 26.] twelve thousand Horses. As *Judæa* was a very mountainous Country, Chariots could be of no use but in the Plains, and the *Hebrews* often made them needless, by combating upon their Mountains; and from hence in all probability it came, that they never were very curious of having any in their Armies.

In the Books of the *Maccabees* there is [2 Macc. xiii. 2.] mention made of Chariots armed with Scythes, which the King of *Syria* led against *Judea*. The Descriptions which the Antients give us of these Chariots, is much

[a] Joseph. Antiq. l. xx. c. 8.
[z] Idem, l. ii. de Bello. c. 25.
[x] תהו ובהו 70. Ἀόρατος καὶ ἀκατασκεύαστος.
[a] *Vide* Reland. Tom. i. p. 212, 213. & Tom. ii. p. 533. & 705.
[y] Joseph. in vita, p. 1013.

much after the following manner[b]. The Beam to which the Horſes were faſtened, was armed with Pikes having iron points to them, which projected forward; the Yokes of the Horſes had likewiſe two long points of three Cubits. To the Axle-tree alſo were fixed iron Spits, armed at their extremities with Scythes; between the Spokes of the Wheels were placed Javelins, and the very fellows of the wheels were furniſhed with Scythes, which tore every thing they met with to pieces.

The Axle-tree was longer than uſual, and the Wheels ſtronger, that they might be able to reſiſt the ſhock of the motion, and the Chariot be leſs ſubject to overturn. The Driver's ſeat was a kind of little Tower made of very ſolid Wood, and raiſed breaſt high. The Charioteer was armed all over, and covered with Iron. Sometimes ſeveral Men well armed were put in the Chariots, who fought with Darts and Arrows. Any one may judge what dreadful Shocks were cauſed by theſe Machines, when once they were in motion, and met the Enemies Troops[c].

The Kings of *Iſrael*, when they went to War, were generally mounted on their Chariots; they fought thus, and iſſued out their orders; and there was always a ſecond Chariot empty which followed them, that if the firſt were broke, they might immediately get up into the other. 2 Chron. xxxv. 23.

Chariots were ſometimes conſecrated to the Sun; and the Scripture obſerves, that *Joſiah* burnt thoſe which had been offered to the Sun by the Kings his Predeceſſors. 2 Kings xxiii 31. This ſuperſtitious cuſtom was an imitation of the Heathens, and principally of the *Perſians*, who had Horſes and Chariots conſecrated in honour of the Sun. *Herodotus*, *Xenophon*, and *Quintus Curtius*[d] ſpeak of white Chariots, crowned, which were conſecrated to the Sun, and among the *Perſians* in their Ceremonies, were drawn with white Horſes conſecrated to the ſame Luminary.

The *Rhodians* threw a Chariot every year into the Sea, in honour of the Sun, becauſe they believed, that every day he travelled round the Earth riding in a Chariot. *Feſtus in Octobri.*

II. Chariots, or Sledges made uſe of in threſhing out Corn. See hereafter Sledges.

CHEBAR, a River of *Aſſyria*, which empties itſelf into the *Euphrates* in the upper part of *Meſopotamia*. *Ezekiel* was upon the River *Chebar*, when God made him ſenſible of the impreſſion of his holy Spirit, *Ezek.* i. 1.

CHEDORLAOMER, King of the *Elymæans* or *Elamites*, who were either the *Perſians*, or People bordering upon them. *Chedorlaomer* was one of the four confederated Kings, who made war againſt the five Kings of the *Pentapolis* of *Sodom*, and who after having defeated them, and made themſelves Maſters of a great Booty, were purſued and diſperſed by *Abraham*, in the year of the World 2092, before the Birth of J. C. 1908, and before the vulgar Æra 1911. Gen. xiv. 1, 2, & ſeq.

This Prince, after he had for twelve years kept five Kings ſubject to his Dominion, *viz.* *Bera* King of *Sodom*, *Birſha* King of *Gomorrah*, *Shinab* King of *Admah*, *Shemeber* King of *Zeboim*, and the King of *Bela*, which is *Zoar*: They at laſt revolted from him about the year of the World 2091. *Chedorlaomer* gathered a great Army, and entring into a Confederacy with *Amraphel* King of *Shinar*, *Arioch* King of *Ellaſar*, perhaps *Thalaſſar*, near *Aſſyria*, in the Province of *Eden*, and with *Tidal* King of the Nations; probably the Nations which lay beyond *Jordan*, in *Galilee* of the Gentiles: Theſe four Kings with their Troops marched towards the Land of *Canaan*; in their way they attacked ſome People of the Countries beyond *Jordan*, ſuch as the *Rephaims*, Giants, who poſſeſſed the Land lying between the Brook *Jabbok* and the *Arnon*: They took and pillaged *Aſhteroth Karnaim*, a famous City ſituated eaſtward of the Sea of *Galilee*. Before J. C. 1909, before the vulgar Æra 1933. See Mat. iv. 15. Iſa. ix. 1.

They likewiſe defeated the *Zuzims*, the ſame probably with the *Zumzummims*, antient Inhabitants of the Country afterwards poſſeſſed by the *Ammonites*. *Moſes* ſays, the *Zuzims* were beaten at *Ham*, perhaps *Chamin*, an antient City of the ſame Territory. They farther routed the *Emims* in *Shaveh Kiriathaim*. The *Emims* are an antient People, who dwelt originally in the Country which was afterwards poſſeſſed by the *Moabites*; and *Shaveh Kiriathaim* is a City in the ſame Land, which afterwards belonged to King *Sihon*. Laſtly, in the Mountains of *Gilead*, the *Horites*, a famous People deſcended from *Seir* the *Horite*, whoſe Country was afterwards ſeized by the *Edomites*. They carried on their Conqueſts as far as the Plains of *Paran* in *Arabia Petræa*. From thence they returned towards *Kadeſh-Barnea*, where is the Fountain of *Miſhpat*, which however did not go by this Name till the time of *Moſes*. They ravaged the Country of the *Amalekites*, who inhabited part of *Arabia Petræa*, and defeated the *Amorites*, whoſe ſettlement was at *Hazezon-tamar*, which ſome believe to be the ſame as *Engeddi*, a City adjacent to the *Pentapolis* and *Gomorrha*; thus the four Kings, who were Allies, began to deſtroy the Power of the ſeveral People Deut. ii. 10, 21. See Judg. ii. 5. and the Notes on Gen. xiv. 5. Deut. ii. 20, 21. Joſh. xiii. 19, 21. Gen. xxxii. 3. & xxxvi. 20. Numb. xx. 13.

[b] Diodor. Sicul. l. xvii. Q. Curt. l. 4. Xenophon. Cyropæd. l. 6.
[d] Herod. l. vii. Xenoph. l. viii. Cyrop. Q. Curt. l. iii.
[c] *Vide* Lucret. de rerum naturâ, l. iii.

People bordering upon *Sodom* and *Gomorrha*, that so these Cities having no more assistance to expect from this Quarter, might not be able to escape their vengeance.

The five revolted Kings seeing the Allies drawing towards their City, took the Field with their Army, and put it in order of Battel in the very Plain, where their several Towns were situated. Now there were many Wells in this Plain, out of which People got Bitumen, a circumstance which might have rendred the access to it more difficult and dangerous to the Enemies Horse. Here the Battel was fought, and the Kings of *Sodom, Gomorrha, Zeboim, Admah*, and *Zoar*, were put to flight; one part of their Army was cut in pieces, and the other fled to the neighbouring Mountains, leaving their Cities a Prey to the Conquerors. *Sodom, Gomorrha*, and the other places were pillaged, and the Enemy loaded with Spoil and Captives returned by the way of the *Euphrates*.

About the year of the World 2092.

Observations on the Battel between the five confederate Kings and *Chedorlaomer* in the Valley of Woods. Gen. xiv. 8.

☞ I shall not enquire much about this Battel; for how can we discourse upon facts of such remote Antiquity? It will be hard for any one to cure me of an opinion entertained by me, that at this time, and ever before, the People of *Asia* were not so ignorant and unskilful as we may imagine. In the manner wherein the Scripture speaks of them, they may be said to make War very well; for even then we perceive there was military Discipline regulated with a great deal of good Sense and Knowledge. If you were to hear certain Persons, you would say that Armies in the time of *Abraham* fought as the *Hottentots* would have done. If the World be not older than is generally supposed, it must be surprizing to find People who were able, in so short a time, to make so great a progress in War. This is what I shall make appear to be very remarkable in my Dissertation on the Tacticks of the *Hebrews* and People of *Asia*; but this is not a proper place to do so.

The Scripture says not one word concerning the disposition of the two Armies; but this does not prevent us from putting them in order of Battel: Because we cannot be unacquainted with their Tacticks. It is certain that they fought in great Bodies, drawn up with a great depth: This a thousand Examples will demonstrate. The order of *Abraham's* Troops, who upon notice of the loss of this Battel, marched against the five victorious Kings, is a good proof that they engaged in this manner; that is to say, in Portions or Divisions of a Phalanx, and often in a perfect Phalanx: For the so much boasted Phalanx of the *Greeks* differed in name only from that of the *Asiatick* People.

I range therefore the Troops of these five Kings in so many Bodies of a great depth, according to the method of these old times, which shews a better Understanding, and more Judgment than ours. It is probable *Chedorlaomer's* Army was disposed in the same order to make head against them. Let no one object that these two Dispositions are imaginary: For, as I have already said, we are acquainted with their method of fighting, and this is sufficient to give us a competent insight into such other Orders of Battel as are not explain'd by the Sacred Writers, which yet is very rare. It would be easy for an Author, who would make a plan of the Battel of *Lens* a thousand years hence, to draw up the Army in this Plain, tho' our method of fighting now in use were to be lost, provided he was not a Stranger to the *French* Tacticks, and those of other People in these times. We have no Plan of the Battle of *Cannæ*; nevertheless since *Polybius* acquaints us with the Disposition of it, we cannot be mistaken in the Plans of both the *Carthaginian* and *Roman* Armies, whose method is well known to us; and although that of the latter be not intirely conformable to the common Disposition of their Cohorts, yet the Historian explains it to us so clearly, that it is impossible for one, who has any little degree of Experience, to be mistaken in the Plan which he would give of it. The Scripture does not set forth the particular Circumstances of this Battel between *Chedorlaomer* and the five Kings; the latter were beaten, and consequently put to flight, which is all we learn from it.

After the defeat of the five Kings by *Chedorlaomer* and his Allies, *Lot* who had retired to *Sodom*, was involved in the Calamity of this City. He was plundered of all he had, and was himself carried away with the other Captives. Hereupon one who had preserved himself by flight, went and gave intelligence to *Abraham* of what had passed. *Abraham* dwelt at that time in the Valley of *Mamre*, and had made a kind of offensive and defensive League with *Mamre, Eshcol*, and *Aner*, who all dwelt in the same Plain. As soon as he heard this News, he gave Intelligence of it to his Allies, and exhorted them to be assisting to him in the deliverance of his Nephew *Lot*: They armed their People; *Abraham* put himself at the head of three hundred and eighteen of his Servants, all Men of Resolution, and Gen. xiv. 14.
began to pursue the Army of the four victorious Kings. They marched near seventy Leagues without being able to overtake them; at last they joined them at *Dan*, near the Springs of *Jordan*. *Shalam* formed several Bodies out of his own

People,

People, and thoſe of his Allies, and falling upon the Enemy by night, he ſtruck their Camp with great Terror, routed, and purſued them as far as *Hobah*, or *Abila*, to the north of *Damaſcus*, in the Valley between *Libanus* and *Antilibanus*. He brought back his Nephew *Lot* with him, and all that belonged to him, the captive Women, and all the Booty which *Chedorlaomer* and his Allies had taken upon defeating the five revolted Kings, and plundered *Sodom* and *Gomorrha*.

Obſervations on *Abraham's* ſurprizing *Chedorlaomer's* Camp. Gen. c. xiv. v. 14. ☞ There was a great Battel fought in the Vale of *Siddim*: *Chedorlaomer*, King of the *Elamites*, and three other Kings his Allies, obtained a ſignal Victory over five Kings, who were confederated againſt them. *Abraham* being informed that his Nephew *Lot* was taken in this Battel, without loſing a moment's time, immediately prepared to reſcue him; *He armed his trained Servants*, ſays the Scripture, *born in his own houſe, three hundred and eighteen, and purſued them unto Dan.*

To tranſlate *Perſecutus eſt eos uſque Hoba* in a true military Senſe, I would ſay, that *Abraham* fell upon the Conquerors in their March; for the word purſue would ſignify, that *Abraham* had already broken them, whereas it was another Enemy, an Enemy quite new, who followed them in their Rear, and concealed his March, that ſo he might prevent diſcovery and ſurprize them. He was too weak to attack them in broad day light; he therefore waited for the night, which is the refuge of Generals, who have ſmall Armies, and the moſt commodious time for ſurpriſing Camps. *And having divided his People into ſeveral Troops, he fell upon the Enemy by night, defeated them, and purſued them as far as Hobah, which is on the left hand of Damaſcus.*

The Stratagem was good, and it is always moſt adviſable in Attacks by night, to find employment for the Enemy in ſeveral places. Not only darkneſs encreaſes the Terror, and the Surprize magnifies every thing for the worſe; but the Enemies Forces are not known, and they are believed always to be more conſiderable than in reality they are, becauſe it cannot be imagined that a handful of People would venture upon attacking a great Army; and this opinion in Surprizes is very common.

Abraham therefore drew up in ſeveral ſmall Bodies, *diviſis ſociis*; the number of them is not particularly expreſſed in Scripture: I believe theſe three hundred and eighteen Men might do ſome execution in four little Bodies. We may eaſily comprehend, that he might beat his Enemies; Night and Surprize, are two things of more dangerous Conſequence in great than in ſmall Armies; becauſe they are more ſubject to pannick Frights. The example of the defeat of the *Bavarians* near *Rhinsfelt*, who had juſt before obtained a remarkable Victory over the Duke of *Weimar*, is a demonſtrative proof of this maxim: For he having got together again the ſad remains of his Defeat, rallied them, and making a good March by night, fell ſuddenly upon the *Bavarian* Camp; whereupon the whole Army fled, without offering to come to action. It is probable *Abraham* might ſet fire to the Camp, after having given the Plunder of it to his victorious Troops.

CHELAL, an *Iſraelite*, who returned from *Babylon*, and forſook his wife, whom he had married contrary to the Law, *Ezra* x. 30.

CHELCIAS, the Father of *Suſanna*, *Dan* xiii. 2.

CHELLUS, is a Canton in the Province of *Palmyra*, or it may be the ſame as *Allaſh*, a City in the ſouthern part of *Edom*, otherwiſe called *Eluza*, or *Chaluza*: *Euſebius* and S. *Jerom* place *Allush* in the Neighbourhood of *Petra*, the capital City of *Arabia Petræa*.

CHELMON, a City oppoſite to *Eſdraelon*; near unto which, part of *Holoferneſ's* Army was encamped before he went, and laid ſiege to *Bethulia*. *Chelmon* is perhaps the ſame with *Salmon* mentioned in the Pſalms, and elſewhere; or *Cedmon*, or laſtly *Belmon* or *Cyamon*, as the *Greek* has it, *Judith* vii. 3. or *Cammon* ſpoken of by *Euſebius*, and placed by him ſeven Miles from *Legio*, towards the North. Judith vii. 3. Pſ. lxviii. 15 and Judg. ix. 48.

CHELUB, the Father of *Ezri*. 1 *Chr*. xxvii. 26.

CHEMOSH. See *Chamos*.

I. CHENAANAH, the fourth Son of *Bilhan*, 1 *Chr*. vii. 10.

II. CHENAANAH, Father to the falſe Prophet *Zedekiah*. 1 Kings xxii. 11.

CHENANI, a *Levite*, *Ezra* ix. 4.

CHENANIAH, a Maſter of the Temple Muſick. He tuned the Songs in the ceremony of removing the Ark from *Obed-edom*, becauſe he excelled mightily in his Art. 1 Chr. xv. 22.

I. CHEPHIRAH, a City of the *Gibeonites*, afterwards given up to the Tribe of *Benjamin*, Joſh. ix. 17. xviii. 26.

II. CHEPHIRAH, the Son of *Kirjath-arim*, Ezra ii. 25.

CHERAN, the youngeſt Son of *Diſhon*, the Son of *Seir* the *Horite*. Gen. xxxvi. 26.

CHEREAS. See *Chæreas*.

CHEREM, *Anathema*. The *Hebrews* diſtinguiſh three ſorts of Excommunications. The firſt is *Niddui*, *Separation*, the leſſer Excommunication. The ſecond is *Cherem*, the greater Excommunication, or *Ana-* חרם *Cherem, Anathema.* נדוי *Niddui.*

[illegible]

SEVERAL FIGURES OF THE CHERUBRIMS.

and *Eve*. But it is very probable, that both one and the other had a human figure, since it is said of those which were placed at the entrance of Paradise, that they had their Station there assigned them to guard the entrance to it, and held a flaming Sword in their hands. (Gen. iii. 24.) And *Ezekiel* compares the King of *Tyre to the Cherubin that covered* the Ark of the Covenant, *upon the holy mountain*; (Ezek. xxviii. 14.) that is to say, that he was like this *Cherub* glittering all over with Gold and Glory. Moreover, *Moses* says, that two *Cherubins* covered the Mercy-seat with their Wings extended on both sides, and looked one upon another, having their Faces turned towards the Mercy-seat, which covered the Ark.

The result of all that I have said is this, that the figure of the *Cherubins* was not always uniform, since they are differently described in the shapes of Men, Eagles, Oxen, Lions, and in a composition of all these figures put together. *Moses* likewise calls those symbolical or hieroglyphical Representations which were represented in Imbroideries upon the Veils of the Tabernacle, (Exod. xxvi. 1.) *Cherubins of costly work*[h]. Such were the symbolical Figures which the *Egyptians* placed at the gates of their Temples, and the Images of the generality of their Gods, which were nothing commonly but Statues composed of Men and Animals[i].

> *Omnigenumque Deûm monstra, & latrator Anubis.*

CHESALON, a City in the Tribe of *Judah*, Josh. xv. 10.

CHESED, Father of the *Casedim* or *Casdim*. Thus the *Hebrews* call the *Chaldæans*. *Chesed* was the Son of *Nahor* and *Milcah*. (Gen. xxii. 22.) But there is a great deal of probability, that the *Casdim* or *Chaldæans* came from some other *Chesed*.

CHESIL, a City in the Tribe of *Judah*, Josh. xv. 30. *Eusebius* calls it *Xil*, and places it in the southern part of *Judah*.

CHESITAH. *Genes.* xxxiii. 19. This term is translated *Lambs*. See *Kesitah*.

CHESULLOTH, or *Chesulloth Thabor*, a City situated on the side of mount *Thabor*, *Josh*. xix. 18. *Eusebius* and S. *Jerom* call it [k] *Casalus* or *Exalus*, and place it ten Miles from *Diocæsarea* towards the East.

CHETHIM. See *Kittim*. *Macedonia* is so called, 1 *Macc*. ii. 1.

CHESIB. In *Genesis*, instead of these words, (Gen. xxxviii. 5.) *Judah's* Wife ceased to have Children, after the birth of *Shelah*: The *Hebrew* reads, *She was at Chesib when she bare him*. *Chezib* is the name of a place in *Joshua*, and in *Micah*. (Josh. xv. 44. Micah i. 14.) *Chesib* was a desart place near *Adullam*, in *Eusebius's* time.

CHIDON. *The threshing floor of Chidon* is the place where *Uzzah* was suddenly struck dead, for having imprudently laid his hands upon the Ark, which tottered in the Cart. (1 Chr. xiii. 9.) In the second Book of *Samuel*, this threshing floor is called the *threshing floor of Nachon*. (2 Sam. vi. 6.) We do not know whether the names of *Nachon* and *Chidon* are the names of Men or Places.

CHILD, *puer* or *filius*. In the Scripture Disciples are often called Children or Sons. *Solomon* in his Proverbs gives this name to his Disciple, *Audi, Fili mi, &c.* The Children of the Devil, the Sons of *Belial* are those who follow the maxims of the World and the Devil. The descendants of a Man, how remote soever they may be, are called Sons or Children; for example, the Children of *Edom*, the Children of *Moab*, the Children of *Israel*. This Expression, the Children of the Wedding, the Children of Light, the Children of Darkness, is sometimes used to signify those who are invited to the Wedding, who follow Light, who remain in Darkness; the Children of the Kingdom, those who belong to the Kingdom.

Persons who are almost of Age, are often called Children. For example, *Joseph* is called *puer*, tho' he were at least sixteen. (Gen. xxxvii. 2, 3, 4, &c.) *Isaac* was above twenty, when *Abraham* still gave him this name. (Gen. xxii. 5.) *Benjamin* of the age of above thirty, is still called *puer parvulus*. (Gen. xliv. 20.) The *Hebrews* as well as the *Greeks* and *Latins*, called their Servants and Slaves *pueri*. Lastly, Men of full age have often the name of Children given them: *The strange Children shall fail. They pleased themselves in the children of strangers.* (Psal. xviii. 46. Isai. ii. 6.) *The child shall die an hundred years old*; (Isai. lxv. 20.) that is to say, Men shall die at the age of an hundred years; there shall be no more untimely deaths seen.

CHILDREN, Sons of God. By this name the Angels are sometimes described: for example, *Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.* (Job i. 6. ii. 1.) And in the Psalms, *Who among the sons of the mighty can be likened unto the Lord?* (Psal. lxxxix. 6.) Good Men, in opposition to the wicked, are likewise called by this name, the Children of *Seth's* family, in opposition to the Race of *Cain*. *The Sons of God saw the daughters of men and they were fair; and they took them wives of all that they chose.* (Gen. vi. 2.)

Judges, Magistrates, and Priests are likewise termed *Children of God*. *I said ye are Gods, and the children of the Most High.* (Psal. lxxxii. 6.) He speaks to Judges. And in another place, directing himself to Priests, he says, *Give unto the Lord, O ye Children of the mighty, give unto the* (Psal. xxix. 1.) *Lord*

[h] Vulg. varietas opere plumario. Heb. כרבים מעשה חשב Cherubim opus industrii hominis.

[i] Virg. Æneid. 8. [k] Vide Euseb. & Hieronym ad Acsaph.

Lord glory and strength. All this in the way of opposition to *the sons of men*, who are the common part of Mankind, ordinary People, Men in general.

Hos. i. 10. & e John xi. 52. The *Israelites* are elsewhere called Sons of God, in opposition to the Gentiles, whereas before it was said unto them, ye are my people, they shall be called *the children, the sons of God.* Sometimes the Elect, the Blessed, have this name
Wisd. v. 5. given them. *How is he numbred among the children of God, and his lot is among the Saints!*

In the New Testament, Believers are commonly called *children of God* by vertue of their adoption, and the prerogatives which *Christ* acquired for them, by assuming human flesh, and communicating this quality to us by Baptism, and a participation in the merits of his death. *He*
John i. 12. *hath given us*, says S. *John*, *power to become the sons of God.* And St. *Paul* in several places extols the advantages of being adopted to be the Sons of God, which adoption we have received by the
Rom. viii. 14. holy Spirit. *For as many as are led by the Spirit of God, they are the sons of God—— the Spirit it self beareth witness with our spirit that we are the children of God.*
Gal. iii. 26. And in another place, *Ye are all the children of God by faith*, &c.

Children, Sons of Men. This name is given to the Men of *Cain's* family, who lived before the Deluge, and in particular to the Giants, those violent and corrupt Men, who before the Deluge had *corrupted their ways*, and drew down the most terrible effects of God's anger upon the Earth. Afterwards the impious, the wicked, bad *Israelites*, were called the Sons
Psal. iv. 5 of Men: For example, *How long will ye*
Psal. xii. 1. *love vanity, O ye Sons of men?* And, *The faithful are minished from among the chil-*
Ps. lvii. 4. *dren of men.* And, *The sons of men, whose teeth are spears and arrows.* But very often, by the Sons of Men, mankind are to be understood without any odious
Ps. viii. 4. notion. *What is man, that thou art mindful of him; or the son of man, that thou*
Psal. xi. 4. *visitest him?* And, *His eyelids try the*
Ps. cxlv. 12. *children of Men.* And again, *To make known to the sons of men his mighty Acts.*

Children, or Sons of Belial. See *Belial.*

Children sacrificed to Moloch. See *Moloch.*

2 Sam. iii. 3. CHILEAB the Son of *David*, and *Abigail*, formerly Wife to *Nabal.*

CHILION, the Son of *Elimelech* and *Noami*, of the City of *Bethlehem* in *Judah*, who, during a great famine, retired with his Father and Mother into the land of *Moab*, where he married a *Moabite* Woman, whose name was *Orpah.* He died sometime after in this Country, without leaving any Children behind him. Ruth i. 4, 19.

CHIMHAM, the Son of *Barzillai* the *Gileadite.* He followed *David* to *Jerusalem* after the War with *Absalom*; and *David* bestowed great riches on him, in consideration of his Father *Barzillai*, who had so generously assisted him in his 2 Sam. xix. 37, 38.
flight.

CHIMHAM, a place in the Neighbourhood of *Bethlehem*, Jer. xli. 17.

CHIMNEY. See *Caminus.*

CHINA, is one of the finest Countries in *Asia.* The *Arabians* write it *Sin*; the *Persians*, and other eastern People *Tchin.* They tell us, that this Country derives its name from one of the Sons of *Japheth*[l], called *Sin.* He was, say they, the eldest and most understanding of *Japheth's* Children; he had likewise the best partition, and the large Country of *China* for his Inheritance. He it was who taught his Sons painting, sculpture, and the art of preparing Silk, so as to make different sorts of Stuffs with it. In a word, some assert, that the Works so much in vogue in *China*, and so much valued by Foreigners, are for the most part of his Invention.

His eldest Son was *Matchin*, who peopled the southern part of *China*, wherein we comprehend *Cochinchina*, *Tunquin*, and the Kingdom of *Anan*, together with those of *Siam* and *Pegu.* The antient Histories of the *Persians* say, that *Feridoun* King of the first Dynasty, called the *Peichadians*, gave *China* and *Turkastan* to his Son *Tour* for his Inheritance, with the title of *Fagfour*, which has continued hereditary to the Kings of this Country, like *Pharaoh* to those of *Egypt.* It is a very antient Tradition among the eastern People, [m] that there is a very great number of *Jews* in *China*, and that they removed thither in the time of *Joshua*, God having opened a way thither for their arrival. But there is much more probability, that they who are to be met with in this part of the World, went thither after the Captivities of *Israel* under *Salmanesser*, and the other three Kings of *Assyria.* In reality the passage thither is not very difficult from the Territories of the *Medes* and *Persians.*

It cannot be denied, that formerly there was a great number of *Jews* in *China*; the eldest relations [n] that we have of this Country declare, that at the general desolation of it, principally at the taking of *Cumdan*, there was a great number of *Christians* and *Jews* massacred. But when, and upon what occasion the *Jews* came thither, we do not know. The *Chinese* Histories give us no intelligence in this

[l] Bibl. Orient. p. 811.

[m] Idem. p. 474.

[n] See the account of *China* printed at *Paris* in 1718. p. 374.

this particular, either becaufe the fettlement of this People was made there infenfibly, and without noife, or becaufe the *Chinefe* Hiftorians, with whom it is a maxim to take no notice of foreign affairs, did not think proper to make mention of them.

At prefent there are few of them in *China*, where they lye difperfed in feveral Provinces, and particularly in the trading Cities. F. *Ricci* relates, that a *Jew* of *Caifamfu* coming to *Pekin*, in order to take his degrees there, had the curiofity to vifit him, upon receiving information that he adored one God only, and was not engaged in the Superftitions practifed by the Idolaters of that Country. F. *Ricci* carried him to a Chapel, where there was a picture of the Bleffed Virgin holding the Child *Jefus* in her arms, and S. *John* Baptift near him. The *Jew* imagined thefe to be *Rebekah*, *Jacob* and *Efau*. He made the like judgment of a Picture reprefenting the four Evangelifts. This Father afterwards propofed feveral Queftions to him, and difcovered by his Anfwers, that he was Profeffor of the old Law, and owned himfelf to be an *Ifraelite*, not a *Jew*; whereupon he concluded, that he was a defcendant of the ten Tribes, which were led into Captivity.

Father *Ricci* fhewed him afterwards the Polyglot Bible of *Antwerp*; the *Jew* found out the *Hebrew* Characters in it, but could not read them; becaufe, as he confeffed, he had neglected the ftudy of this Language, and had applied himfelf to that of the *Chinefe* Letters, upon which account he had been like to be expelled out of the Synagogue. He was likewife informed by him, that there were ten or twelve families of *Jews* in the fame City, where they had a handfom Synagogue, and had preferved the Pentateuch written in Volumes or Rolls for about five or fix hundred years; that there was likewife in the Province of *Chequiang* a greater number of *Ifraelites*, and a Synagogue; but that in the other Provinces, their number was very much diminifhed, and they had no Synagogue.

Father *Adam Shaal*, a famous Miffionary, wrote from *Pekin*, that he had feen *Jews* in the Kingdom of *Kafchemir*, who had preferved *Judaifm* and the Old Teftament, and knew nothing of the death of *Jefus Chrift*; that they fhewed an inclination to choofe this *Jefuit* for their *Chakam*, provided he would abftain from eating Swine's flefh.

Another *Jefuit*, whofe name is *Gozani*, mentions the difcovery of a Synagogue in the Province of *Henan* in *China*. He believes that there were *Jews* in this Country before *Jefus Chrift*. They were acquainted with *Efdras* and *Jefus* the Son of *Sirach* (probably *Jefus* the Son of *Sirach*, author of Ecclefiafticus) and followed the method of the Talmudifts in their explanations. But all this is more proper to perfuade us, that thefe *Jews* are modern, than that they are derived from the old difperfion of the ten Tribes; for neither the Talmudifts nor Ecclefiafticus, nor the Hiftory of *Judith*, could have been known to them.

There is a long Letter from the *Jews* of *Cochin*[a], written to the Synagogue of *Amfterdam*, wherein they fay, that they retired to the *Indies* at the time when the Holy Land was conquered by the *Romans*; that they have had feventy two Kings fucceeding one another, for the fpace of a thoufand years; that a divifion arifing between two Brothers, who contended for the Kingdom, the neighbouring Princes fubdued them: From which time they have continued fubject to the Kings of *China*; that by their conftant fidelity to thefe Princes they had merited many marks of efteem and confidence; that in the year 1640, *Samuel* one of their brethren died Governor of *Cochin*, and left his Office to a *Jew* of the fame name.

Manaffeh-Ben-Ifrael, who was perfuaded that there was a great number of *Ifraelites* in *China*, applied the following Paffage of *Ifaiah* to them; [b] *Thefe from the* Ifa. xlix. 12.
land of Sinim fhall come from far; that is to fay, according to him, from the land of the *Chinefe*. S. *Jerom* tranflates it *from the land of the fouth*. The Septuagint from *Perfia*; but the *Hebrew Sin* fignifies dirt, and the City of *Pelufium*, or *Damietta*; fo that the Prophet in all probability intended to defcribe *Damietta* and *Egypt* by thefe words from the land of *Sinim*.

As to what the eaftern People fay of *Schin* or *Sin* the Son of *Japheth*, and Father of the *Chinefe*, we believe there is no great account to be made of it, the facred Books taking no notice of him. Hereafter, under the Article of S. *Thomas*, we fhall fpeak of the *Chriftians* of *China*, and the famous infcription found in this Country.

CHIPPUR or *Kippur*, the Feaft of folemn expiation among the *Jews*. This term comes from *Caphar* or *Kipper* to expiate. See *Expiation*.

CHISLON, the Father of *Elidad* of the Tribe of *Benjamin*. He was one of thofe deputed to make a diftribution of the land of *Canaan*, Numb. xxxiv. 21.

CHIT-

[a] Bafnage Hift. des Juifs t. 5. l. 7. c. 33.

[b] מארץ סינים Vulg. de terra Auftrali, ἐκ γῆς de terra Perfarum. Ἀπὸ γῆς Περσῶν.

CHITTIM. *Isaiah* ſpeaking of the deſtruction of *Tyre* by King *Nebuchadnezzar*, ſays, *Howl ye veſſels of the ſea, for the place where the ſhips were uſed to ſail is deſtroyed, its ruin ſhall come from the land of Chittim.* If the land of *Chittim* ſignifies *Macedonia*, as we have ſhewn in our Comment on the tenth Chapter of *Geneſis*, and in this Dictionary, how can it be ſaid here, that the deſtruction of *Tyre* occaſioned by *Nebuchadnezzar*, ſhould come from the land of *Chittim?* might it not be more properly interpreted as relating to the deſtruction of this City by *Alexander* the great? A modern Author [a] by the word *Chittim* underſtands the *Cuthæans*, Inhabitants of the *Suziana* near *Babylon*, and Subjects to *Nebuchadnezzar*, who marched under the Conduct of this Prince, and contributed to the ſiege of *Tyre*, with the other People who compoſed his Army. But in what place of Scripture are the *Cuthæans* deſcribed by the name *Chittim? Bochart* ſuppoſes the *Romans* to be meant by *Chittim*; but the *Romans* were not concerned in the Siege of *Tyre*, here mentioned by *Iſaiah*, and *Tyre* under the *Roman* Empire was not an object worthy of their indignation.

We are of opinion, that in this place, as well as every where beſides, the *Macedonians* are intended by the word *Chittim*, and we tranſlate the *Hebrew* of *Iſaiah* af-
Isai. xxiii. 1. ter the following manner, *Howl ye ſhips of Tarſhiſh, becauſe Tyre is deſtroyed within; it is open on the ſide where people enter who come from Chittim.* They come from *Macedonia* to *Tyre* from the Seaward. The City was thought to be impregnable on this ſide, becauſe it was built upon a Rock waſhed every way by the Sea. Notwithſtanding the Prophet foretels, that it would be taken, laid waſte, and open on this ſide: Moreover that it ſhould be ravaged *from within*, by its own Inhabitants; diviſion would ariſe among the Citizens, or Soldiers who defended it.

Iſaiah adds, *v.* 12. *Thou daughter of Zidon, city of Tyre, ariſe, paſs over to Chittim, there alſo thou ſhalt have no reſt.* Seek for refuge in *Macedonia* in a remote and maritime Country, yet even thither God will purſue you: his hand will not ſuffer you to reſt there.

Jeremiah reproaching the *Iſraelites* with their inconſtancy in the Religion of
Jer. ii. 10. their Forefathers, ſays to them, *Paſs over the iſles of Chittim and ſee; and ſend into Kedar and conſider diligently, and ſee if there be ſuch a thing. Hath a nation changed their gods which are yet no gods?* The Prophet ſpeaks of the Iſles of *Chittim*, of the Country of *Macedonia*, under the name of an Iſland, after the manner of the *Hebrews*, who call thus Peninſulas and maritime Countries.

CHIUN, or *Chevan*. We meet with this word in the *Hebrew* of the Prophet *Amos*, cited in the Acts of the Apoſtles. S. *Luke* reads the paſſage thus: *Ye took up the taber-* Acts vii. 43.
nacle of Moloch, and the ſtar of your god Remphan, figures which ye made to worſhip them. The import of the *Hebrew* is as follows, *Ye have born the Tabernacle of your* Amos v. 26.
kings, and the pedeſtal (the *Chiun*) *of your images, the ſtar of your gods, which ye made to yourſelves.* The Septuagint in all probability read *Repham* or *Revan*, inſtead of *Chiun* or *Chevan*, and took the pedeſtal for a God. Others are of opinion, that three falſe Deities are to be diſtinguiſhed here, *Moloch*, *Chiun* and *Remphan*. Others again affirm, that the three mean only one God, adored under ſo many different names; and that this God was *Saturn*, and his planet. *Salmaſius* and *Kircher* aſſert, that *Kium* is *Saturn*, and that his Star is called *Keiran* among the *Perſians* and *Arabians*, and that *Remphan* or *Rephan* ſignified the ſame thing among the *Egyptians*. They add, that the Septuagint, who made their Tranſlation in *Egypt*, changed the word *Chiun* into that of *Remphan*, becauſe they had the ſame ſignification. See the Article *Remphan* and our Diſſertation upon the Idolatry of the *Hebrews* in the Wilderneſs, prefixed to the twelve Prophets. M. *Baſnage* in his Book intitled, *Jewiſh* Antiquities, after having diſcourſed a good deal upon *Chion* or *Rempham*, concludes, that *Moloch* was the Sun, and *Chion*, or *Chiun*, or *Rephan*, the Moon. t. 2. p. 576— 581, 611, 614, 617.

CHLOE, a Woman of *Corinth*, and a *Chriſtian*: She gave S. *Paul* notice of the diviſions which were then reigning at *Corinth*, upon the account of *Cephas*, *Apollos* and himſelf. See 1 *Cor*. i. 11. *Chloe* did not herſelf write to *Paul*; but procured ſome of her family to do this for
her. [1] S. *Chryſoſtom* conjectures, that ſhe 1 Cor. i. 11. Ab his qui ſunt Chloes ὑπὸ τῶν Χλοῆς.
made uſe of *Stephanus*, *Fortunatus* and *Achaicus*, who were the firſt fruits of *Achaia*. Some have taken *Chloe* for a Man; but it is the name of a Woman. *Pauſanias* gives *Ceres* the ſirname of *Chloe*.

CHOEROGRYLLUS, a Hedgehog, or a Porcupine, an animal which the Law of *Moſes* has declared to be unclean [2]. The Legiſlator ſays, that the Hedge-hog
chews the Cud; but as it divides not the Levit. xi. 5. שפן χοιρογρύλλιος Choerogryllus.
hoof, it is judged unclean. The *Hebrew* *Schaphan* is not very well underſtood by us.

[a] Baſnage Antiquites des Juifs t. 1. p. 330.

הילילו אניות תרשיש כי שדד מבית מבוא מארץ כתים נגלה למו

נשאתם סכות מלככם ואת כיון צלמיכם כוכב אלהיכם אשר עשיתם לכם

us. Some fay it is the *Hare*, others the *Rabbit*. But *Mofes* had before fpoken of the Hare, and the Rabbit does not chew the cud. It cannot therefore be either of thefe animals. Nor can it be the *Chærogryllus* or Hedgehog, becaufe it does not chew the cud. *Bochart* believes it to be a kind of large Rat, common in *Arabia*, good to eat, and called *Aliarbuho*. Thefe animals chew the cud, dwell in rocks, and go in troops; qualities which the Scripture afcribes to the *Schaphan*.

See the *Hebrew* Vol. xiv. 18. Prov. xxx. 26. Levit. xi 5.

CHOREBA, a Town in *Judah*, 1 Chr. iv. 22. the fame probably as *Cafeb* or *Cazbi*, Jofh. xv. 44. Micah i. 14.

CHRIST. This word comes from the *Greek*, *Chriftos*, which fignifies *anointed*, and anfwers to the *Hebrew Meffiah*. This is the name attributed by the *Hebrews* to that Saviour and Deliverer whom they expected, and who was promifed to them by all the Prophets. As the holy Unction was given to Kings, Priefts and Prophets, by defcribing the promifed Saviour of the World, under the name of *Anointed*, or *Meffiah*, it was fufficiently evidenced, that the qualities of King, Prophet and High-Prieft, would all eminently meet in him, and that he fhould exercife them not only over the *Jews*, but over all Mankind, and in a particular manner over thofe who fhould believe in him, and acknowledge him for their Saviour, their King, their Prieft and their Prophet. We fhall in another place fpeak of *Jefus Chrift* the true *Meffiah* and Redeemer of Mankind. See the Article *Jefus Chrift*, and that of *Meffiah*.

CHRISTIAN, *Chriftianus*, Difciple of *Jefus Chrift*. *Chriftians* were diftinguifhed from *Jews* firft at *Antioch*, and there were called *Chriftiani*, or Difciples of *Chrift*. They were generally called Brethren, Faithful, Saints, Believers. The name of *Nazarens* and *Galileans*, was likewife given them by the Gentiles. It has been the opinion of feveral, that *Chriftian* was derived originally from the *Greek*, *Chreftos*, *good*, *ufeful*; and *Suetonius*[t] fpeaking of *Claudius*, and of his expelling the *Jews* out of *Rome*, fays, that he banifhed them thence, becaufe they were continually quarrelling concerning *Chrift*. *Judæos, impulfore Chrefto, affidue tumultuantes, Româ expulit.* *Chrift*, as *Lactantius* fays, is no proper name, but one denoting power[u]; for the *Jews* were ufed to give this appellation to their Kings, and called them *Chrifts'*, or anointed by reafon of the Sacred Unction received by them. But, as he adds, *the Heathen by miftake call Jefus Chrift Chreftus: Sed eum, immutata littera, Chreftum folent dicere.* And *Tertullian*[x], The name of *Chriftian* comes from the Unction received by *Jefus Chrift*, and that of *Chriftianus*, which you fometimes through miftake give us, (for you are not particularly acquainted with our name) fignifies that Gentlenefs and Benignity whereof we make profeffion: *Sed & perperam Chriftianus pronuntiatur a vobis (nam nec nominis certa eft notitia penes vos) de fuavitate vel benignitate compofitum eft.*

Acts xi. 26.

CHRISTIANS of S. *John*. They whom Travellers call *Chriftians* of S. *John*, and the Eaftern people *Sabians*[y], are not a particular Nation, as that might be of the *Sabeans* in *Arabia*, but they who make profeffion of a particular Religion, prevailing pretty much in the Provinces of the Eaft: It is not eafy to demonftrate in what particularly this Religion confifts, the eaftern Authors being very little agreed about it; but this is evident, that the Religion of the *Sabians*, is one of the three to which *Mahomet* granted his protection in the Alcoran; which three Religions are *Judaifm*, *Chriftianity*, and *Sabiifm*. See the Article *Zabians* or *Sabians*.

The *Chriftians* of S. *John*, or *Sabians*, have borrowed many obfervances from the *Chriftian* Religion; they have a kind of Baptifm, and great veneration for S. *John* Baptift, whofe Difciples they call themfelves. They read not only the Book of Pfalms, which they call *Zebour*, but another Book alfo, which they attribute to *Adam*, and look upon as their Bible, the characters whereof are very particular, but the language of it is almoft intirely *Chaldee*.

The *Arabian* Authors tell us[z], that thefe people are defcendants of the moft antient Nation in the World, that they ftill at this day, in their Books at leaft, fpeak the language ufed by *Adam* and his Sons; that they hold their Religion and their Law from *Scheith* and *Edris*, who are the Patriarchs *Seth* and *Noah*, whofe Books abounding with moral inftructions are ftill in their poffeffion. They pray to God feven times a day, and intermix no other action with this exercife. They faft during the whole courfe of a Moon, and take no nourifhment from the rifing to the fetting of the Sun. This faft always ends at the vernal Equinox, which anfwers very nearly to the *Jewifh* Paffover.

They honour the Temple of *Mecca*, and have likewife much refpect for the Pyramids of *Egypt*; becaufe they believe *Sabi* the Son of *Enoch* to be buried in the third. Their principal Pilgrimage is performed at a place near *Haran* in *Mefopotamia*, which fome maintain to be the place of *Abraham*'s birth; but is certainly that from whence he departed when he

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[t] Sueton. in Claudio.
[y] Bibl. Orient. p. 725.
[u] Lactant. de vera Sapient. l. 4. c. 7.
[z] Ben Schunah. ibid.
[x] Tertull. Apologet.

set out upon his journey to *Palestine*. Others are of opinion, that this place is honoured by them, by reason of *Sabi the Son of Mari*, who lived in *Abraham's* time, and from whom probably they derive their original, much rather than from *Sabi* the Son of *Enoch*, who is not known to us in the Scripture, and must have lived before the Deluge.

Another *Arabian* Author [y] says, that the Religion of the *Sabians* was not only the most antient, but farther, the general and only Religion of the World, till the time of *Abraham*, from whom all other Religions are descended. They say, that the antient *Persians*, *Chaldæans*, *Assyrians*, *Greeks*, *Egyptians*, and *Indians*, were all *Sabians*, before they embraced *Judaism*, *Christianity*, or *Mahometanism*. And the eastern *Christians* make no scruple of affirming that *Constantine* the Great forsook the Religion of the *Sabians*, to espouse that of the *Christians*.

M. *Chardin* [z] in his travels into *Persia*, says, that the Disciples of S. *John* are inconsiderable in number, and scattered over *Arabia*, *Persia*, and along the *Persian* Gulph; that they come originally from *Chaldæa*, and were the antient Disciples of *Zoroastres*, many of whose opinions are maintained by them: they received the Baptism of S. *John*, and blended the Doctrine of *Christianity* with *Jewish* practices, and the extravagancies of *Mahometanism*. They esteem S. *John* Baptist to be the Author of their Creed, their Rites, and even of their Books. They receive every year the Baptism of S. *John*, who, with his Father and Mother, is their great and only Saint. They place his Tomb near *Chuster* the Capital of *Chusistan*; where likewise they suppose to be the source of *Jordan*. They do not hold *Jesus Christ* to be the Son of God, but only for a Prophet, and the Spirit of God. Their veneration for the Cross proceeds almost to idolatry.

They have a Book called *Divan*, which they esteem sacred: There we may read that God is corporeal, and that he has a Son whose name is *Gabriel*, by whom he hath created the World. He created also Angels with bodies, and of different sexes, capable of engendering. It is said, that they consecrate, or believe they consecrate Bread kneaded with Wine and Oil, and that after they have carried it in procession, they eat it. They have Bishops and Priests who succeed one another from Father to Son; their Priests marry young Virgins. Some assure us, that once every year they sacrifice a Hen upon the banks of some River; they sacrifice also a Ram. They receive their Baptism every year with aspersion or immersion, as they please, and in the name of God only; for they acknowledge neither the Son nor Holy Ghost. Polygamy is permitted among them. They are almost as scrupulous in observing Purifications as the *Jews*. Such are the pretended *Christians* of S. *John*.

Christians of the Girdle. In the East [a], they call the *Nestorians* or *Jacobites*, and sometimes even the *Maronites* by this name, tho' the latter are Catholicks. The original of this denomination is as follows. *Motavakel*, tenth Caliph of the house of the *Abbassides*, was the first *Mahometan* Prince who obliged the *Christians* and *Jews* of his Dominions to wear a black leathern Girdle [b], which they continue to do at this day, principally in *Asia*, in order to be distinguished from *Mahometans*. From this time the *Christians* of *Syria* and *Mesopotamia*, who are almost all *Nestorians* or *Jacobites* have generally worn it; for which reason they are called the *Christians* of the Girdle. When any of these people were excommunicated, their Girdle called *Zonar* was cut, and with it some stripes were given them upon the shoulders. When the eastern Poets intend to praise their Princes, and exaggerate their conquests over *Christians*, they say they have silenced their Bells, and cut their black Girdles in a thousand pieces.

CHRONICLES. The two Books, by the *Greeks* called *Parallipomena*, and by the *Hebrews* *Dibrei haiamim*, or words דברי
of days go under this name. See *Para-* הימים
lipomena.

The *Jews* have Chronicles or Histories in their Language, but they are uncorrect, and very modern. We have discoursed concerning the History of *Joseph Ben-Gorion* under the title of this Author. Besides this, there are seven Chronicles or historical Books among the *Jews*, whereof it may be proper to say a word or two in this place.

1°. *Seder-olam-Rabba*, that is to say, the great Chronicle, or *the great order of the Age*, so called, to distinguish it from the small Chronicle, which goes under the name of *Seder-olam-Seutah*; because this is shorter, and a later composition [c]. It is thought Rabbi *Jose Son of Caliptha* is the Author of *Seder-olam-Rabba*; he lived a little after the beginning of the second Century, and was, as is reported, Master to Rabbi *Judah the Holy*, who composed the *Mishna*. But Rabbi *Azarias* in the third part of his *Meor-enaim*, says, he had seen a Manuscript of it, wherein it was asserted, that the Author lived seven hundred seventy two years after the destruction

[y] Ben-Hazem. [z] Chardin. Voyage de Perse, t. 3. p. 307. [a] D'Herbelot. Bibl. Orient. p. 68, 939. [b] This Ordinance was published in the 235th year of Hegira. [c] *Prideaux's* Preface to his History of the *Jews*, *Bartolocci* Bibl. Rabbin.

destruction of the Temple at *Jerusalem*, which answers to the year of *Jesus Christ* 832. It is very certain, that he did not write till after the *Babylonish Talmud*, for it contains abundance of fables, and extravagant conceits, which may be clearly discerned to have been taken from thence. The Author scarce speaks of any thing but events which are recorded in the Scripture. *Buxtorf* says, that it descends to the time of *Adrian*; and the victory obtained by this Prince over *Barchochebas*: What proves R. *Jose* not to be the Author of it is, that he is cited in many places of it. The Author affirms, that the Prophet *Elijah*, after his transportation, wrote ten letters to King *Jehoram*; that he wrote the history of the World in the place of his abode; that *Job* was the Father of *Balaam*; that *Joshua*, after the passage of *Jordan*, wrote the Law in seven Languages, upon the twelve stones which by his order were taken out of *Jordan*.

The second Chronicle of the *Jews* is intitled *Teshuvoth R. Sherira Gaon*. The answers of R. *Sherira* the sublime Doctor. This is an historical treatise written by way of Questions and Answers; the Work is very short. The Author was President at *Babylon*, and head of all the Schools and Academies in this Country. He entred upon his office in 967, and was thirty years in possession of this dignity, which he resigned to his Son R. *Haia*, the last of those who bore the title of *Gaon* or Sublime Doctors. It was in his time, in 1037, that the King of *Babylon*, who was a *Mahometan*, banished all the *Jews* out of his Dominions; so that all their Schools were forsaken. *Sherira* wrote the History of these Academies, and inferred the Succession of the several Rabbins who had appeared in them from the *Talmud* to his time.

The third Chronicle is intitled *Seder-olam-Zutha*, or the lesser Chronicle, to distinguish it from the *Seder-olam-Rabbah* above-mentioned. The lesser Chronicle was written 1055 years after the destruction of the Temple; that is to say, in the year of *Jesus Christ* 1123; who the Author of it is we know not. He gives us a very short abridgment of History from the Creation of the World, to the year of *Jesus Christ* 522. From this time it is continued further for eight Generations, but without mentioning any thing besides names.

The Title of the fourth Chronicle is, *Sepher Kabbalah R. Abraham Levitæ Ben-Dior*, the Book of Tradition composed by Rabbi *Abraham* the *Levite*, Son of *Dior*. The principal design of this Work is to give an account of the succession of those through whose hands the Traditions of the *Jews* passed from Generation to Generation, from *Moses* down to the Author, who was living in the year of *Jesus Christ* 1160. He follows very much *Josephus* the Son of *Gorion*, and is one of those who brought him most into vogue.

The fifth Chronicle is, *Sepher Juchasin*, or the Book of Genealogies. This Work is larger than any of the four above-mentioned. He begins with the Creation, and continues the History down to the year of *Jesus Christ* 1500. The Author of it was *Abraham Zacuth*, who published it at *Cracow* in *Poland* in the year 1580. he describes with great care the Succession of the *Jewish* Traditions from mount *Sina*, and the names of those eminent Doctors, who taught them as low as his own time.

The Title of the sixth Chronicle is *Shalsheleth Haccabalah*, or the *Chain of Tradition*. It is an historical Book of the same kind with that preceding. The Author was Rabbi *Gedaliah*, the Son of *Jechaiah*, who published it at *Venice* in 1587.

The seventh Chronicle is *Zemah David*, or the *branch of David*. It begins at the Creation, and descends to the year of *Jesus Christ* 1592, when it appeared at *Prague* in *Bohemia*. The subject is the same with that of the two last preceding. The Author was *David Ganz* a *Bohemian Jew*. *William Henry Vorstius* Son of *Conrad Vorstius*, translated it into *Latin*, and published it at *Leyden* in 1644.

The Chronicle of the Prophet Moses, intitled in *Hebrew*, *Dibrei-Hajamima-Schel-Mose*, is a fabulous Book concerning the life of *Moses*, printed at *Venice*, in 1544, translated into *Latin* by M. *Gaulmin*.

The *Samaritan Chronicle* was published by M. *Bernard*, and communicated to the Journalists of *Lipsick*. M. *Basnage* * has inserted it with some remarks in his History of the *Jews*. It begins at the Creation of the World, and continues to taking of *Samaria* by *Saladin* 1187. It is very short and unaccurate. See the Article *Samaritans*.

CHRYSOLITE, a precious Stone, the tenth fixed upon the High-Priest's Pectoral, with the name of *Zebulon* engraven on it. This Stone is transparent, of the colour of Gold, with a mixture of green in it, which casts a fine lustre. The *Hebrew* word is *Tarshish*, which the Septuagint and S. *Jerom* translate sometimes *Carbuncle*; the Rabbins in their explanation of it, will have it to be the *Beryl*. But we

Exod. xxviii. 20. & xxxix. 19.

תרשיש *Tarshish.*

* Hist. des Juifs, t. 6. l. viii. c. 6. p. 64.

we may be very certain that they do not know well what it is.

CHRYSOPRASUS, the tenth of those precious Stones, which adorned the foundation of the heavenly *Jerusalem*; the colour of it was green, much like that of a Leak, but something inclining to that of Gold, as its name imports.

CHRYSTAL. See *Glass*.

CHUB. This is a word which we meet with in *Ezekiel*; it probably signifies the *Cubians*, placed by *Ptolemy* in the *Mareotis* [a]. *Chub*, is a term which occurs in no other part of Scripture.

Ezek. xxx. 5.

CHUN, a City of *Syria*, conquered by *David*. We think it to be *Cunna*, described in *Antonin's* Itinerary, and perhaps called *Ganna* in *Ptolemy*.

CHURCH. The *Greek* word *Ecclesia* signifies *Assembly*: It is taken both for the place where the Assembly is held, and for the persons there assembled. We find it made use of to signify either a profane, or a sacred and religious Assembly. In the Books of the New Testament it generally stands for the Church of *Christ*, which is the Congregation of the Faithful; who under the conduct of lawful Ministers, make but one Body, whereof *Jesus Christ* is the Head. Particular Churches are likewise meant by it, as that of *Corinth*, *Ephesus*, *Thessalonica* and others.

In the Books of the Old Testament, *Ecclesia* is sometimes taken for the Society of the *Jews*; for example, *Cur eduxisti Ecclesiam Domini in solitudinem?* Why hast thou brought the Assembly, the Body, the multitude of God's People into the Wilderness? And elsewhere: Eunuchs, Bastards, the *Ammonites* and *Moabites* shall not be admitted *into the Church of God*. They shall not be received into the Land; the *Israelites* shall neither marry with them, nor permit them to dwell among the People; or they shall not be received as Proselytes to profess the Religion of the Lord: This shews an extreme aversion and contempt for these People; they were looked upon as profane persons, with whom the *Hebrews* were to have no commerce, either in civil or religious affairs.

Numb. xx. 4.

Deut. xxiii. 1, 23, &c.

But as to the *Edomites* and *Egyptians*, *Moses* suffers them to enter *into the church of the Lord after the third generation*; that is to say, if an *Egyptian* or *Edomite* settle in the Land, and is willing to become there a sojourning Proselyte [b], his Children after the third generation, may marry *Israelitish* Women, and be let into the privileges of the *Hebrews*: Or otherwise, if an *Hebrew* marries an *Edomite* or *Egyptian* Woman, his Children cannot be esteemed true *Israelites* till the third Generation. They cannot marry an *Israelitish* Woman, and be admitted into the Temple, and publick employments.

Ibid. v. 8.

The Church is likewise taken for a Communion in the Society and Prayers of God's People; to be *excluded from the Church*, signifies Excommunication: For example, it is said, that he, who after he had touched a dead body, or been present at a funeral, should not purify himself with lustral water, wherein were cast the ashes of a red Heifer sacrificed for that purpose, *should be cut off from among the congregation, because he had defiled the Sanctuary*: He should be excommunicated and shut out from the Congregation of *Israel*; he should be looked upon as a profane and uncircumcised person. The Rabbins understand this as meaning bodily death, a sudden, or violent death; or the death of the Soul, or of both Body and Soul, according to the grievousness of the crime, and the importance of the matter.

Numb. xix. 21.

The Church is likewise used for the holy place, the Tabernacle, Temple, or Synagogue, where the People of the Lord assembled. The Elders of *Israel* performed their Prayers in the Church or Synagogue of *Bethulia*. *Intra Ecclesiam oraverunt.* And the Psalmist, I will praise thee *in the Church*; I will publish thy praises *in the church of the Saints*; *in a great Church*; that is to say, in the Temple, where the Saints, the *Israelites*, and in a word, all the People assembled together.

Judith vi. 21.
Psal. xxii. 23. 26.

By *the Church* is sometimes meant the society of the Faithful, who have preserved the true Religion committed to their care, from the beginning of the World to this day, and will preserve it to the consummation of Ages. The Succession of this Church hath been delivered down to us by *Moses*, from the beginning of the World unto his time; and from *Moses* to the coming of *Jesus Christ*, we have the sacred Writings of the *Hebrews*, and their Histories, which inform us of the different Revolutions that have happened in Religion among the *Israelites*. *Adam* instructed his Sons in the true Religion; but corruption of manners soon crept into his family:

[a] Ptolem. l. 4. c. 5. p. 107.

[b] *There were two sorts of Proselytes among the* Jews, *the Proselytes of the Gates, and the Proselytes of Justice. The former were obliged to renounce Idolatry, and worship God according to the Law of Nature, which they reduced to seven Articles, called by them the seven Precepts of the Sons of* Noah; *such were allowed to live with them, and from hence were called* Gerim Toshavim, *or* sojourning Proselytes, *and likewise for the same reason* Gere Shaar, *or Proselytes of the Gates, as being permitted to dwell with those of* Israel, *within the same Gates. Concerning these Proselytes, see* Mede Book I. Discourse 3. *Hammond's* Annotations on *Mat.* iii. 1. and xxiii. 15. *Buxtorf's* Lexicon Rabbinicum, p. 407—10. *But the fullest account of both these sorts of Proselytes, is in* Maimonides's Yod, *from whence it was published by* D. Prideaux, *about 50 years since, with a* Latin *Version, and Annotations under the Title,* de Jure Pauperis & Peregrini. *See Dr.* Prideaux's *Connection,* &c. Book v. Part ii.

family: Two Churches were hereupon formed, one composed of the Children of God, descended from *Seth*, the other of the Children of men issuing from the Race of *Cain*. Both continued till the Deluge, after which *Noah* inspired his Sons with such sentiments of Religion, as he himself abounded with: But how long these were preserved by them, we cannot tell.

Moses is our Guide from *Shem* down to *Abraham* the Father of the Faithful; but he does not inform us, whether the true Religion was preserved by the Descendants of *Ham* and *Japheth*, nor how long it subsisted among them: But on one side we see, that *Abraham*'s Ancestors worshipped Idols in *Chaldea*, and on the other (Gen. xx. 3, 4, 5.) we know, that the fear of the Lord was not intirely banished out of *Palestine* and *Egypt*, when *Abraham* came thither: For the King of *Gerar*, as well as the King of (Gen. xii. 17, 18, &c.) *Egypt*, feared God, and had a great abhorrence of sin. The High Priest *Melchisedech* is a farther Proof of what we have been saying. (Gen. xiv. 18.) The same *Abraham* imagined, that there were at least ten or twenty righteous persons in *Sodom*. (Gen. xviii. 23, 24, 25.) From *Abraham* down to *Jesus Christ* we find a continued succession of the true Church among the *Jews*, and other descendants of this Patriarch; for it is very credible that the Sons of *Abraham*, by *Hagar* and *Keturah*, did likewise for some time preserve the depositum of the Faith, which they had received from their Father. *Job*, who was one of *Esau*'s Posterity, and his friends, knew the Lord. The *Ammonites* and *Moabites*, descended from *Lot*, did not probably fall immediately into that Idolatry wherein we see them plunged so early as in the time of *Moses*.

The *Ishmaelites* Sons of *Hagar* and *Abraham*, value themselves upon having adhered always to the worship of the true God, and extended the knowledge of him in *Arabia*, as *Isaac* did in *Palestine*. We do not credit them upon their bare word; for it is certain, that in the time of *Mahomet*, and long before, they had forsaken the true Faith; but it is impossible to shew exactly the particular period of their perversion. As to the Descendants of *Isaac*, we have indubitable proofs, that notwithstanding so many revolutions as happened in their Nation, the frequent transgressions of the Law by most of their Princes, and the almost continual Infidelities of the *Israelites* in general, God was at all times known among them, and reserved to himself a good number of true worshippers. And lastly, that we are to look for the true Church in *Israel*, till the formation of the Church of *Christ*.

CHUSHAN-RISHATHAIM, King of *Mesopotamia*, oppressed the *Israelites* for eight years. At the end whereof, the *Hebrews* cried unto the Lord, and he raised up a deliverer for them; *Othniel*, the Son of *Kenaz*, and Son-in-law of *Caleb*. (From the Year of the World 2591, to 2599.) *Othniel* marched against *Chushan-Rishathaim*, and the Lord delivered him into his hands. (Judg. iii. 8, 9, 10.)

CHUZA, Steward to *Herod Agrippa*, and husband to *Joanna*, of whom there is mention made in S. *Luke*. viii. 3.

CHYTROPODES, Skillets or Pots. We meet with this term in Leviticus xi. 35. where God commands the earthen Pots to be broken, into which any unclean thing should fall. The *Hebrew* word *Kiraim*, which S. *Jerom* has translated Pots, (Levit. xi. 35. כירים *Kiraim*.) is understood by others to mean an Hearth, or Oven, a Cistern or Bason to wash ones feet in. *Kiraim* is of the dual number, and signifies a vessel composed of two pieces. (כיור *Laver.* A Bason, a Cistern.)

CICER, Chich Pease. The antient *Hebrews* made use of chich Pease as their common provision, when they took the field. They parched them, and so eat them. Among other provisions wherewith *Barzillai* supplied *David* in his flight, parched Pease is reckoned, *frixum cicer*. (2 Sam. xvii. 28.) And still at this day in *Egypt*, when people undertake a journey, they lay in a good stock of chich Pease parched in a Frying-pan. [c] *Bellon* assures us, that at *Grand Cairo* and *Damascus* there are abundance of Shops, where people do nothing else but fry Pease, it being a sort of Provision wherewithal they furnish Travellers. (Account of Ethiopia.) In *Ethiopia* they take Barley with them roasted in the same manner. In *Turky* they lay in a stock of Rice on these occasions, which they prepare and shell. The *Hebrew* term *cali* signifies properly any thing *roasted* in general, and by it is understood roasted Pease, Rice or Barley. Some will have even Coffee to be meant by it. (2 Kings vi. 25.) There is a sort of chich Pease called *Dove's Dung*, which will be spoken of in its proper place.

CIDARIS, the Mitre used by the *Jewish* High Priests. Whenever there is mention of the High Priest's Mitre, the *Hebrew* word made use of to express it, is always *Miznepheth*, and *Migbaoth*, to signify the Bonnet belonging to common Priests. (Exod. xxviii. 4. מצנפת *Miznepheth. Cidaris.* מגבעות *Pileus.*) The Rabbins say, the same thing is meant by both these terms, and that the Bonnet used by Priests in general, was made of a piece of linen cloth sixteen yards long, which covered their heads like an Helmet, or a Turbant; and they allow no other difference to be between the High Priest's Bonnet, and that of other Priests than this, that one is flatter, and more in the form of a Turbant, whereas the other worn by ordinary Priests, rose something more in a point. I say nothing here of the

[c] Bellon l. ii. c. 73.

the plate of Gold, which was an Ornament peculiar to the High Prieſt's Mitre.

Joſephus ſays [d], that the Bonnet worn by private Prieſts, was compoſed of many rounds of Linen Cloth turned in and ſewn together, ſo as to appear like a thick Crown made of Linen wove together. *The whole was intirely covered with a piece of Linen Cloth, which came as low as the Forehead, that ſo the deformity of the ſeams might be concealed.* As to the *High Prieſt's* Bonnet, he ſays it is like that which we have been deſcribing, but that another was put over it of a Violet colour, which covered the hinder part of the Head, and the two Temples, and was encompaſſed with a triple Crown of Gold, wherein were ſmall Buttons of henbane Flowers. This circle of Flowers was interrupted in the fore-part of the Tiara, at that place where the plate of Gold, with the name of God on it was fixed.

S. *Jerom* aſſures us, that the Prieſt's Bonnet was round, like that with which *Ulyſſes* was generally painted, as if a Sphere were cut in two, and one half of it were made uſe of for a Bonnet [e]. There was no point upon the top of it, nor did it cover the whole head of hair, but left one third part of it before bare: And to prevent its falling off, it was faſtened with a Ribbon, which was tied behind. It was of fine Linen, and ſo neatly covered with a Linen Cloth, as to hide all the Seams. This he takes to be what the *Hebrews* called *Miznepheth*; and that this kind of Bonnet was uſed both by the Prieſts and High Prieſt. *Pileo de quo diximus, tam Sacerdotes, quam Pontifices utebantur.*

It appears from all that we have ſaid, that the form of theſe Bonnets is not now well underſtood, the deſcriptions which are given us of them being ſo various and different. *Moſes* expreſly tells us, that the High Prieſt's Tiara was made of *Scheſh*, that is Cotton, and that of other Prieſts, of Linen only. The Tiara and the Prieſts Bonnets were tied with a Ribbon, which *Ezekiel* calls Crown; but that uſed by the High Prieſt was richer, and remarkable for the plate of Gold, with the name of God engraven on it, which was placed on the fore-part of the Tiara, and covered ſome of the High Prieſt's Forehead; the Ribbon was tied behind his Head. Laſtly, the *Hebrew* term *Migbaoth*, whereby the Bonnet of the common Prieſts was expreſſed, and which S. *Jerom* tranſlates *Mitra*, intimates, that this Bonnet had ſome reſemblance with an Helmet. And that of *Miznepheth*, which denotes the High Prieſt's Tiara, and is tranſlated *Cidaris* by the ſame S. *Jerom*, was probably of another form, and perhaps like thoſe ſtrait Tiaras, which were worn by the Kings of *Perſia* [f]. We ſee in *Iſaiah*, that the Kings of *Judah* wore a Bonnet on their Heads called *Zenuph*, which is derived from the ſame root as *Miznepheth*. It is to be obſerved, that the *Hebrew* Prieſts never appeared in the Temple without covering their Heads. And ſtill at this day it is reckoned an incivility in the Eaſt, and a mark of contempt, for any Man to pull off his Hat or Turbant to another, or to ſhew his naked head before any one.

CIGNUS. The Swan is a large water Fowl, that has a long and very ſtraight Neck; it is very white, excepting when it is young. Its Legs, Feet and Bill are black; its Bill is very like that of a Gooſe, but ſomething rounder, and a little hooked at the lower end of it; the two ſides below its Eyes are black and ſhining like Ebony. This Bird ſtretches its Wings like Sails, that the wind may drive it along, when it is in the water. It feeds upon herbs, and ſome ſort of grain like a Gooſe. It is very long lived, and ſome there have been which are ſaid to have lived three hundred years. There is a ſort of Swan, the right foot whereof is like the talons of a Bird of prey; this it makes uſe of in catching Fiſh by diving for them; but its left foot is like that of a Gooſe, and is of uſe only in ſwimming. There is beſides another ſpecies, which has all the feathers of its head towards the breaſt marked at the ends with yellow points like Gold, inclining to red [g]; and in all probability this is the ſpecies of Swans which *Horace* [h] calls *purpurei*, and by which he repreſents the Chariot of *Venus* to be drawn. The Swan was conſecrated to *Apollo* as to the God of Muſick, becauſe it was thought to ſing melodiouſly * when it was near expiring. The *Latin* Text of Scripture ſpeaks no where of the Swan, but in the enumeration of the Birds which were forbidden to be eat.

Moſes reckons the Swan among the unclean creatures; at leaſt S. *Jerom* thus tranſlates the *Hebrew Tanſchemeth*, where by — Lev. xi. 18 תנשמת [illegible]

[d] Antiq. l. iii. c. 8. [e] Hieronym. ad Fabiolam. [f] Xenophon de expedit. Cyri junioris. [g] See the word *Cygnus* in the Dictionary of *Trevoux*. [h] Hor. Carm. l. iv. Od. 1. Purpureis ales oloribus.

* *The ſweetneſs of its ſinging is a Tradition generally received, but fabulous, Geeſe making as much melody as theſe creatures. But from this opinion the Poets have aſſumed the Title of Swans. Horace would be thought to be metamorphoſed into one.* l. ii. Od. 20.

Jam, jam reſidunt cruribus aſperæ
Pelles & album mutor in alitem
Superne, naſcunturq; leves
Per digitos humeroſq; plumæ.

by the Septuagint underſtood the *Porphyrio* to be meant, which is a Bird, the bill whereof and legs are red like Porphyry. *Onkelos* the *Samaritan* Tranſlator, and *Bochart*, explain it by the Owl. We have offered ſome conjectures on *Iſaiah*, xiii. 21. to ſhew, that the *Hebrew*, *Bath-janah* was the Swan. This Bird loves the water; it is very cruel; it is celebrated for its mournful way of ſinging, and the ſhrill cries which it ſometimes ſends forth with ſo much force, and for ſo long a time, as to kill itſelf [i]: Which has given room for the obſervation made by many, of its ſinging, when it is upon the point of expiring.

Sic ubi fata vocant udis abjectus in herbis
Ad vada Mæandri concinit albus olor.

Lev. xi. 16. Deut. xiv. 16. *Moſes* ranks *the young of the Haiana*, which is generally tranſlated *Oſtridge*, among the unclean Animals.

CILICIUM, a ſort of habit made of coarſe ſtuff, of a black or dark colour formerly in uſe among the *Hebrews* in times of mourning and diſtreſs. It was called *Cilicium*, becauſe it came from *Cilicia*, or rather becauſe the *Cilicians* invented this kind of habit, made of Goats hair, and uſed principally in Camps and Ships, by Soldiers and Mariners [k]. The Septuagint and *Hebrew* call that *Sackcloth*, which S. *Jerom* tranſlates *Cilicium*, either becauſe Sacks were made of this ſort of ſtuff, or becauſe Hair-cloths were ſtrait and cloſe like a Sack. S. *John* in the Revelations ſhews plainly, that theſe Sack-cloths, or Hair-cloths were black, when he ſays, that the Sun became black as Sack-cloth made of hair. *Sol factus eſt niger tanquam ſaccus cilicinus.*

Gen. xxxvii. 34. It is ſaid in Scripture, that *Jacob* put on Sackcloth, when he was told that his Son *Joſeph* was dead. 2 Sam. xxi. 10. *Rizpah Saul*'s Concubine lay on Sackcloth, while ſhe guarded her Sons, whom the *Gibeonites* had hanged. 1 Kings xxi. 27. *Ahab* cloathed himſelf with Sackcloth, when he heard how terribly the Prophet *Elijah* had by God's Command threatned him. 2 Kings vi. 29, 30. The ſame Prince put Sackcloth on his fleſh, while the *Syrians* beſieged *Samaria*; and having underſtood that a Woman had eaten her own Child, he tore his royal Robes, and all the people ſaw the Sackcloth which he wore upon his fleſh. So that theſe Hair-cloths were very different from what we call at preſent by this name. The old Monks were very often cloathed with theſe Hair-cloths of the old faſhion; that is to ſay, with coarſe rough habits of a darkiſh colour, much like the habit of the Capuchins. *Paulinus* ſpeaking of S. *Martin*, ſays [l],

Quin & contexto ſetis coopertus amictu,
Exeſa aſſiduo compunxit acumine membra.

CINIPHES. See *Sciniphes*.

CINNAMOMUM. God commands *Moſes* to take Cinnamon, and ſeveral other ſweet Spices, and make a perfumed Oil with them, to anoint the Tabernacle, and all the veſſels belonging to it. The *Cinnamomum* is a ſhrub, the bark whereof has an admirable ſcent; ſeveral of the Moderns confound it with the *Cinnamon Tree* and *Caſſia Aromatica*. Others diſtinguiſh theſe Species. It is certain that the true *Cinnamomum* is very rare. *Matthiolus* aſſures us, that whatever inquiries he had made after it, he could never find any of it; and in *Galen's* time it was ſo ſcarce, that it was hardly to be found any where but in the Emperor's Cabinet. *Pliny* [m] ſays, that it was formerly valued at a thouſand Denarii; but that the price of it was raiſed to double what it had been by the great waſte made by the *Barbarians*, who had burnt all theſe Trees. *Matthiolus* is of opinion, that the *Cinnamomum* is quite loſt in *Arabia*, as the Balſam Tree in *Judæa*. Some Rabbins by the *Hebrew Cinnamon* ſuppoſe Aloes to be underſtood. קנמן *Kinnamon.* 70. *Kinnamomum.*

No one at preſent makes the leaſt queſtion, but the *Cinnamomum* ſpoken of ſo confuſedly by the Antients, is Cinnamon; now Cinnamon is a long thin Bark, rolled up together, of a dark red colour, of a poignant taſte, aromatick, and very agreeable. The fine Cinnamon comes all from the Iſle of *Ceylon*. Some other Barks are likewiſe called Cinnamon, ſuch as Clove Cinnamon, white Cinnamon, and the *Caſſia Lignea*. Clove Cinnamon is the bark of a Tree to be found in the Iſle of *Madagaſcar*, and called *Ravendſara*. White Cinnamon is the bark of a Tree which grows in *America*, at *Jamaica*, and S. *Domingo*. The *Caſſia Lignea* is the Bark of a Tree called by the People of *Malabar Katoukarva*. Some believe it to be the ſecond Bark of the wild Cinnamon Tree.

But there is no probability that *Moſes* intended to ſpeak of the Cinnamon of *Ceylon*, nor thoſe of *America*, which was an unknown Country, and in all likelihood not peopled in his time, and Trade was not as yet opened with the Iſle of *Ceylon*, or *Taprobrana*. But there might be Cinnamon in *Arabia*, or *Ethiopia*; or however, the *Hebrew* word Cinnamon made uſe of by *Moſes*, ſignifies ſomething elſe, beſides Cinnamon. The *Hebrew* reading is *Kinnamon* here and in Cant. iv. 14. Exod. xxx. 23. *Matthiolus* tells us, that the *Cinnamomum* has failed in *Arabia*, in like manner

[i] Ælian l. v. c. 34.

[k] Nec minus interea barbas incanaque menta
Cinyphii tondent hirci, ſetaſque comantes;
Uſum in caſtrorum & miſeris velamina nautis. Virgil. Georgic. l. iii. v. 311.

[l] Paulin. l. ii. de vita Sancti Martini.

[m] Vide Plin. l. xii. c. 19.

ner as the Balfam Tree in *Judæa*. This fhould feem to be rather a Gum or Oil, than a Bark or odoriferous Wood.

CINNERETH, or *Ceneroth*, or *Cinneroth*, a City in the Tribe of *Naphtali*, to the South whereof there lay a great Plain, which reached as far as the Dead Sea all along the River *Jordan*. Many believe, with a good deal of probability, that *Cinnereth* was the fame as *Tiberias*; and as the Lake of *Genezareth*, which in *Hebrew* is called the *Lake of Cinnereth*, is without doubt that of *Tiberias*, there is fome reafon to believe that *Cinnereth* and *Tiberias* are likewife the fame City. See *Tiberias*, where we relate fome reafons for the contrary opinion.

Jofh. xix. 35. Jofh. xi. 2. xii. 3. Deut. iv. 49.

The Lake of *Cinnereth*, the Sea of *Cinnereth* or *Tiberias*, or the Lake of *Genezareth*, or *Genezar* [n], are fo many names given to it from the fituation of the City *Cinnereth* or *Tiberias*, lying upon the weftern Shore, and towards the fouthern Extremity of it; and becaufe the Canton of *Genezar* lies upon the eaftern coaft of it. It is called likewife *the Sea of Galilee*, becaufe the north and eaft fides of it are enclofed by *Galilee*. In *Jofephus's* Account of it, it is an hundred Furlongs in length, and forty wide; that is to fay, about twelve Miles or four Leagues and an half long, and two over. The water of this Lake is very good to drink, and breeds abundance of Fifh. There S. *Peter*, S. *Andrew*, S. *John*, and S. *James*, who were Fifhermen, carried on their Trade. The River *Jordan* paffes through this Lake, and is continually bringing into it a frefh fupply of water. The Country which borders upon the Sea of *Galilee* is very beautiful and fruitful.

1 Macc. ii. 67. Mat. iv. 18.

CINYRA. This, and the *Hebrew*, *Cinnor*, which is generally tranflated *Cithara*, or *Lyra*, or *Pfalterium*, are the fame. This inftrument was in ufe before the Flood, and *Jubal* the Son of *Lamech* was the inventor of it. It was upon the *Cinnor* that *David* played before *Saul*, and it was this the captive *Levites* hung upon the Willows of *Babylon*. It was made of Wood, and was played on in the Temple of *Jerufalem*. The Prophet *Ifaiah* intimates, that the found of it was fad and mournful, when he fays, *Ifai.* xvi. 11. my bowels fhall found like the *Cinnor* or *Harp*. *Hefychius* obferves, that *Cinnyros* in *Greek* fignifies fad and lamentable. *Jofephus* fays, that the *Cinyra* of the Temple had ten ftrings,[o] and that it was touched with a Bow [o]. In another place he fays, [p] that *Solomon* made a great number of them with a precious kind of Metal called *Electrum*; wherein he contradicts the Scripture, which informs us that *Solomon's Cinnors* were of Wood.

כנור *Cinnor.* Κιθάρα, ψαλτήριον, κινύρα. Gen. iv. 21. 1 Sam. xvi. 16, 23. Pfal. cxxxvii. 2. 1 Kings x. 12. & 2 Chr. ix. 11. 1 Kings x. 12.

The firft Book of *Maccabees* feems to diftinguifh the *Cithara* from the *Cinyra*; *Templum renovatum eft in Canticis & citharis & cinyris*. Others confound them. It is certain, that there was very little difference in thefe Inftruments, and all that there was, confifted perhaps in the number only, or difpofition of the ftrings. For among the Antients there were *Citharæ* or Harps of feveral forts. So much feems to be out of all difpute, that the generality of the Inftruments, whereof the Antients make any mention, are derived from the *Cinnor* of the *Hebrews*, and even thofe too which are in ufe at prefent, as the Harp, the Guitar, Pfaltery, Lute, Violin, Bafe Viol, *&c.* What the *Greeks* tell us of the invention of the Harp by *Mercury*, and the perfection it was brought to by feveral Muficians, relates to *Greece* only. Mufick, and the Inftruments of it were known in perfection among the *Hebrews* long before *Mercury*, *Orpheus*, *Linus*, *Terpander*, *Simonides*, and *Timotheus*.

1 Macc. xiii. 51.

CIRCUMCISION. This Term is taken from the *Latin*, *circumcidere*, which fignifies to cut all round, becaufe the *Jews* who circumcifed their Children, cut off the little skin after this manner, which covers the Prepuce. God enjoined *Abraham* to ufe Circumcifion, as a fign of that Covenant which he had entered into with him. *This is the covenant*, fays the Lord to *Abraham*, *which ye fhall keep between me and you, and thy feed after thee. Every male child among you fhall be circumcifed. And ye fhall circumcife the flefh of your foreskin, and it fhall be a token of the covenant betwixt me and you. And he that is eight days old fhall be circumcifed among you, every man-child in your generations, he that is born in the houfe or bought with money of any ftranger, which is not of thy feed. And the uncircumcifed man-child whofe flefh of his forefkin is not circumcifed, that foul fhall be cut off from his people: he hath broken my covenant.* In purfuance of this order, *Abraham*, who was then ninety nine years of age, was circumcifed; he circumcifed alfo his Son *Ifhmael*, and all the Slaves in his family.

Gen. xvii. 10.

God repeated the Precept of Circumcifion to *Mofes*, and ordained that all thofe who intended to partake of the Pafchal Sacrifice, fhould receive Circumcifion, and that this operation fhould be performed on Children newly born, on the eighth day after their birth. The *Jews* have been always very exact in obferving this Ceremony, and it appears that they did not neglect it in *Egypt*. But *Mofes*, while he was in *Midian* with *Jethro* his Father-in-law, did not circumcife the two Sons which he had in that Country; and during

Exod. xii. 44. Levit. xii. 3.

[n] Jofeph. Antiq. l. xiii. c. 19, &c. [o] Antiq. l. vii. c. 20. p. 243. [p] Idem. l. viii. c. 2.

CEREMONIES USED AT THE CIRCUMCISION OF THE JEWS.

a. The Godfather who holds the Child while he is circumcised.
b. The Mohel, or Circumciser.
c. The young lad who holds the dish whereon are all things necessary for the operation.
d. An empty Chair for Elias whom they believe to be invisibly present at all circumcisions.
e. The Godmother accompanied with some women who are not allowed to enter into the Synagogue.

ing the journey of the *Israelites* through the Wilderness, the Children who were then born, were not circumcised: Probably by reason of the danger which their lives might have been exposed to, because they were not fixed in any one place, and were obliged very often to change their habitation.

The Law has ordained nothing either concerning the Minister, or the Instrument of Circumcision. The Father, or any other Relation, or a Surgeon, or any other whom they had a mind to choose, might perform this Ceremony. They generally made use of a Knife or Razor. *Zipporah* the Wife of *Moses* circumcised her Son *Eliazer* with a sharp Stone. *Joshua* made use of the like Instrument in circumcising those who had not received Circumcision in the Wilderness. It is very probable that the *Egyptians* with these Stones fashioned like Knives, opened the bodies of such persons as they embalmed [r]. Some pretend that the Knives of this kind are much less dangerous than others made of Brass or Iron, and that they do not cause so great an Inflammation in the Wound. The *Galli* who were the Priests of *Cybele*, the Mother of the Gods, castrated themselves with a sharp Stone, or with a broken pot-sherd, not knowing how to do it otherwise without endangering their Lives [s].

Exod. iv. 25.

Josh. v. 3.

The Ceremonies now observed in Circumcision by the *Jews*, are such as these. When a Son is [t] born in any Family, it is customary for some to put little Notes in the four corners of the Chamber, with these words inscribed, *Adam and Eve*; *Lilith, be gone.* (The *Jews* assert, that *Lilith* was *Adam's* first Wife, who upon her separation from him, took up her habitation in the air, where she still continues, and is a great enemy to the delivery of Women, and new born Children.) They write likewise in these Notes the names of three Angels, in order to defend the Child from all sorts of Witchcraft. But all do not observe these superstitious Practices.

The Father is obliged to have his Son circumcised upon the eighth day, unless the weakness or indisposition of the Child oblige him to defer it. The night before Circumcision is called watching; because the whole Family is awake to guard the Child; and the Father and Mother are visited by their male and female Friends: On which occasions abundance of Joy and Civility is expressed. The Godfathers and Godmothers are chosen some time before. The Godfather holds the Child while the Operation is performing, and the Godmother carries it to the Synagogue. As to the person who circumcises, they choose for this purpose whom they please. The Father himself may do this Office, if he is capable of it. It is esteemed a great honour among the *Jews* to be *Mohel*; that is to say, a Circumciser. It is not necessary to go to the Synagogue in order to perform this Ceremony; the Child may be circumcised at home, if the Parents please.

Two Seats are provided for this purpose, with two silk Cushions: One of the Seats is for the Godfather who holds the Child; the other is left empty, and is designed, as some say, for the Prophet *Elias*, who they believe to be invisibly present at all Circumcisions, so great was his Zeal for the observance of the Law. He who circumcises comes with a dish, wherein are the Instruments, and other things necessary for that Operation, such as the Razor, the astringent Powders, the Linen Cloth, the Lint, and Oil of Roses. They who are present sing some Songs, while they wait for the Godmother, who brings the Child upon her arms, and is attended with a company of Women. But not one of them go beyond the door of the Synagogue: There they deliver the Child to the Godfather, and immediately all who are there cry, *Baruch haba* welcome.

The Godfather sits down upon his Seat, and settles the Child in a proper posture on his Knees; then he who is to circumcise him, opens the Blankets. Some make use of Silver Tweezers to take up so much of the Prepuce as they design to cut off. Others take it with their Fingers. Then he who circumcises holding the Razor in his hand, says, *Blessed be thou, O Lord, who hast commanded us to use Circumcision.* And while he is saying this, he cuts off the thick Skin of the Prepuce; then with his Thumb nails he tears off another finer Skin still remaining. He sucks the Blood two or three times, which flows plentifully upon this occasion, and spits it out into a Cup full of Wine. After this, he puts some Dragon's Blood upon the Wound, some Coral Powder, and other things to stop the bleeding; to all which he adds Bolsters of Oil of Roses, and covers all close. In the next place, he takes the Cup into which he had spit the Blood sucked by him from the Wound, blesses that and the Child, gives him the name appointed for him by the Father, at the same time pronouncing these words of *Ezekiel, I said unto thee when thou wast in thy blood, live*; and then moistens his lips with the Wine which is in the Cup. After which they repeat the 128 Psalm, Ezek. xvi. 6.

Blessed

[r] Herodot l. ii. c. 86. [s] Plin. l. xxxv. c. 12. Samiâ testâ matris Deûm sacerdotes, qui Galli vocabantur, virilitatem amputabant, nec aliter citra perniciem. Ovid Fast. 4. Ille etiam saxo corpus laniavit acuto, &c. [t] Leo of Modena c. 8. and Part the fourth, of the Ceremonies of the *Jews*. See the Dissertation of *John James Quandt de cultris circumcisor. Hebraeorum.*

Blessed is every one that feareth the Lord. This being over, the Godfather returns the Child to the Godmother, who carries him home, and returns him to his Mother. All those who were present at the Ceremony, say to the Father as they take their leave, *May you thus be present at his Wedding.* The Child is commonly cured of the Wound received by Circumcision in four and twenty hours. If he dies before the eighth day, there are some who circumcise him after death, by cutting off the Foreskin with a Reed.

As to the Girls born of *Jewish* Parents, they receive not Circumcision; but with relation to them, this custom is observed. The Mother continues in her House for Levit. xii. 5, 6. fourscore days; after which she goes to the Synagogue, and the Chanter blesses the little Girl, and names her as the Father or Mother desires. In some places, the Child is not carried to the Synagogue, but the Chanter goes to the House of the lying in Woman, and there performs the Ceremony. They do not now observe what the Law appoints, that the Mother who had a Son or Daughter, should go to the Temple Gate, or to the door of the Tabernacle, and offer a Lamb, a young Pigeon, or a Turtle Dove. Since the destruction of the Temple, this Ceremony is no longer practicable.

It is matter of dispute, whether Circumcision took away the guilt of Original Sin, or was a mark only of distinction between *Jews* and Gentiles. The old Fathers, who lived before S. *Austin*, set bounds to the effects of Circumcision, and allowed it only to imprint a sensible mark upon the *Hebrews*, whereby they were distinguished from other People, who were not in Covenant with God. This is the opinion of S. *Justin* the Martyr [l], of S. *Irenæus* [m], S. *Chrysostom* [n]. S. *Epiphanius* [o], of *Hillary* the Deacon [p], S. *Jerom* [q], and *John Damascen* [r]. But S. *Austin* [a] maintained, that Circumcision procured the Remission of Original Sin; and he founded his opinion on the Scripture, which declares those to be utterly cut off from God's People, who were not circumcised upon the eighth day. Gen. xvii. 12. 14. Now, what other Sin besides that which is original, could such Children be guilty of? *Gregory* the Great [b], venerable *Bede* [c], *Fulgentius*, *Prosper*, S *Bernard*, have followed this opinion of S. *Austin*. Our Dissertation on this subject may be consulted, which is prefixed to our Comment on S. *Paul*.

Circumcision was in use not only among the *Hebrews*, but likewise among the *Arabians*, *Ethiopians*, *Egyptians*, and *Idumæans*. There are some Authors of Reputation, who assert, that all other people received this practice from the *Egyptians*. *Celsus* and *Julian* the Apostate affirmed, that *Abraham* learnt this Ceremony in *Egypt* [d]. *Marsham* [d], and M. *le Clerc* [e], have adopted this opinion: But the Authority of *Herodotus* [f], who assures us that Circumcision was known to those People only, to whom the *Egyptians* had communicated it, does not deserve credit in this instance on his bare word, or rather upon that of the *Egyptian* Priests, who imposed upon him with a vain-glorious relation of their Antiquity and Ceremonies. The Scripture speaks of the Institution of Circumcision, when first it was enjoined *Abraham*, as of a thing intirely new. It informs us, that this was the Seal of that Covenant which God had made with this Patriarch. And how should Circumcision be a mark to distinguish *Abraham* and his Posterity from the rest of Mankind, if it were then common among the *Egyptians*, *Ethiopians*, *Phœnicians*, and so many other People who had before practised it?

We are not at all perplexed in discovering the original of Circumcision among the *Arabians*, *Saracens* and *Ismaelites*. These People as well as the *Hebrews* sprung from *Abraham*; but they never looked on Circumcision as an essential Ceremony which obliged them, upon pain of being cut off from their People. They received it rather out of devotion than necessity. Circumcision was introduced with the Law of *Moses* among the *Samaritans* and *Cuthæans*. The *Idumæans*, tho' descended from *Abraham* and *Isaac*, never were circumcised, till they were subdued by *John Hircanus*, and compell'd by him to receive both Circumcision and the Law of *Moses* [g]. They who assert, that the *Phœnicians* are circumcised, mean probably the *Samaritans*; for we know from other hands, that the *Phœnicians* did not observe this Ceremony.

As to the *Egyptians*, Circumcision never was of general and indispensible obligation upon their whole Nation. Some certain Priests only, and particular Professions were obliged to it. *Philo* [h] gives none but natural or symbolical reasons for this Practice. *Wesling* [i], an eminent Physician, is of opinion, that there were some natural reasons for the *Egyptians*, both men and Women, receiving Circumcision. *Artapanus*, as he is cited in *Eusebius* [k], assures us

[l] Justin. Dialog. cum Tryph. p. 251. [m] Iren. l. iv. c. 3. [n] Chrysost. homil. 39. in Genes. [o] Epiphan. hæres. 30. [p] Ambrosiast. in Rom. iv. 11. [q] Hieronym. in Epist. ad Galat. l. 2. [r] Damascen. de fide Orthod. l. iv. c. 25. [a] Aug. l. ii. de nuptiis & concupisc. c. 11. & l. xvi. de Civit. c. 17. & de Baptismo contra Donatistas, l. iv. c. 24. [b] Greg. l. iv. Moral. in Job. c. 3. [c] Beda in Luc. ii. [d] Vide Origen contra Cels. l. i. & l. v. & Cyrill. l. x. contra Julian. [d] Marsham Canon. Ægypti seculo v. [e] Cleric. in Genes. Cap. xvii. v. 10. [f] Herodot. l. ii. c. 36. 104. [g] Joseph. Antiq. l. 13. c. 17. [h] Philo de Circumcisione, p. 810. [i] Wesling. Syntagm. Anatom. c. 6. [k] Euseb. Præpar. l. ix. c. 28.

us, that *Moses* communicated this Rite to the *Egyptians*. *Origen* [l] thinks, that Circumcision became so much in vogue among Strangers upon a Belief entertained by them, that there was an Angel, who put those to death, that were not circumcised, and had no power over those who had received Circumcision. Many are of opinion, that the *Egyptians* began to be circumcised in the reign of *Solomon*. Others, as *Bochart*, suspect, that the *Egyptians* borrowed this custom not from the *Jews*, but from the *Arabians*. Lastly, it is generally supposed, that the *Hebrews* were the first who ever practised it. See *Spencer de Legib. Ritual. l.* i. *c.* 4. and our Dissertation on the Original of Circumcision prefixed to our Comment upon Genesis.

As to the Circumcision of Women, it never was in use among the *Hebrews*, but only among the *Egyptians*, and in some places of *Arabia* and *Persia*. S. *Ambrose* [m] asserts indefinitely, that the *Egyptians* circumcise both Men and Women in the beginning of the fifteenth year. *Strabo* [n] says likewise, that the *Egyptian* Women receive Circumcision. But those Travellers and Physicians [o] who inform us, that this Custom is still at this day common in *Egypt*, do not tell us that it is general there, or of any obligation. It is founded only upon natural reasons, which are not applicable to all the Women of this Country. *Chardin* [p] says, it is binding only in some particular Countries of *Arabia* and *Persia*; as towards the *Persian* Gulph and the Red Sea, where both Sexes are circumcised with equal regularity. But with this difference, that the Males may be circumcised at five, six, nine, or thirteen years of age. But for the Women, they were not circumcised till they were passed their youth, because before, there was no excrescence to be cut off.

The Question is, whether Circumcision is sometimes repeated? Never by the *Hebrews*, no more than we ever rebaptize those who have once received Baptism in a due manner; but when the *Jews* admitted a Proselyte of any other Nation, wherein Circumcision has been customary, as a *Samaritan*, an *Arabian* or *Egyptian*, if he had already received Circumcision, they were satisfied with drawing some drops of Blood from the part usually circumcised; and this Blood was called *the Blood of the Covenant*. S. *Epiphanius* [q] says, that the *Samaritans* when they became *Jews*, were circumcised again, as was *Symmachus*, who embraced *Judaism*. Three Witnesses were present at this Ceremony, in order to make it more authentick: They blessed God, and recited the following prayer, *O God, grant we beseech thee, that as thou hast received this Man into thy Covenant, we may find good Works and thy Protection in the Law.*

The *Jews* who renounced *Judaism*, endeavoured to erase the mark of Circumcision, as may be seen in the Book of *Maccabees* [r], *They made themselves uncircum-* 1 Macc. i.
cised, and forsook the holy Covenant. The 15.
Rabbins pretend, that *Esau* was the first who put in practice this way of disguising his Circumcision, when he deserted the Covenant of the Lord, and the Religion of *Abraham* and *Jacob*. Some are of opinion, that the *Israelites* in the Wilderness had likewise concealed the mark of their Circumcision, which obliged *Joshua* to circumcise them a second time. It is said, Josh. v. 2.
that many *Jews* used some Art to make their Foreskin grow, during the Persecution which they suffered under the *Romans*, after the destruction of the Temple; but that *Barchochebas* made them all be circumcised again. It seems as if S. *Paul* apprehended, lest the *Jews* who were converted to *Christianity* should bethink themselves of doing the same, *Is any man cal-* 1 Cor. vii.
led being circumcised? let him not become 18.
uncircumcised.

It is true, S. *Jerom* [s], and some others [t] after him, have affirmed, the mark of Circumcision to be so indelible, that nothing was capable of suppressing it in the flesh of the circumcised person: *Neque enim potestatis nostræ est adducere præputium post circumcisionem.* And that what is said in the *Maccabees*, should be understood of those Fathers, who would not circumcise their Sons. *Origen* [u] somewhere says likewise, that it is impossible to make the Skin which is once cut in Circumcision grow again, but in another place [x] he acknowledges, that many, in order to conceal the deformity of their Circumcision, put themselves into the Surgeons hands to recover their Skin again.

Epiphanius [y] speaks of the Instruments used by Physicians for this purpose, and the

[l] Origen. contra Cels. l. v. p. 163. [m] Ambros. l. ii. de Abrah. c. 11. [n] Strabo l. xvii.

[o] Vide Huet. not. in Origen. p. 5. Circumcisio fœminarum fit resectione clitoridis, quæ pars in Australium præsertim mulieribus ita excrescit, ut ferro sit coercenda. Ita tradunt medici insignes Paul. Ægineta l. vi. c. 70. Aet. tetrabib. l. iv. Serm. 4. c. 103. Quorum hic ita pergit. Quapropter Egyptiis visum est, ut antequam exuberet (pars illa corporis) amputetur, tum præcipue, cum virgines nubiles sunt elocandæ.—— Porro hanc consuetudinem circumcidendarum mulierum hodieque retinere Ægyptios ferunt ii, qui regiones illas lustraverunt, ignemque ad compescendam partis hujus luxuriem adhiberi scribit. Bellon. l. iii. cap. 28. Morem hunc servare fœminas in Persia, & Cophtas etiam in Æthiopia, Christi licet nomen professas. Leo Africanus, l. viii. Narrat Mahumedi lege id præscribi, quamvis in Ægypto tantum & Syria obtineat, manusque id obire vetulas quasdam per vicos Cairi ministerium suum venditantes.

[p] Chardin Voyage de Perse. c. 3. p. 207. [q] Epiphan. de ponderib. & mensf. l. ii. p. 172.

[r] Joseph. Antiq. l. xii. c. 6. [s] Hieronym. in Pac. ii. & in Jovinian, l. i.

[t] Rupert. l. 9. de victoria, c. 18. Haimo in 1 Cor. vii. 18. [u] Origen. περὶ ἀρχῶν, l. 4. c.

[x] Philocaliæ c. 1. [y] Epiphan. de ponderib. & mensuris.

the means practised by them in making the Skin which had been so curtailed grow again. The celebrated Physician *Cornelius Celsus* has a whole Chapter particularly upon this Opinion: And *Galen* mentions it much in the same manner as *Celsus*. *Bartolin* [w] cites *Ægineta* and *Fallopius*, who taught the secret of covering the marks of Circumcision; and *Buxtorf* the Son, in his Letter to *Bartolin*, cites a great number of *Jews*, who speak of this practice, as customary among Apostates from their Religion.

CISLEU, the ninth month in the Ecclesiastical year, and the third in the Civil or political year among the *Hebrews*. It answers pretty nearly to *November*. The seventh of *Cisleu* is a great Fast day with the *Jews*, in memory of *Jehoiakin's* piercing the Book of *Jeremiah's* Prophecies with a Penknife, and throwing them into
Jer. xxxvi. 23. the fire that was on the hearth. On the fifteenth of the same month, they afflict themselves before the Lord; because on that day *Antiochus Epiphanes* profaned the Temple of *Jerusalem*, and placed the
1 Macc. i. 57. Statue of *Jupiter Olympius* in it. On the twenty fifth of *Cisleu Judas Maccabæus* purified the Temple, and dedicated it
2 Macc. i. 18. anew: The memory whereof is religiously preserved; and in S. *John*, we see, that *Jesus Christ* was present at the Festival which was every year celebrated on
John x. 22. this occasion. *And it was at Jerusalem the feast of the dedication, and it was winter.* It is said likewise, that on the thirteenth of this month, *Nehemiah* offered a solemn Sacrifice, and sprinkled the Victim with muddy water, which had been found in the place, where before the sacred fire had been hidden. A flame from Heaven by God's appointment descen-
2 Macc. i. 19, 20. ded on the Altar, and kindled a fire there.

CISTERN. There were Cisterns all over the Country in *Palestine*: There were some likewise in Cities and private Houses. As the Cities for the most part were built on Mountains, and the Rains fall regularly in *Judæa* at two seasons of the year only; in Spring and Autumn, People were obliged to keep water in Cisterns in the Country, for the use of their Cattel, and in Cities for the conveniency of the Inhabitants. There are Cisterns of very large dimensions to be seen still at this day in *Palestine*: Some whereof are an hundred and fifty paces long, and sixty wide; others an hundred and two and twenty paces long, and fifty four wide. There is one to be seen at *Ramah* of two and thirty paces in length, and eight and twenty in width. Wells and Cisterns, Fountains and Springs, are generally confounded in the Scripture Language.

CITHARA. The *Hebrew* term *Kinnor* is frequently translated *Cithara*. Now כנור *Kinnor. Cithara.* the *Cithara* or ancient Harp, is an Instrument which is no longer in use. It was composed of a base or hollow sounding belly, and of two Branches raised perpendicularly on the two sides of this belly. Above these Branches was a piece of Wood, which went across, and was fastened to each of them. To this piece of Wood were fixed three, six, or nine strings, which made a very harmonious sound as often as they were either play'd upon with the fingers, or touched with the Bow. See above *Cinyra*.

CLAUDA, was a small Island situated towards the South-west extremity of the Isle of *Crete*. It is called *Cauda* or *Gauda* in *Pliny*, but in the *Greek* Text of the Acts, and in *Ptolemy*, *Clauda*.

CLAUDIA, a *Roman* Lady converted by S. *Paul*. Some believe her to have been 2 Tim. iv. 21. the Wife of *Pudens*, who is named immediately before her in S. *Paul's* second Epistle to *Timothy*. *Martial* speaks of one *Claudia* the Wife of *Pudens*. [x] Others think, that *Claudia* was the wife of *Pilate*, that she returned to *Rome* with her Husband, and persevered in the Faith, which she had received, during her abode in *Palestine*. But this is absolutely apocryphal. We know not so much as the name of *Pilate's* Wife; and tho' we did know that she was called *Claudia*, yet what proofs have we, that she ever embraced the *Christian* Religion? Others will have it, that *Claudia* was an *English* Woman, and the Wife of *Aulus Rufus Pudens*. But these are vain conjectures.

I. CLAUDIUS. The Emperor *Claudius*, of whom there is mention made in some places of the Scripture, succeeded *Caius Caligula*, in the year of J. C. 41, and reigned thirteen years eight months and nineteen days, and died in the year of J. C. 54. King *Agrippa* contributed a great deal by his persuasions, to his accepting, and keeping possession of the Empire, which was tendered to him by the Soldiers. As an Acknowledgment of this Service, he gave *Agrippa* all *Judæa*, and the Kingdom of *Chalcis* to his Brother *Herods*. He put an end to the dispute which had been for some time on foot between the *Jews* of *Alexandria*, and the other Freemen of that City, confirmed the *Jews* in the possession of their Right of Freedom, which they had enjoyed from the beginning, and every where maintained them in the free exercise of their Religion and Laws [z]; but he would not permit them to hold any Assemblies at *Rome* [a].

King *Agrippa* dying in the fourth year of *Claudius*, and of J. C. 44, the Empe-

[w] Bartolin de Morb. Bibl. Art. 26. [x] Vide Bolland. 19 Maii. [y] Joseph. Antiq. l. x. c. 4. De Bello l. ii. c. 18. p. 793. [z] Antiq. l. xix. c. 4. p. 674. [a] Dio. l. 60. p. 669.

ror again reduced *Judæa* into a Province, and sent *Cuspius Fadus* to be Governor. About the same time the Famine happened, which is mentioned in the Acts of the Apostles [b], and was foretold by the Prophet *Agabus*. (Acts xi. 28, 29, 30.) In this extremity the *Christians* of *Antioch* assisted those of *Jerusalem*, and sent Alms to them by the hands of *Barnabas* and *Saul*, in the year of J. C. 44. *Claudius* the year following ordained, that the High Priest's pontifical Robes should remain in the possession of the *Jews* [c]; whereas the Governors of the Province had a mind to have the keeping of them.

At the same time *Herod* King of *Chalcis* obtained the favour from the Emperor of having Authority over the Temple, and the Money consecrated to God, with a power of deposing and establishing the High Priests. At length, in the ninth year of *Claudius*, and of J. C. 49, the Emperor published an order for expelling all *Jews* out of *Rome*. (Acts xviii. 2.) It is very probable that the *Christians*, who were at that time confounded with the *Jews*, were banished thence likewise; and [d] *Suetonius* plainly intimates it, when he tells us, that *Claudius* drove the *Jews* out of *Rome*, by reason of the continual disturbances which were then excited by them, at the instigation of *Chrestus*: *Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit.* This is almost all that we can find in the Reign of *Claudius*, particularly relating to the affairs of *Jews* and *Christians*, and which is proper to be inserted in a Dictionary of the Bible. *Claudius* was poisoned by his Wife *Agrippina*, and was succeeded by *Nero*.

II. Claudius Lysias, Tribune of the *Roman* Troops, which kept guard at the Temple of *Jerusalem*. He observing the Tumult which was raised upon S. *Paul's* account, whom the *Jews* had seized on, and designed to put to death, (Acts xxi. 27, 28, &c. xxii. 1, 2, 3, &c.) came seasonably to *Paul's* assistance, and rescued him out of their hands. He ordered him to be bound with two Chains, and carried him to the Fortress *Antonia*, where the *Roman* Cohort was in Garrison. Then *Lysias* being desirous to know what the reason was of this animosity which the *Jews* expressed against St. *Paul*, ordered him to be extended on the ground, with a design of putting him to the Torture by whipping him. But S. *Paul* having demanded whether it was lawful to treat a *Roman* Citizen after this manner, *Lysias* was afraid, and directed those to withdraw, who were preparing to scourge him.

The next day the Tribune sent for the Priests, and the whole Council of the *Jews*, to learn particularly the reason of that Commotion which had happened the day before. S. *Paul* was permitted to speak to them; and understanding that the Assembly was composed of *Pharisees* and *Sadducees*, he cried out, that he was a *Pharisee*, and that the accusation which was brought against him, proceeded from his believing the Resurrection of the dead. This was enough to sow division among those who made up this meeting. The *Pharisees* took *Paul's* part; and as the Tumult increased, *Lysias* sent Soldiers with Orders to carry off *Paul* by force out of the Assembly, and convey him to the Tower of *Antonia*, where he was imprisoned.

The day after, above forty of the *Jews* having engaged themselves in a Conspiracy to kill *Paul*; notice was given him of their design by his Nephew, his Sister's Son. And the Tribune, upon receiving intelligence of it by the same person, commanded a good Guard to be provided the night following, in order to conduct *Paul* to *Cæsarea*. This is what we know of *Lysias*, so far at least as relates to our purpose.

III. Claudius Felix, the Successor of *Cumanus* in the Government of *Judæa*. *Felix* found means to sollicit *Drusilla*, young *Agrippa's* Sister, [e] to leave her Husband *Azizus* King of the *Emesenians*, and marry him. (In the year of the vulg. Æra 53.) *Drusilla* consented, and was divorced from *Azizus*. *Felix* sent to *Rome Eleazar*, the Son of *Dinæus*, Captain of a band of Robbers, who committed great Ravages in *Palestine* [f]. He likewise procured the death of *Jonathan* the High-Priest, who took the liberty sometimes to represent his duty to him [g]. He defeated a body of three thousand Men, which an *Egyptian*, a false Prophet, had got together in the Mount of Olives [h]. Lastly, S. *Paul* being brought to *Cæsarea*, the place where *Felix* kept his usual Residence, (Acts xxiii. 26, 27, &c. xxiv. 1, 2, 3, &c.) he treated him very well, and permitted his friends to see him, and do him what services they pleased, hoping that S. *Paul* would procure his Redemption with a sum of Money. (In the year of the vulg. Æra 58.) He did not think it convenient either to condemn him, or to set him at liberty, when the *Jews* accused him; but chose rather to adjourn the determination of this Affair till the arrival of *Lysias*, who commanded the Troops at *Jerusalem*, where he had taken *Paul* into custody, and who was expected at *Cæsarea*.

Felix being one day with his Wife *Drusilla*, who was of the *Jewish* Religion, sent for S. *Paul*, and desired him to explain to him the Religion of *Jesus Christ*. (Acts xxiv. 24.) S. *Paul* on this occasion spoke with his usual boldness; and as he discoursed to him

[a] Joseph. Antiq. l. xx. c. 3. [c] Antiq. l. xx. c. 11. p. 682. [d] Sueton. l. v. c. 25.
[e] Antiq. l. xx. c. 5. [f] Antiq. l. xx. c. 6. [g] Ibidem, p. 695. [h] Idem. p. 695.

him concerning Justice, Chastity, and the last Judgment, *Felix* was terrified, and sent *Paul* back to the place of his Confinement. He had S. *Paul* thus brought to him from time to time, and heard him, as if he were disposed to receive some benefit from his Instructions. For this reason he detained S. *Paul* two years at *Cæsarea*, without terminating his affair, and besides was glad of this opportunity to oblige the *Jews*, who were otherwise extreamly dissatisfied with him. He was recalled to *Rome* in the year of J. C. 60, and many of the *Jews* going thither to complain of the Extortions, and several acts of violence committed by him in *Judæa*, he had certainly been executed, if the credit of his Brother *Pallas*, who had been *Claudius*'s Slave, and was made free by him, had not preserved him. [i] *Felix* was succeeded by *Pontius Festus*.

CLAUTHMON. This is a *Greek* word, which signifies *Tears*, and answers
בכים *Bochim. Knowl. Spain.* to the *Hebrew*, *Bochim*, and the *Latin*, *Locus flentium*, Judg. ii. 1. *An angel of the Lord came up from Gilgal to Bochim, ad locum flentium.* There is mention of the same place in 2 *Sam.* v. 24. *When thou hearest the sound in the top of Bochim, thou shalt bestir thyself.* Lastly, the Psalmist seems to speak of the same place, when he says, *Who going through*
Ps. lxxxiv. 6. *the vale of misery.* Others translate the *Hebrew*, *Bochim*, *Mulberry-trees*, or *Pear-trees*, and instead of the Vale or place of Tears, read, *the vale* or *place of Mulberry-trees*.

The difficulty consists in fixing the place of *Bochim*, whether we understand by it Mulberry Trees or they who weep. Some fix it at *Shiloh*, because the People were assembled at the place where the Angel came to find them, and there they sacrificed. Now, it was not lawful to sacrifice any where but at the Tabernacle. It is very probable therefore that *Clauthmon* and *Bochim* are the same as *Shiloh*, where the Tabernacle at that time was. Others place *Bochim* near *Jerusalem*. It is certain, that the Battel between *David* and the *Philistines* in the Valley of *Bochim*, 2 *Sam.* v. 24. was fought near *Jerusalem*. Wherefore, unless two places are distinguished by the same name *Bochim*, it must be confessed, that this was near *Jerusalem*.

CLAVUS. *Moses* told the *Hebrews*, that if they spared the *Canaanites*, these People would prove to them *quasi clavi in*
Numb. xxxiii. 55. *oculis, & lanceæ in lateribus.* Or, according to some Interpreters, *They shall be pricks in your eyes, and thorns in your sides.* By the word *Clavi*, those Stakes are often meant, which were fixed into the Earth for the support of Tents. *Isaiah* speaking of the new *Jerusalem*, under the allegory
of a Tent newly set up, says, *Non aufe-* Is. xxxiii. 20.
rentur clavi ejus in sempiternum, & omnes funiculi ejus non rumpentur. And elsewhere speaking of *Eliakim* the Son of *Hil-*
kiah, *Figam illum paxillum in loco fideli---* Isa. xxii. 23.
& suspendens super eum omnem gloriam domus patris ejus. I will fasten him as a nail in a sure place, and they shall hang upon him all the glory of his Father's house.

CLAVI. *Jesus Christ* without doubt was fastened to the Cross with Nails, and his Hands and Feet were pierced with them: The Text of the Gospel clearly
shews the truth of this. The Psalmist John xx. 26.
had foretold long before, that they should Luke
pierce his Hands and Feet. But there xxiv. 39.
are disputes concerning the number of the Ps. xxxii. 17.
Nails. The *Greeks* represent our Saviour always to be fastened to the Cross with four Nails; in which particular *Gregory* of *Tours* agrees with them [k], one at each Hand and Foot, and under his Feet a kind of Basis, to prevent his Body's sinking with its weight, and the Hands from being torn. *Gregory* of *Tours* adds, that the Empress *Helena* had two of them put into the Bit of a Bridle, which her Son *Constantine* made use of when he rode on Horseback, and that she threw another of them into the *Adriatick* Sea, to calm the violent agitation of it. Others [l] tell us, that she put another of these Nails into *Constantine*'s Helmet.

But others are of Opinion, that our Saviour's Hands and Feet were pierced with three Nails only, *viz.* one at each Hand, and one at both his Feet; and the custom of the *Latins* is rather for this last opinion: For the generality of the old Crucifixes made in the *Latin* Church, have only three Nails wherewith *Christ* was nailed to the Cross. *Nonnus* [m] thinks, that our Saviour's Arms were besides bound fast to the Cross with Chains; and S. *Hilary* speaks of the Cords wherewith he was tied to it. The Nails, or rather parts of the Nails with which our Lord was pierced are shewn in several Churches. But from hence it cannot be concluded, either that these Relicks are all false and uncertain, or that more than four Nails were used to fasten *Jesus Christ* to the Cross. Those which are to be seen in the Treasuries of several Churches, are but parts of the Nails which we are speaking of, and some of them perhaps were used, not in piercing our Saviour's Hands and Feet, but in nailing together the several pieces of the Cross, the Foot-board on which his Feet

[i] Antiq. l. xx. c. 7. p. 696. [k] Greg. Turon. l. i. de gloria Martyr. c. 6. [l] Theodoret. l. ii. Hist. Eccles. c. 18. Ambros. &c. [m] Nonnus in Joan. Nazianz. Poemat de Christo, &c.

Feet rested, and the Inscription which *Pilate* appointed to be placed on the upper end of the Cross: These might all afterwards have been confounded with the Nails which pierced the Hands and Feet of *Jesus Christ*. The Figure of them may be seen under the Article *Thorns*.

It has been questioned, whether the weight of our Saviour's Body fastened to the Cross was sufficiently stayed by the Nails made use of in fixing him to it; and it has been the opinion of some, that to supply what was wanting in this particular, and prevent its being dragg'd down by its own weight, as also his Hands from tearing asunder, there was a necessity to put a kind of Basis or Prop under his Feet; and besides this, a piece of Wood between his Thighs, or a seat to uphold him [a]. But *Bartholin* has very well observed, that not a living person only might be held while he is hanging upon the Cross by two Nails drove through his two Hands, but a dead Man likewise; that indeed they did sometimes place something under the Feet, or in the middle of the crucified Bodies, that so Malefactors might continue long after death upon the Cross, even when their Bodies were so rotten and putrified, that they could not be stayed nor continue fastened by Nails only. The Reader may likewise see *Nicholas Fontaine's* Letter on the same subject, wherein he produces some examples of Persons who remained hanging by the Hands, or by even one Hand alone, or by the Skin of the Side.

CLEMENT. There is mention of *Clement* in S. *Paul's* Epistle to the *Philippians*. S. *Paul* says, *Clement's* name is written in the Book of Life. The generality of the Fathers and other Interpreters make no question, but that this is the same *Clement* who succeeded S. *Peter* after *Linus* and *Cletus*, in the Government of the Church of *Rome*, and the Church seems to intimate the same thing, when in the Office on S. *Clement's* day, it appoints this part of the Epistle to the *Philippians* to be read. *Grotius* on the contrary is of opinion, that *Clement*, whom S. *Paul* speaks of, was no more than a Priest of the Church of *Philippi*.

Philip. iv. 3.

We find many things relating to the Life of *Clement* in the Recognitions and Constitutions called Apostolical: But as these Works are not believed to be authentick, tho' there may be many truths in them derived from the Tradition of the first Ages, we dare not lay any great stress upon their Testimony. S. *Chrysostom* [q] thinks, that *Clement* whom S. *Paul* speaks of in his Epistle to the *Philippians*, was one of this Apostle's constant fellow Travellers. S. *Irenæus* [r], *Origen* [s], *Clement* of *Alexandria* [t], and others of the Antients, assert, that *Clement* was a Disciple of the Apostles; that he had seen them, and heard their Instructions. S. *Epiphanius*, *Jerom*, *Rufinus*, *Bede*, and some others were of opinion, that as the Apostles S. *Peter* and S. *Paul* could not be continually at *Rome*, by reason of the frequent Journies which they were obliged to make to other Places, and it was not proper that the City of *Rome* should be without a Bishop, there was a necessity to supply the want of them, by establishing *Linus*, *Anaclet*, and *Clement* there. The Constitutions [u] inform us, that *Linus* was ordained by S. *Paul*. [x] *Tertullian* and *Epiphanius* [y] say, that S. *Peter* ordained *Clement*. *Rufinus* [z] tells us, that this Apostle chose S. *Clement* for his Successor: But *Epiphanius* believes, that after he had been made Bishop of *Rome* by S. *Peter*, he refused to exercise this Office, till after the death of *Linus* and *Anaclet*; he was obliged to take upon him the care of the Church: And this is the most generally received Opinion. The immediate Successor of S. *Peter* was *Linus*; *Linus* was succeeded by *Anacletus*, and *Anacletus* by [a] S. *Clement*, in the year of J. C. 91, which was the tenth of *Domitian's* reign.

During his Pontificate, the Church of *Corinth* having been disturbed by the spirit of division, S. *Clement* wrote a large Letter to the *Corinthians*, which is still remaining, and was so much esteemed by the Antients, that they read it publickly in many Churches; and some have been inclined to range it among the Canonical Writings. The Emperor *Domitian* intending to declare War against the Church of *Jesus Christ*, a revelation of his design was made to *Hermas*, and he ordered to give a copy of it to Pope *Clement* [b], that he might communicate it to other Churches, and exhort them to provide against the Storm. We have no certain Accounts of what happened to S. *Clement* during this Persecution, but we know, and are very well assured, [c] that he lived to the third year of *Trajan*, which is the hundredth of J. C. His Festival is set

[a] Justin. contra Tryphon. Irenæ. l. ii. 42. Ipse habitus crucis fines & summitates habet quinque, duos in longitudine, & duos in latitudine, & unum in medio, ubi requiescit qui clavis affigitur. Vide Bartholin. de cruce, c. 1. & sedili medio. [q] Chrysost. homil. 1. in Timoth. i. p. 403. [r] Iren. l. iii. c. 3.
[s] Origen. Princip. l. ii. c. 3. [t] Clem. Alex. Strom. l. iv. p. 516. [u] Constit. l. vii. c. 46.
[x] Tertul. Præscript. c. 32. [y] Epiphan. Hæres. xxvii. c. 6. [z] Recognit. prim. parte, p. 358.
[a] Iren. l. iii. c. 3. Euseb. l. iii. c. 2, 4, 21. Hist. Eccles. [b] Hermas Pastor. l. i. c. 2.
[c] Euseb. l. iii. c. 34. Hist. Eccles. Hieronym. de viris illustrib. c. 15.

set down by *Bede*, and all the *Latin* Martyrologies on the twenty third of *November*. The *Greeks* honour him on the twenty fourth or twenty fifth of the same Month. *Rufinus* and Pope *Zozimus* give him the Title of Martyr, and the Church in its Canon places him among the Saints who have sacrificed their Lives for *Jesus Christ*.

We read in an antient History, to which however there are some exceptions, that S. *Clement* was banished by *Trajan* to the *Chersonesus*, beyond the *Euxin* Sea; That he produced a Fountain by his Prayers, for the service of other holy Confessors, who were banished to the same place with him; that after about a year's abode there, he converted all the Country round about; that *Trajan* sent an Officer thither, by whose order *Clement* was drowned in the Sea, with an Anchor fastned to his neck; that the Sea afterwards retired as far as the place where his Body was thrown into it, which was at a full league's distance from the Shore, and that the *Christians* going thither, found his Body in a Stone Monument under a Temple all made of Marble; and that every year the Sea retired in the same manner on the Festival day of this Saint, and left the Faithful the liberty of visiting his Grave.

CLEOPAS, according to the antient Fathers, who speak of him [a], was brother to *Joseph*, and both of them the Sons of *Jacob*. He was the Father of S. *Simeon* Bishop of *Jerusalem*, of S. *James* the lesser, of S. *Jude*, and *Joseph* or *Joses*. *Cleopas* married *Mary* Sister to the Blessed Virgin: So that he was Uncle to *Jesus Christ*, and his Sons were Cousin Germans to our Saviour. *Cleopas*, his Wife and his Sons were some of the faithful Disciples of *Jesus Christ*, and of their number, who looked upon him as the Redeemer and Salvation of *Israel*. But *Cleopas* did not sufficiently understand the mystery of the Cross, and what *Jesus* had so often told his Disciples, that it was expedient that he should die, and return unto his Father. *Cleopas* having beheld our Saviour expire upon the Cross, lost all hopes of seeing the Kingdom of God established by his means upon Earth.

He departed from *Jerusalem* two days after our Saviour's death; that is to say, on the very day of his Resurrection; and
Luk. xxiv. as he was going to *Emmaus* with another
13–35. Disciple [b], while they were entertaining themselves with what had passed during the Feast, particularly with respect to *Jesus Christ*, our Saviour joined them in the form of a Traveller, asked what they were discoursing upon, and encouraged them, convincing them from the Scriptures, that it was necessary *Christ* should suffer death. When they came near *Emmaus*, *Jesus* made a shew as if he intended to go farther: But *Cleopas* and his Companion detained him, and made him sup with them. *Jesus*, while they were at Table, took Bread and blessed it, brake it, and presented some of it to them. Hereupon their Eyes were opened, and they knew him: But he disappeared and left them.

Immediately they returned to *Jerusalem*, and sought for the Disciples, whom they found assembled in the same place. They related what had happened to them. The Apostles and Disciples in their turn declared to them the reason which they had for believing *Christ*'s Resurrection, and how he had appeared to *Peter*. While they were yet talking, *Jesus* appeared standing in the midst of them, tho' the Doors were shut. He saluted, blessed and encouraged them, shewed them the wounds in his Hands and Feet, eat in their presence, expounded the Scriptures to them, and directed them to go and preach the Gospel throughout the World.

We do not know particularly the actions of S. *Cleopas* during the remainder of his Life. But *Usuardus* and *Ado* tell us, that he suffered Martyrdom, and was buried in the same house where he had received *Jesus Christ* at his Table. It is indeed the opinion of S. *Jerom*, [c] that *Cleopas* abode generally at *Emmaus*, and that it was in this house that he invited our Saviour to continue with him. Some believe, that afterwards a Church was built there. But supposing *Cleopas* to have been the Brother of *Joseph*, and Father of S. *James*, S. *Jude*, *Simon* and *Joses*, it is more probable that he was a *Galilæan*, and that his habitation was in some City of *Galilee*. However this may be, the *Latins* honour *Cleopas* as a Saint upon the twenty fifth of *September*. The *Greeks* make mention of him on the thirteenth of *October*, or rather on the thirtieth, and give him the Title of Apostle.

CLEOPATRA. There are many Princesses of this name, who are either tacitly or expresly mentioned in the Scripture.

I. CLEOPATRA, the Daughter of *Antiochus* the Great, and Wife of *Ptolemy Epiphanes* King of *Egypt*. *Antiochus* the Great having formed the design of making himself Master of *Egypt*, gave his Daughter *Cleopatra* in Marriage to the young

[a] Euseb. l. iii. hist. Eccles. c. 11. Epiph. hæres. 78. c. 7. [b] *Gregory* the Great in Job, l. i. c. 1. believes, that the Disciple, who went to *Emmaus* with *Cleopas*, was S. *Luke*. *Origen in Jerem. Homil.* 19. and S. *Basil in Isai.* vi. call him *Simon*. S. *Epiphanius hæres.* 23. c. 6. thinks it was *Nathanael*. S. *Ambrose* in *David's* Apology, l. ii. c. 8. and upon S. *Luke*, c. xii. and elsewhere calls him *Emmaus*. He has the same name given him in a very antient Manuscript kept at *Corbie*, the various readings whereof have been set down by us at the end of our Comment on the Revelations. [c] Hieron. Epist. 27.

young King *Ptolemy*, with hopes that she would espouse his interest, and so render the conquest of her Husband's Kingdom more easy to him: But it fell out quite otherwise. *Cleopatra* preferr'd the Interest of her Husband to the unjust views of her Father [a]. We are of opinion, that this Princess is described in these words of *Daniel*; *He shall be confirmed in his design of getting possession of the whole kingdom belonging to the king of the South*, the King of *Egypt*, *he shall pretend to act uprightly with him*; *he shall give him his daughter* (*Cleopatra*) *in marriage, in order to destroy him: But she shall not stand on his side, neither be for him.* (Dan. xi. 17.)

II. Cleopatra, Daughter of the *Cleopatra* we have been speaking of, and *Ptolemy Epiphanes* King of *Egypt*. She married *Ptolemy Philometor* her own Brother. There is mention of this *Cleopatra* and *Ptolemy* her Husband in the Book of *Esther*, xi. 1. where it is said, *In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a Priest and Levite, and Ptolemeus his son* brought to the *Jews* of *Alexandria* the Book of *Esther*, or the Epistle of *Pharim*, translated out of *Hebrew* into *Greek* by *Lysimachus* the Son of *Ptolemy*. This happened in the year of the World 3827, of the *Julian* Period 4537, before J. C. 177, before the vulgar Æra 181.

III. Cleopatra, the Daughter of *Ptolemy Philometor*, and the *Cleopatra* we have been last speaking of, married first of all *Alexander Balas* King of *Syria*. Four years after her Father *Philometor* took her from *Balas*, with an intention to give her to *Demetrius Nicanor*, who likewise was King of *Syria*. But *Demetrius* remaining a Prisoner with the *Parthians*, against whom he had made War, and having married *Radeguna* the Daughter of *Arsaces* his Conqueror, *Cleopatra* was wedded to *Antiochus Sidetes*, the Brother of *Demetrius Nicanor*. At last *Demetrius Nicanor* returning into *Syria*, and re-ascending the Throne of his Ancestors, *Cleopatra* was reconciled to him, and returned with him. There is no express mention of this Princess in the sacred Writings; but she is sometimes spoken of in the Comments on the *Maccabees*. She had laid a design to poison her Son *Gryphus*, but he prevented her, and obliged her to drink the draught which she had provided for him [a], in the year of the World 3882, before J. C. 118, before the vulg. Æra 122.

IV. Cleopatra, the Sister and Wife of *Ptolemy Physcon*. She, after the death of her Husband *Ptolemy* was desirous to place *Alexander* the youngest of her two Sons upon the Throne of *Egypt*: But the great Men of the Kingdom having obliged her to follow the Law of Nature, and make *Lathyrus* King, she so embroiled his affairs, that he was compelled to retire to *Cyprus*. This Princess had a particular confidence in the *Jews* of *Egypt*, and gave the command of her Troops to *Chelcias* and *Ananias*, who were both of this Nation: [b] She pursued her Son *Lathyrus* into the Isle of *Cyprus*, whither he had fled. He went into *Palestine*, to which Country he had been invited by the Inhabitants of *Ptolemais*, that they might have the benefit of his assistance against *Alexander Jannæus* King of the *Jews*, who was then besieging them. We shall have occasion to say more of this Princess in the Articles of *Ptolemy Physcon*, and *Ptolemy Lathyrus*.

Alexander Jannæus, who knew how ill disposed *Cleopatra* was to *Lathyrus*, invited this Princess to enter into an alliance with him against *Lathyrus*. The Queen was easily induced to do so [c], and sometime after, sent her Army under the command of *Ananias*, against the City of *Ptolemais*. Thither she came soon after in person; and having taken the City, *Alexander Jannæus* visited her there, and brought presents for her. The Enemies of *Alexander* would have persuaded her to possess herself of the Country of the *Jews*; but *Ananias* diverted her from it, by remonstrating to her, that if she were guilty of so perfidious an action, all the *Jews* in the World would be her Enemies. *Cleopatra* therefore made an alliance with *Jannæus* in the City of *Scythopolis*. She died in the year of the World 3916, before J. C. 84, before the vulgar Æra 88. As she had formed a design to rid herself of her Son *Alexander* King of *Egypt*, he prevented her, and put her to death [d]. This *Alexander* reigned eighteen years with his Mother. See *Ptolemy Lathyrus*. (In the year of the World 3901, and 3902.) (In the year of the World 3902 before J. C. 98, before the vulg. Æra 102. Antiq. l. iii. c. 21.)

V. Cleopatra, the last Queen of *Egypt*, Daughter of *Ptolemy Auletes*, that is to say, the player on the Flute, sacrificed her two Brothers, and her Sister *Arsinoë* to her ambition. She had such an ascendant over *Mark Antony*, that he put away *Octavia* the Sister of *Augustus* to marry her. She was no way concerned in the religious Affairs either of the *Jews* or *Christians*; and her name is not to be met with in the Bible: But there was an intimate Friendship between her and *Alexandra* the Mother of *Mariamne*, and Mother-in-law to *Herod* the Great; who, having received some Mortifications at her Son-in-law's Court, wrote to *Cleopatra* concerning them, and was invited by her to

[a] Hieronym. in Dan. xi. 17. Appian. Syriac. p. 88.
[a] Justin. l. xxxix. c. 2. Appian. Syriac. p. 132.
[b] Joseph. Antiq. l. xiii. c. 18. & Strabo apud eundem, p. 457.
[c] In the year of the World 3898. J. C. 102. before the vulg. Æra 106.
[d] Justin, l. xxxix. c. 4. Pausan. Atticis, p. 8.

to come with her Son *Ariſtobulus* into *Egypt* [g]. This being known by *Herod*, extremely provoked him againſt *Alexandra*, and contributed not a little to the reſolution which he took, of putting her to death, and which he executed ſome years after, firſt againſt *Ariſtobulus*, and afterwards againſt *Alexandra*.

In the year of the World 3970, before J. C. 30.

Cleopatra never ceaſed ſolliciting *Antony*, to revenge this wicked act committed by *Herod* againſt *Ariſtobulus*. *Antony* hereupon commanded *Herod* to attend him, and give an account of his Conduct. But *Herod wrought* on *Antony* by his Preſents, and engaged him in his Intereſts. About the end of this year 3970, *Cleopatra* paſſed through *Judæa* in her return from a Journey ſhe had made with *Antony*, as far as the *Euphrates*. *Herod* received her with all imaginable Magnificence; ſhe endeavoured to inſpire him with Love, and ſollicited him to converſe criminally with her: But *Herod* always appeared to be inſenſible of her allurements, and deliberated with his Friends, whether he ſhould not take this opportunity to diſpatch her. But they diſſuaded him from any ſuch attempt. He conducted her therefore as far as *Peluſium*, and loaded her with Preſents [h]. Soon after the Battel of *Actium* was fought, wherein *Antony* was overcome by *Auguſtus*: *Antony* upon this defeat fled to *Cleopatra* in *Egypt*, and *Auguſtus* followed him. *Cleopatra* killed herſelf with the ſting of an Aſp, in the Year of the World 3974, before J. C. 26. before the vulgar Æra 30.

CLERUS, comes from the *Greek*, *Cleros*, which ſignifies Inheritance. *Neither as being Lords over God's heritage, but being enſamples to the flock.* (1 Pet. v. 3.) *Neque ut dominantes in Clero, ſed forma facti gregis ex animo.* Others read [i], *Neque dominantes in Clero*, and explain it as a prohibition directed by S. *Peter* to the Biſhops, forbidding them to exerciſe a too deſpotick Authority over Prieſts, Deacons, and others of the Clergy, who are ſubject to them.

We find the ſame term *Cleros* in the lxvii. Pſalm of the Vulgate Tranſlation. *Si dormietis inter medios Cleros, pennæ columbæ deargentatæ, & poſteriora dorſi ejus in pallore auri.* Which may be rendered thus, *Tho' ye have lien ſtill amidſt the lands allotted you, yet ſhall ye be like pigeons with ſilver wings and gilded feathers.* (Pſal. lxviii. 13.) And it is our opinion, that the Pſalmiſt in this place ſpeaks to the Tribes of *Reuben* and *Gad*, which were not preſent in the Battel fought by *Deborah* and *Barak* with *Siſera*. He tells them; it is true, O ye Pigeons with ſilver Wings, and gilded Feathers, that upon this occaſion ye had no ſhare in *Deborah*'s victory, when the Lord put to flight the confederated Kings. You continued in the quiet Injoyment of your Inheritance amidſt your Streams and Rivers; yet are you become there white as Snow in *Salmon*: You have made yourſelves illuſtrious by other gallant Actions.

I. CLOUD. When the *Iſraelites* departed out of *Egypt*, God gave them a Pillar of Cloud to direct them in their march. It attended them from the time of their leaving *Succoth*, according to S. *Jerom* in his Epiſtle to *Fabiola*, or from *Rameſes*, according to others, or only from *Etham*, till the death of *Aaron*, as the *Hebrews* ſay, or as far as the Paſſage over *Jordan*, as the generality of Commentators will have it. (Exod. xiii. 21, 22. עמוד ענן) This Pillar was commonly in the front of the *Iſraelitiſh* Army. But when they were come to the Red Sea over againſt *Pihahiroth*, and the *Egyptian* Army appeared before them, the Pillar of Cloud which ſtood before the Camp of *Iſrael*, placed itſelf between that and the Camp of the *Egyptians*, ſo that the *Egyptians* could not come near the *Iſraelites* all night. (Exod. xiv. 19, 20.)

But in the morning about break of day, ſeeing the Cloud moving on toward the Sea, and following the *Iſraelites* who had paſſed through its Channel, which was left dry for them in the night time, the *Egyptians* reſolved upon purſuing them, and were all covered with the waters of the Red Sea, which returned upon them and deſtroyed them. This Cloud continued always from that time to attend the *Iſraelites* in the Wilderneſs. It was clear and bright during the night, in order to give them light when it grew dark, and in the day time it was thick and gloomy, the better to defend them from the exceſſive heats of the *Arabian* Deſarts, through which they performed their Journey. It appears that the Angel of the Lord governed the motions of this Cloud, ſince it is ſaid, *Exod.* xiv. 19. *The Angel of God which went before the Camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them.* Where we may obſerve, that the Angel and the Cloud made the ſame motion.

The ſame Cloud by its motions gave likewiſe the ſignal to the *Iſraelites*, either to encamp or to decamp; ſo that where that ſtayed, the People ſtayed, till it roſe again, then they broke up their Camp, and (Numb. ix. 15, 16, 17. &c. x. 34, 35. and Exod. xl. 34, 35.)

[g] Joſeph. Antiq. l. xv. c. 4. In the year of the World 3969. before J. C. 31. before the vulg. Æra 35.
[h] Joſeph. de Bello l. I. c. 13. Antiq. l. xv. c. 5.
[i] Septima Synod. general. Can. Hieronym. ad Nepotian. Ep. 2. Bernard. Ep. 237, &c.

and followed it till it ftopped. It was called a Pillar by reafon of its form, which was high and elevated as it were a Pile and Heap of Fogs. There are fome Interpreters, who will have it, that there were two Clouds[h]; one to give light to, the other to cover and fhade the Camp of 1 Cor. x. 1, 2. *Ifrael*. S. *Paul* fays, that the Pillar of Cloud was a figure of Baptifm. In effect it enlightned the *Ifraelites* in the night time, as Baptifm enlightens us, and makes us Children of Light. It protected them, and was a continual earneft of God's Power and Protection, in like manner as Baptifm procures both thefe advantages for us. See the Commentators upon *Exodus* xiii. 21, 22. and xiv. 19, 20. and the Differtation by *Chriftian Mandenus*, *De Columna nubis & ignis*. At *Goflar* 1712.

The Lord appeared at *Sinai* in the Exod. xix. 9. xxxiv. 5. midft of a Cloud; and after *Mofes* had built and confecrated the Tabernacle, the Cloud filled the Court round about it, fo that neither *Mofes* nor the Priefts could Exod. xl. 32, 33. go in. The fame thing happened at the dedication of the Temple of *Jerufalem* 2 Chr. v. 13. and 1 Kings viii. 10. by *Solomon*. When the Cloud appeared upon the Tent, before which were held the Affemblies of the People in the Defart, it was then believed that God was prefent. Exod. xvi. 10. xxxiii. 9. Numb. xi. 25. The motion of the Cloud which refted upon this Tent, was the fign of God's prefence. The Angel defcended in the Cloud, and from thence fpoke to *Mofes*, without being feen by the reft of the People. See *Exod.* xvi. 10. *Numb.* xi. 25. xxi. 5. It is common in Scripture, when there is any mention of God's appearing, to reprefent him always, as incompaffed with Clouds, which ferve him for a Chariot, and caft a Veil before his dreadful Majefty, *Job* xxii. 14. *Ifai.* xix. 1. *Mat.* xvii. 5. xxiv. 30, *&c.* Pfal. xviii. 11, 12. xcvii. 2. civ. 3.

II. Cloud is ufed fometimes for morn- Hofea vi. 4. & xiii. 3. ing Mifts, *Your goodnefs is as a morning cloud, and as the early dew it goeth away.* And *Ifaiah* xviii. 7. *Quafi nubes roris.* The Scripture reprefents the Clouds as Confervatories of Water or Rain, which are fcattered upon the Earth at God's Com- Job xxvi. 8. mand. *Qui ligat aquas in nubibus fuis.* God confines the Waters in the Clouds as in a Bottle, he fcatters them afterwards on the Earth as it were through the Nozzle 2 Sam. xxii. 12. of a watering Pot; *Cribrans aquas de nubibus cœli.* *Job* fpeaking of the matter of the Chaos, which covered the whole Earth at the beginning of the World, Job xxxviii. 9. fays, that God had hem'd in the Sea or the Waters as it were with a Cloud, and covered it with darknefs, as a Child at nurfe is wrapped up in its Blankets. The Ecclus. xxiv. 6. Author of *Ecclefiafticus* ufes the fame expreffion. *Quafi nebula texi omnem terram.* *Ifaiah* prays to God to haften the coming of the righteous One, and to command the Clouds to pour him down upon the Earth. *Et nubibus pluant Juftum.* Ifai. xlv. 8. When the facred Writers fpeak of the coming of the Son of God at his fecond Advent, they defcribe him to us as de- Mat. xxiv. 30. Luke xxi. 27. Rev. xiv. 14, 15, 16. fcending upon the Clouds, and encompaffed with all his Majefty.

CLYSMA, or *Clifma*, or *Colfum*. This is the place, where the *Ifraelites* paffed the Red Sea, as is expreflly fhewn by *Eufebius*[i], *Philoftorgius*[k], *Cofmas* the *Egyptian* a Monk[l], and *Gregory* of *Tours*[m]. *Clyfma*, according to S. *Epiphanius*[n], was one of the three ports which lay upon the Red Sea. The firft was *Ailat*; the fecond *Berenice*; and the third at the Caftle of *Clyfma*. Some[o] place it to the Eaft, others[p] to the Weft of the Red Sea; but we are perfuaded it fhould be placed eaftward; and that *Clyfma* is the fame with the prefent *Colfuma*. And as the whole weftern Coaft of this Sea received its name from *Clyfma*; fo in like manner at this day the Arm of this Sea, which extends towards *Egypt*, and is oppofite to the Gulf of *Elat* or *Ailath* is called the *Sea of Colfuma*, or *Baharel-Colfum*. *Clyfma* lay towards the extremity, or point of the Red Sea: But I cannot exactly tell the diftance, which there was from *Clyfma* to the extremity of this Sea. *Gregory* of *Tours*, *Paulus Orofius*, and fome others affure us, that ftill in their time, at the place where the *Hebrews* paffed the Red Sea, the remains of *Pharaoh*'s Chariots, and the tracks of their Wheels were to be feen.

According to *Abulfeda's* account of *Colzum*[q], It is a fmall Town fituated upon the northern extremity of the Red Sea, in the forty fourth degree and $\frac{1}{4}$. Others fay in the forty fixth degree of Longitude and $\frac{1}{2}$, and in the twenty third degree of Latitude and $\frac{1}{2}$. It lies to the weft of *Ailat* or *Elat*; both being almoft in the fame Latitude. *Ailat* is feated on the extremity of the eaftern Arm or Channel, and *Colfum* at the extremity of the weftern Channel. Between *Ailat* and *Colzum* is Mount *Al-tour* or *Sinai*, which is more fouthern than *Colzum*. They who come from *Sinai* in their way to *Egypt*, muft neceffarily pafs through the Neighbourhood of *Colzum*. The Red Sea, at fome diftance beyond *Colzum*, extends its felf

[h] Rab. Solom. & Abenezra. [i] Eufeb. in locis in Beelfephon. [illegible] [k] Philoftorg. Hift. Ecclef. l. iii. c. 6. [l] Cofm. Ægypt. l. v. p. 194. [m] Greg. Turon Hift. l. i. c. 10. [n] Epiphan. l. ii. contra hæref. p. 613. [o] Vide Athenaf. Hift. Arian. ad Monach. t. 1. p. 385. & Tabul. Peutinger. [p] Ptolem. Itinerar. Antonini, &c. [q] *Abulfeda's* description of the Red Sea, p. 70, 71, 74, 75.

self on both sides towards the South and East, till its Channel from one Shore to the other becomes about sixty thousand paces wide; and this place, which is one of the widest, is called *Barka Gorandal*. *Clysma* and *Colzum* are the same.

COA. There is mention of *Coa* * in 1 *Kings*, x. 28. and 2 *Chr*. i. 16. and it is said in these places, that Horses were brought to *Solomon* from *Coa* at a certain price. Some by *Coa* understand the Isle of *Coos*, celebrated for the Silks and Woollen Stuffs that were wrought there. But this is no proof that there were fine Horses there, or that any were brought from thence to *Solomon*. Others are of opinion [r], that these Horses came from the City of *Coa* in *Arabia Felix*. Others [s] bring them from *Co* a City of *Egypt*, and Capital of the Province called *Cypopolitana*.

The *Hebrew* may be thus translated; *They brought horses to Solomon from Egypt and from Michoe* [t]. *Pliny* assures us [u], that antiently the Country of the *Troglodytes* near *Egypt* was called *Michoë*. Others translate the *Hebrew* thus. [v] *They brought Horses to Solomon out of Egypt, and the King's merchants bought thread for Money*. They pretend that the *Hebrew Mikoa*, signifies Thread. *Jarchi* supposes a string of Horses to be meant by it, fastned by the tail to one another; and this Interpretation is followed by several modern Expositors [w]. *Bochart* [x] by *Mikoa* understands Tribute, and his Translation of this passage runs thus. *They brought Horses for Solomon out of Egypt; and as to the Tributes, this Prince's Farmers received them at certain rates.*

COCCUS, *Coccinum*, *Coccineus color*, Crimson, or according to others, Scarlet. *Moses* often makes use of *coccum bis tinctum*, of Scarlet twice dyed, because in reality Scarlet or Purple was twice dyed [y].

Nec quæ bis Tyrio murice lana rubet.

תולעת שני *S-hani. Tolahat.* In the *Hebrew* it is *Tolahat Schani*; that is to say, *the double Worm*, or *the Worm Schani*, as if *Schani* were the proper name of this Worm. I shall set down here the account which *Bellonius* gives us of the Worm which is made use of in dying Crimson [z]. There is abundance of *Coccus* in the Isle of *Crete*, with which they drive a great Trade there. It is found in the month of *June*, upon a sort of small Oak, the Leaves whereof are prickly, and are covered with certain small Berries about the bigness of a little Pea, and full of little red Worms, no larger than Nits. These Berries are plucked from the Leaves, and the little Animals come out through a hole on that side, which was fastened to the Leaf. These little Animals are separated from the Berry by a Sieve, and are put together and pressed gently. They make balls of them about the size of a Pullet's Egg. The *Arabians* call these Worms *Charmes*, whence the *French* word *Cramoisy* or Crimson is derived; because they are of use in dying this colour. See hereafter *Ver*, *Vermiculus*.

COCK, *Gallus*, a tame Bird very well known to every one. It is said in *Job*, *Quis dedit Gallo intelligentiam?* Which, as some explain it [a], relates to the exactness with which the crowing of the Cock distinguishes the hours of the night; for he generally crows three times in a night, at Midnight, two hours before Day, and at break of Day. But the *Hebrew* term [b] translated Cock, signifies, in the opinion of many Interpreters [c], the Soul, and Understanding. The Septuagint seem to understand by it a Woman well skilled in embroidering. xxxviii. 36. Vulg.

In the *Proverbs* the majestick gate of a Cock is commended, *Gallus succinctus lumbos* †. Several Interpreters translate the original word, *Leopard*, *Greyhound*, *War-Horse*, or *Bee*: But there are many too, who interpret it *Cock*. Prov. xxx. 31. זרזיר מתנים

Isaiah [d] threatens *Shebna* with being transported out of his own Country, as a Cock is carried to Market. *Dominus asportari te faciet sicut asportatur gallus gallinaceus*. S. *Jerom* says, that the Rabbi who taught him *Hebrew*, inform'd him, that the term in the Original, which generally signifies a Man, stood in this place for a Cock. But this has not prevented several Interpreters from keeping to the common signification of this word, and translating the verse thus, *The Lord will cause thee to be transported to some other place, O man of war; or, he will make thee to forsake thy Country like a warrior*, &c. Isai. xxii. 17.

The *Jews* in the evening before the solemn Expiation, take a white Cock [e], if they can find one of this colour, and never a red one, imagining a white Cock to be a mark of Innocence, a red one of Sin. After having pronounced some Prayers, they strike themselves three times on the head with the Cock, using at the same time this expression, *May this Cock be sacrificed in my stead; he shall suffer death for me, he shall be my expiation, and reconciliation.*

[r] Malvenda. [s] Serar. Cornel. [t] יקחו מקוה במחיר [u] Plin. l. 6. c. 19. [v] Moutan. Jun. Lud. de Dieu. Braun. [w] Paguin. Vatab. Castal. [x] Bochart. de anim. facr. parte I. l. ii. c. 9. [y] Ovid. Amor. l. iii. [z] Bellon. observ. l. i. c. 17. [a] Chald. & Hebræi Lyr. Thom. in Job. xxxviii. 36. [b] מי נתן לשכוי בינה [c] Syr. Mercer. Grot. Vatab. Scultet. Boch. [d] יהוה מטלטלך גבר [e] Buxtorf. Synag. Jud. c. 20.

* *The Septuagint read*, ἐκ Θεκουέ. † *Vulgate*.

conciliation. This done, they kill the Cock, cut off his neck, throw him againſt the ground, take out his Bowels, and throw them upon the top of the Houſe, and roaſt him. In every one of theſe particulars ſome figurative ſignifications are implied, which it is not neceſſary to collect in this place. *Leo* of *Modena*[f] ſays, that the *Jews* of *Italy*, and in the *Levant*, ſcarce ever practiſe this Ceremony; becauſe they own it to be a piece of ſuperſtition, without any foundation. But it appears by *Buxtorf*, that it is ſtill obſerved in *Germany*.

COCYTUS, a River of *Arcadia*; it takes its riſe from the *Styx*, and the Poets feigned, that it was one of the four Rivers of Hell. There was one of the ſame name in the *Campania*, which fell into the *Lucrine* Lake. The *Latin* Tranſlator of the Book of *Job* has inſerted this term in his Tranſlation, in order to deſcribe the deſcent of the wicked into Hell, *Job* xxi. 33. There is nothing in the *Hebrew*, or in the old Verſions, which has any relation to *Cocytus*, and there is no probability at all, that *Job* ever intended to ſpeak of it. Theſe fables are of a much later invention, than the time he lived in. In the *Hebrew* it is ſaid only, *The clods of the Valley ſhall be ſweet unto him*, whereas in the Vulgate we read, *Dulcis fuit glareis Cocyti.* His preſence was agreeable to the Banks of *Cocytus*.

COELE-SYRIA, in *Greek Coile-Syria*, hollow *Syria*. The Valley between *Libanus* and *Antilibanus*, was principally called by this name[g]. It reaches in length from North to South, from the entrance of *Emath* as far as beyond *Heliopolis* or *Baal-Bek*. *Dionyſius* the Geographer ſuppoſes it to lye between *Libanus* and Mount *Caſius*.

But in the larger ſenſe, the whole Country ſouthward of *Seleucia*, and extending as far as *Egypt* and *Arabia*, is called *Cœle-Syria*. *Joſephus* places the Country of *Ammon* in *Cœle-Syria*[h], and *Stephens* the Geographer fixes the City of *Gadara* in it, which is eaſtward of the Sea of *Tiberias*. You have here a liſt of the ſeveral Cities in *Cœle-Syria*, according to *Ptolemy*'s account of it; *Abila*, *Lyſanium*, *Saana*, *Inna*, *Damaſcus*, *Samulis*, *Abida*, *Hippos*, *Capitolias*, *Gadara*, *Adra*, *Scythopolis*, *Geraſa*, *Pella*, *Dium*, *Gadara*, *Philadelphia*, and *Canatha*. Whereby we ſee that it included ſeveral Cities of the *Peræa*.

Cœle-Syria is diſtinguiſhed by no particular name in Scripture, but is comprized under that general one of *Aram*; and perhaps *Syria* of *Soba*, or *Aram Soba* reached to *Cœle-Syria*; of which notwithſtanding I do not know that there are any good proofs; for we cannot tell where the City of *Soba* was, whence *Aram* of *Soba* is ſuppoſed to take its name; unleſs it be the ſame with *Hobah* mentioned in *Geneſis*, or *Chobal*, as the Septuagint Genes.
reads it, whence *Abyla* is derived, which xiv. xv.
is ſeated at the entrance of *Cœle-Syria*.

COENACULUM, in *Greek*, *Hyperoon*, ſignifies properly an upper Room, or an apartment wherein people generally eat. Our Saviour, the evening before his Paſſion, directed his Diſciples to go and provide a ſupper for him in *Jeruſalem*, and told them that they would find a large upper Room furniſhed. *Cœnaculum grande ſtratum*, a Dining-room, with Beds for the accommodation of the Gueſts at Table. In after Ages there was a great Room ſhewn at *Jeruſalem*, which was converted into a Church by the Empreſs *Helena*, where it was ſuppoſed that our Saviour eat his laſt Supper, and inſtituted the Euchariſt. But there is great reaſon to queſtion, whether this Room were preſerved, when *Jeruſalem* was ſo totally ruined by the *Romans*.

COENA MORTUI. An entertainment in honour of ſome dead Perſon. See hereafter *Dead*.

COENOMUYA, or *Cynomya*, or *Cinomuia*. This word is differently written in the *Pſalms*. At preſent we read *Cœnomyian*. Ps. lxxvii.
But the old *Latin* Copies read 50. civ. 31
Cynomyian, Dog's fly, as the generality of the *Greek* Copies do at this day. The proper and right reading is that of the Vulgate, which has *Cœnomyian*, a mixture of all ſorts of flies; this agrees with the *Hebrew*[i], and the old *Greek* Copies. Some old *Latin* Pſalters, ſuch as thoſe of *Rome*, *Milan*, and S. *Peter* of *Chartres* read, *Muſcam Caninam*, which literally expreſſes the *Greek*, *Kynomyian*. S. *Jerom* in *Exodus* viii. 21. tranſlates it *Omne genus muſcarum*. But the Septuagint at the ſame place read Dog's Fly, *Cynomyian*. Now this Fly is a very dangerous Inſect, which faſtens principally upon Dogs, and the ſting of it is very malignant.

COHORT, in *Latin*, *Cohors*, in *Greek*, *Spira*. A military term in uſe among the *Romans*. A Cohort was generally compoſed of ſix hundred foot Soldiers. A Legion conſiſted of ten Cohorts, every Cohort of three Maniples, and every Maniple of two hundred Men: and a Legion conſequently of ſix thouſand. Others allow but five hundred Men to a Cohort, which if we ſuppoſe, there would be then no more than five thouſand in a Legion. It is very probable, that Cohorts among the

[f] Ceremon. of the *Jews*, part iii. c. 6. [g] Strabo. l. xvi. [h] Joſeph. Antiq. l. i. c. 11.
[i] Heb. ערב Miſtura Κοινόμυια Muſcæ variæ. Κυνόμυιαν, Muſcam Caninam.

the *Romans*, as companies among us, often varied as to the number whereof they were composed.

COLHOSEH, the Father of *Shallum*, *Neh.* iii. 15.

COLOSSÆ, a Town in *Phrygia* the greater. Some believe that S. *Paul* never was in this place [k], tho' he preached in *Phrygia*; but the *Colossians* received the Faith in all probability from *Epaphras* their Bishop. S. *Paul having* been informed that there had been false Apostles at *Colossæ*, who had preached the necessity of Circumcision, and other legal observances, and out of a mistaken humility, had recommended the superstitious worship of Angels, telling the People there, that they were to address their Prayers not to God the Father or *Jesus Christ*, but to the Angels, who were Mediators between God and Man; the Apostle, I say, being informed of all this, either by *Epaphras*, who was then a Prisoner with him at *Rome*, or by a Letter from the *Laodiceans*, wrote the Epistle to them, which we now have, wherein he insists upon *Jesus Christ*, being the only Mediator of *Christians*, the Reconciler of Mankind with God, and the Head of the Church, from whom all his Members receive Action, Sense, Life and Spirit. He attacks the false Apostles, and with great solidity confutes their Doctrine concerning the obligation of observing Circumcision, and the legal Ceremonies; and afterwards delivered lessons to them of the most excellent and sublime Morality.

The Apostle was then a Prisoner at *Rome*, in the year of J. C. 62, there were with him besides *Epaphras*, *Timotheus*, *Aristarchus*, *Marcus*, *Luke*, *Demas*, and *Jesus*, firnamed *Justus*. The Letter was carried to the *Colossians* by *Tychicus* his faithful Minister, and *Onesimus*, whom *Philemon* had sent to attend him in his Confinement. Several *Greek* Copies, instead of *Colossæ* read *Colassæ*; and some Criticks there are, who maintain this last reading to be the best. But the *Latin* Copies do not vary, and constantly read *Colossæ*. There have been some *Greek* as well as *Latin* Writers [l], who have been of opinion, that this Epistle was written to the Faithful of *Rhodes*, a City famous for the *Colossus* of the Sun.

COLOSSUS. The Colossus of *Rhodes* was a brazen Statue of such a prodigious height, that Ships with full Sails might pass between its Legs. It was one of the seven wonders of the World [m], was seventy Cubits, or an hundred and five Feet high. *Chares*, disciple to the famous *Lysippus*, cast it in a mould. There were few People who could encompass the Thumb of it: It was consecrated to *Apollo* or the Sun. King *Demetrius*, after he had besieged the City of *Rhodes* for one whole year, without being able to get Possession of it, concluded a Peace with the Inhabitants, and upon his return presented them with all the warlike Machines made use of in the Siege. These they sold some time after for three hundred talents, which with other sums added to them, they imployed in making this Colossus. *Chares* was twelve years at work upon it. It was begun in the year of the World 3700, and overthrown by an Earth-quake sixty years after it had been erected.

The *Rhodians* pretending that they design'd to set up the Colossus again, made gatherings over all the States of *Greece*, and begg'd of all the Kings [n] of *Egypt*, *Macedonia*, *Syria*, *Pontus* and *Bithynia*; they so far aggravated their loss, that the Collection which was raised for them, amounted to five times as much as their real damage. Instead of imploying these Sums in restoring their Colossus, they gave out, that the Oracle forbad it absolutely, and so kept the Money for themselves. The Colossus continued thus broken down as it was for 894 years, at the end whereof, in the year of *Jesus Christ* 672, *Moravias*, sixth Caliph of the *Sarracens*, having taken *Rhodes*, sold the Brass of the Colossus to a *Jewish* Merchant, who had as much of it as loaded nine hundred Camels: Which reckoning eight Quintals to a Load, amounted to 7200 Quintals, or 720000 Pounds. See *Rhodes*.

The *Rhodians* generally represented on one side of their Medals the head of *Apollo*, or the Sun, and on the other a Rose, with this Legend, ΡΟΔΙΩΝ, belonging to the *Rhodians*. It has been affirmed, that the *Jews* gave some of these pieces to *Judas*, as the reward of his treachery. See *Rhodium* and *Rhodes*.

COLZUM, the City of *Colzum*, formerly so celebrated, and considerable, lay on the Red Sea upon the Shore, opposite to that where *Elana* stood, a Town situated at the foot of Mount *Sinai* [o]. Both these places are now in Ruins. There was formerly a Canal made from *Colzum* to *Cairo*, whereof at present no Footsteps are visible. *Omar* second Caliph after the Conquest of *Egypt*, commanded *Arnon*, who had subdued it, to have this Canal dug, that by this means Corn might be more easily transported from *Egypt* into the Red Sea. But as *Medina* in process of time ceased to be the seat of

[k] Vide Col. ii. 1. Hieronym. ad Philemon. v. 22. Chrysost. Theophyl. Athanas. in Synops. Estius, alii.
[l] Suidas. Zonar. Glycas. Eustat. Calepin. Munster.
[m] Plin. l. xxxiv. c. 7. Strabo l. xiv.
[n] Polyb. l. v. Strabo l. xiv.
[o] Bibl. Orient. p. 171.

of the Caliphs, the use of this Canal being then no longer so necessary, it was neglected and filled up with Sands.

COMMON. By *Common* is meant sometimes *profane*, unclean. To *eat with common hands*; that is to say, without
Mat. vii. 2, 5. washing ones Hands. *Communibus manibus, id est, non lotis manducare.* I have
Acts x. 4, 15. never eaten any thing common, says S. *Peter*, but he heard a voice from Heaven saying unto him, What God hath purified, that call not thou common: *Quod Deus purificavit, tu commune ne dixeris.* And S. *Paul*, *Rom.* xiv. 14. There is nothing in its own nature common or profane: *Nihil commune per ipsum, nisi ei qui existimat quid commune esse. Moses*, almost in the same sense calls a Vineyard *common* or *prophane*, which all the World
Deut. xx. 6. was permitted to eat of. *What man is he that hath planted a vineyard, and hath not yet made it common?* If there be such an one, he may return to his House, because the first fruits of Trees and Vines were reckoned unclean, or rather were
Lev. xix. 24, 25. consecrated to the Lord, and the owner was not allowed to touch them, till after the fourth year. See hereafter *Profane*.

COMPUNCTION. This is a word particularly set apart in the Language of the Church, to signify sorrow for our Sins. *Have Compunction* * *in your Bed for what*
Psal. iv. 4. *you have said in your Heart.* The wicked hath persecuted the Poor, he hath morti-
Ps. cix. 17. fied him, whose heart is full of Compunction, *Compunctum corde mortificare.*

But the Septuagint use frequently the word *Catanuxis*, which signifies Compunction, in a very different sense for Sleep, Heaviness, Stupefaction, Hardness,
Isai. xxix. Infensibility. For example, *Isaiah*; *The*
10. רוח *Lord hath poured out upon you the spirit of*
תרדמה *deep sleep*, of heaviness, of dulness. The
Vulg. Spiritum soporis. Septuagint translate it *the spirit of compunction.* And S. *Paul* hath followed
70. πνεῦμα κατανύξεως. them, *Rom.* xi. 8. *Dedit eis Dominus spiritum compunctionis.* Thus in *Psalm.*
יין lx. 5. where we read in the *Hebrew*, *Thou*
תרעלה *hast made us to drink the wine of astonishment*, Wine which intoxicates, and takes away the Senses, such as was given to persons condemned to death. The Septuagint read *the Wine of Compunction.* Lastly, in the passage above cited, of the beginning of this Article, *In cubilibus vestris compungimini*, *Psal.* iv. 4. The *Hebrew* imports, *Speak in your hearts upon your beds, and continue in silence.* The Septuagint, *Be touched with compunction on your beds.*

In all these instances we must recur to the original, and by the word *Compunction* in *Isaiah* xxix. and *Psalm* lx. must understand deep Sleep, such as disturbs and clouds our reason. In some other places, for example, *Acts* ii. 35. *Compuncti sunt corde.* And *Psalm* cix. 17. *Compunctum corde mortificare*, we are to understand by it Compunction of Heart. But in other passages, *Psalm* xxix. 13. *Ut cantet tibi gloria mea, & non compungar*; the *Hebrew* reads, *Et non taceat*, that my Glory may publish thy praises, and not be silent. And *Psal.* xxxiv. 16. *Dissipati sunt nec compuncti*, the *Hebrew* reads, *They tore me to pieces* with their malicious tongues, *and were not silent.*

CONCORDANCES *of the Bible.* By this name we call a sort of Dictionary, wherein the words of the Bible are ranged in alphabetical order, with the several Books, Chapters, and Verses quoted, in which they are contain'd; we have discoursed of them at sufficient length in the Preface to this Dictionary, and in the *Bibliotheca Sacra*, which is placed at the end of it.

CONCUBINE. This term in *Latin* Authors signifies commonly a Woman, who tho' she be not married with a Man, yet lives with him as his Wife. But in the sacred Writers, the word *Concubine* is understood in another sense; it means a lawful פלגש
Wife, who has not been wedded with the *Pilegesh. Pellex.*
common Ceremonies and Solemnities; a *Concubina.*
Wife of the second rank, inferior to the Matron and Mistress of the House. The Children of Concubines did not inherit their Father's Fortune; but the Father in his life-time might provide for them, and make presents to them. Thus *Sarah* was *Abraham's* Wife, of her he had *Isaac*, the Heir of all his Wealth: But he had besides two Concubines, namely *Hagar*, and *Keturah*; of these he had other Children, whom he distinguished from *Isaac*, and made presents to them. As Polygamy was tolerated among the *Jews*, it was a common thing to see one, two, or many lawful Wives in every Family; and besides these, several Concubines. *David* had seven Wives, and ten Concubines.
Solomon had seven hundred Wives, who 2 Sam. 3.
all lived in the quality of Queens, and 2, 3. &c.
three hundred Concubines. *Rehoboam* his 1 Kings
Son had eighteen Wives, and sixty Con- 11. 3.
cubines. Ever since the Abrogation of 2 Chr. xi.
Polygamy by *Jesus Christ*, and the re- 21.
duction of Marriage to its primitive Institution, the abuse of Concubines has been con-

* *Our Author here, as usual, follows the* Latin *Vulgate, which runs thus,* Quæ dicitis in cordibus vestris in cubilibus vestris compungimini. *The incomparable* Grotius *disapproves of this Version, and produces one more accurate, and agreeing better with the* Hebrew. Cogitate in corde vestro, in cubili vestro, & silete; id est, pœnitentiam agite *according to the* Arabic *Interpretation. Our* English *Translation, which seldom varies from the Original, is in this Passage a literal Explanation of it,* Commune in your own heart upon your bed, and be still. The Hebrew is, אמרו בלבבכם על־משכבכם ודמו

condemned and forbidden among *Christians*; notwithstanding which clandestine Marriages were a long time tolerated, and the Women so married were frequently called *Concubines*.

CONCUPISCENCE. This term is made use of by S. *John*, to signify an irregular love of Pleasure, Wealth, and Honours, comprehended by this Apostle
1 John ii. 16. in the following words, *All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life.* Concupiscence is not a Sin; but it is the effect and cause of Sin. And as in both Testaments bad desires, as well as bad actions, are equally forbidden; the first and principal care of every Man who would please God, is to restrain his Concupiscence. This word is generally taken for a disorderly appetite to any thing whatsoever. The *Hebrews* demanding of *Moses* change of Diet in mutinous terms, and with an irregular desire, God punished many of them with death, and the place hereupon
Numb. xi. 33, 34. was called *the Graves of lust*. God prohibits the desiring any thing, with a love
Exod. xx. 17. Deut. v. 21. of Concupiscence, which belongs to our Neighbour. Concupiscence is most generally understood in a bad sense, particularly for the inclinations of the flesh; but sometimes it is taken in a good meaning; for example, for the love of Knowledge and
Wisd. vi. 18, 20. Wisdom; *Initium sapientiæ, verissima est disciplinæ concupiscentia*; and a little after, *Concupiscentia sapientiæ deducit ad regnum perpetuum*; and in *Psalm* lxxxiii. 3. *Concupiscit & deficit anima mea in atria Domini.* And *Psalm* cxviii. 20. *Concupiscit anima mea desiderare justificationes tuas.* The Lord says to *Cain*, who envied the favours which *Abel* had received from
Gen. iv. 7. him, thy Concupiscence shall be subject to thee, and thou shalt rule over it. *Sub te erit appetitus ejus, & tu dominaberis illius.* Thus this passage is generally understood; but others explain it in another sense, referring *ejus* not to Sin, but to *Abel*; as if God had said to *Cain*, what art thou afraid of, and why doest thou suffer thyself to be so dejected? If thou doest well, doest thou not receive the reward of it? and if thou doest evil, Sin is at thy door. *Abel* shall be subject to thee, and thou shalt preserve thy right of Seniority over him. Thus S. *Chrysostom* [a] explains it after the Septuagint, and this passage has a manifest relation to that, whereby God gives Man the Superiority over Woman, *Gen.* iii. 16. *Thou shalt be under the power of the man, and he shall rule over thee.* The *Hebrew*, *Ad virum tuum concupiscentia tua, & ille dominabitur tui.*

To CONDEMN, *declare guilty*; is an expression used not only in judicial Acts but in every other thing likewise, which relates to them. The Priests condemn'd Lepers of impurity; that is to say, they Lev. xiii. 8.
declared them unclean, *Daniel* i. 10. *Condemnabitis caput meum morte.* Thou shalt be the cause of my being condemned to lose my Life. *My mouth shall condemn* Job ix. 20.
me, God shall judge me by my own words. *The righteous which are dead, shall condemn the ungodly that are living.* The Wisd. iv. 16.
conduct of the Righteous who are dead, is a condemnation of the disorders of the Wicked. It is much in the same sense that the criminal and idolatrous *Jerusalem* justifies *Sodom* and *Gomorrha*; she makes them appear righteous in comparison of her. *Thou hast justified thy sisters in all* Ezek. xvi. 51, 52.
thy abominations.

CONFESSION. The publick or private Declaration which any one makes of his Sins to a Minister, who has the power of absolving, in order to receive Penance and Absolution, is called *Confession*. S. *Matthew* says, that the *Jews* came Mat. iii. 6.
from all parts to confess their Sins to *John* the Baptist, and receive Baptism; S. *James* James v. 16.
requires us to confess our Sins to one another, that so we may be saved; and S. *John* says, that if we confess our Sins, 1 John i. 9.
God is faithful and just to forgive them.

The Confession required by S. *John* Baptist, of those who desired to be partakers of his Baptism, was not only a general Declaration, whereby they acknowledged themselves to be sinners, or an indefinite Confession of faults committed by them in thought or deed, or by omissions; but it was a definite and particular Declaration of such Offences as they might have committed against the Law, like that which the *Hebrews* made when they put their hands upon the head of the Sin-offering. Moreover, the Baptism of *John* did not really remit the Sins which were thus confessed; he only promised the forgiveness of them, which was received by the Baptism of *Jesus Christ*. *Ut ab eo baptizatis in spe remitterentur peccata, re ipsa vero in Domini baptismo id fieret* [b]. He was not satisfied even with this Confession, and the inward Sorrow which was to accompany it, he required *fruits meet* Mat. iii. 8.
for repentance.

We see in the Acts of the Apostles, Acts xix. 18.
that the Gentiles who were converted, came and confessed their Sins at the feet of the Apostles: *Multi credentes veniebant confitentes & annuntiantes actus suos.* The *Jews* at present confess much after the same manner as the *Romanists* on their Death-bed [c]. The most ignorant have a general form of Confession, which they repeat. Others express their Sins more particularly. They confess likewise their Sins in

[a] Chrysost. Homil. 18. in Gen. p. 203. [b] Aug. l. v. contra Donatist. [c] Buxtorf. Syn. Judæor. c. 35.

THE CONFESSION OF THE JEWS.

in the beginning of the year, ſtanding in a Tub full of water. There are two and twenty words in their form of Confeſſion, as many as there are Letters in the Alphabet; and as often as they pronounce any word in the Confeſſion, one who is preſent thruſts their Heads into the water, and the Penitent ſmites his Breaſt with his right Hand[d].

Upon the great day of Expiation, they confeſs themſelves after the following manner[e]. Two *Jews* retire into a corner of the Synagogue, one bows very low before the other, with his Face turned towards the North: He who performs the Office of Confeſſor, gives the Penitent nine and thirty blows upon the back with a leathern ſtrap, repeating theſe words, *God being full of Compaſſion, forgave their iniquities, and deſtroyed them not; yea many a time turned he his Anger away, and did not ſtir up all his Wrath:* And as there are but thirteen words in this verſe recited in the *Hebrew*, he repeats it three times, and at every word ſtrikes one blow; which makes nine and thirty words, and as many Laſhes. In the mean time the Penitent declares his Sins, and at the Confeſſion of every one, beats himſelf upon his Breaſt. This done, he who has performed the Office of Confeſſor, proſtrates himſelf on the ground, and receives nine and thirty Laſhes from his Penitent.

Grotius[f] on S. *Matthew* explains himſelf in a remarkable manner, with relation to private Confeſſion. As to the Queſtion, ſays he, which is propoſed among learned Men, namely, whether the Paſſages in *Numbers* and *Leviticus*, wherein mention is made of Confeſſion, refer to a Man's confeſſing himſelf to God only, or whether every one ought to declare his Sins to the Prieſts: I hold their opinion to be very probable, who maintain, that a particular Confeſſion was made by every one of his Sins to the Prieſts, in caſes which did not expoſe the guilty to the penalty of Death; for in other caſes it was ſufficient for them to accuſe themſelves in general; and it is very credible, that the ſame thing was obſerved with ſtill more Piety and Confidence by thoſe who came to *John* the Baptiſt, who was both Prieſt and Prophet; and beſides, one whoſe fidelity was very well known *.

CONFESSOR, *Confeſſion*. In the language of the Church, the name of Confeſſors is given to thoſe who have confeſſed the name of *Jeſus Chriſt* before Judges, or have undergone ſome puniſhment for defending the Faith. If they died under their Torments, they were called *Martyrs*. *Jeſus Chriſt* ſays, he will confeſs thoſe before his heavenly Father, who ſhall have confeſſed him generouſly before Men; and S. *Paul* commends *Timothy for having confeſſed a good Confeſſion*; Mat. x. 32. 1 Tim. vi. 12.
that is to ſay, for having, at the hazard of his Life, given a glorious Teſtimony to the Truth. The ſame Apoſtle ſays, that *Jeſus Chriſt witneſſed a good Confeſſion before Pontius Pilate.* 1 Tim. vi. 13.

We find two ſorts of Confeſſions in the Old Teſtament; the Confeſſion of Praiſes, and the Confeſſion of Sins. Nothing is more common in Scripture, than theſe words, *Confitemini Domino; confitebor Domino, &c.* that is to ſay, Praiſe the Lord, I will praiſe the Lord. Confeſſion of Sins too both in publick and private, was in uſe among the *Iſraelites*. They confeſſed their Sins to God and the Prieſts. In the Ceremony of the ſolemn Expiation, the High Prieſt confeſſed in general his own Sins, the Sins of other Miniſters of the Temple, and thoſe of all the People; Lev. xvi. 6. 16. 21.
and upon all other occaſions, when any *Iſraelite* came to offer a Sacrifice for Sin, he put his hands upon the head of the Victim, and confeſſed his faults. There are ſome Interpreters, who believe, that it Levit. iv. 1, 2, 3, 4, &c.
was not ſufficient for him to declare himſelf in general a Sinner; but that he was to confeſs in particular the Sin for which he offered this Sacrifice. We are aſſured, that the *Jews* ſtill at this day make a private Confeſſion of their Sins upon the day of ſolemn Expiation, by them termed *Cippur*.

CONFIRMATION. The Sacrament of Confirmation † is that which makes us perfect *Chriſtians*, and impreſſes an indelible Character upon us after Baptiſm, and imparts to us the ſpirit of Fortitude, whereby we are enabled to confeſs *Chriſtianity*, even at the hazard of our *Lives*. It is frequently called by the Antients, laying on of Hands, becauſe it is conferred by impoſition of Hands. The adminiſtration of this Sacrament was in the beginning reſerved to the Apoſtles, or the Biſhops their Succeſſors, who only are the ordinary Miniſters of it. We ſee the practice of it in the Acts of the Apoſtles, Acts viii. 14, 15, 16. &c.
where it is ſaid, that the Apoſtles being informed, that the People of *Samaria* had received the word of God, and had been baptized by *Philip* the Deacon, S. *Peter* and S. *John* went thither, and laid their hands upon all the Faithful there, who immediately received the Holy Ghoſt. *S. *Paul* ſpeaks likewiſe of the effects of this Sacrament, ſaying to the *Epheſians*, *Grieve not the holy Spirit of God*,

[d] Idem, c. 18. [e] Idem, c. 20. [f] Grot. in Mat. III. 6.

* *Concerning the* Romiſh *Doctrine of Auricular Confeſſion, ſee* Dallæus de Sacramentali, ſive Auriculari Latinorum Confeſſione, *and our moſt eminent Writers in the Controverſy between us and the* Romaniſts.

† *Confirmation is no Sacrament; no federal Rites are declared to belong to it: It is no new Stipulation, but rather a Ratification of our Baptiſmal Vow. See* J. Dallæus de Confirm. *and the eminent Divines of our own Church, who have treated of this Subject, ſuch as* Barrow, Tilloſon, Burnet, *&c.*

God, whereby ye are sealed unto the day of redemption.

In the Infancy of *Christianity*, the laying on of Hands by the Apostles, or Confirmation, was attended generally with miraculous Gifts and Graces, and with external Gifts of the Holy Ghost, such as that of Tongues, Prophecy, Miracles, and healing of Diseases. This is what
Acts x. 44. manifestly appeared at the Baptism of *Cor-*
45, 46, &c. *nelius*, the Holy Ghost descending upon those who like him desired Baptism, and by such an extraordinary Dispensation of Providence preventing Imposition of Hands. The *Jews* who came with S. *Peter* to *Cæsarea*, were amazed at it; and beheld those Gentiles with admiration, who spoke divers Languages, and glorified God as they did, who had been baptized, and received Imposition of Hands.
Acts viii. And when the Apostles came to *Samaria*,
9. 14, 16, to confirm the Faithful who imbraced
17, 18. *Christianity* on S. *Philip*'s preaching, they laid their Hands on them, and gave them the Holy Ghost. Hereupon *Simon* the Magician observing the wonderful effects wrought by their thus laying on their Hands, offered them a Sum of Money, to procure this surprising Power from them of conferring the Holy Ghost.
1 Cor. xii. Lastly, S. *Paul* in his Epistles speaks very
xiii. Rom. often of these supernatural Gifts granted
xii. 6, 7. to the Faithful, by the laying on of Hands.
Ephes. iv. And it appears by the Fathers[a], that this
7. extraordinary Power continued in the Church so long as to the third and fourth Ages.

As to the manner of Confirming made use of by the Apostles, the Scripture speaks only of Prayer, and Imposition of Hands. The most antient of the Fathers, and the oldest Rituals, do likewise take notice only of the laying on of Hands. In the eastern Churches, the Bishops and Priests for a very long time, have confirmed by anointing with the holy Oyl; and in the *Latin* Church the Bishops, who only are the ordinary Ministers of this Sacrament, confer it by laying on of their Hands, and by anointing the Forehead with the holy Chrism, using at the same time this Prayer, *I sign you with the Sign of the Cross, and confirm you with the Chrism of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

CONSCIENCE, is the Testimony or secret Judgment of the Soul, which gives its approbation to Actions that it thinks good, or reproaches itself with those which it believes to be evil. It is a Consequence of the light of Nature, which judges of the good or ill tendency of our Actions.
Ecclus. xxii. *Est qui promittit & quasi Gladio pungitur*
16. *conscientiæ*, says the Wiseman. There are People who engage themselves too easily, and have no sooner promised than they are touched with remorse for doing so: Such was *Herod*, who promised *Salome* the Daughter of *Herodias* all that she should ask, and had very soon the Mortification to hear, that she desired the Head
of *John* the Baptist. A troubled Con- Mat. xiv.
science, an evil Conscience, presumes al- 6, &c.
ways that some misfortune must follow.
Semper præsumit sæva perturbata conscien- Sap. xvii.
tia. S. *Paul* says, that they who are with- 10.
out the written Law, have their Conscience, which gives them an inward Testimony of the Good and Evil performed by
them. He requires *Christians* to be sub- Rom. xiii.
missive to secular Powers, *not only for* 5.
fear, but also for conscience sake: Non solum propter iram sed etiam propter conscientiam. In another place, he permits the faithful to go and eat at the houses of the Gentiles, if they are invited thither, and to partake of every thing which is served up at their Tables, without making particular inquiries out of any scrupulosity of Conscience; *asking no questions for Conscience sake.* But if any one says to them, this has been sacrificed to Idols, do not eat of it, says he, for his sake who gave you this Information; and likewise left you wound not your own, but another's Conscience: *Conscientiam autem dico, non tuam sed alterius.* If he who gives you this notice is a *Christian*, and notwithstanding the Information so given you forbear not to eat; he will condemn you in his heart, or will eat of it after your example against his own Conscience, and so the guilt of his Sin will be imputed to you. If he is an Heathen, who thus advertises you, and he sees you eat of it, he will conceive a contempt for you and your Religion.

CONSECRATE, *Consecration.* To consecrate is to offer or devote any thing to God's Worship and Service. In the old Law, God ordained that all the first born both of Man and Beast should be
consecrated. He likewise consecrated the Exod. xiii.
whole Race of *Abraham* particularly to 2, 12, 15.
his Worship. Lastly, he devoted the xxxiv. 19.
Tribe of *Levi*, and the Family of *Aaron* Numb. iii.
in a more especial manner to his Service. 12.
Besides these Consecrations which God Exod. xix.
thus ordain'd by his own absolute and sove- 6. 1 Pet.
reign Authority, there were others which ii. 9.
depended on the good will of Men, who Numb. i. 49. iii. 6. & seq. Deut. x. 8.
consecrated themselves, or the things belonging to them, or the persons depending on them, to the service of God for ever, or for a time only.

Joshua devoted or consecrated the *Gibeonites*

[a] Vide Iren. l. ii. c. 52, & 57. & l. v. c. 6. Justin. Apolog. 1 & Dialog. cum Tryphone, p. 315. Constit. Apost. l. viii. c. 1. Hilar. in Psal. lxiv. v. 12. Euseb. in Psal. xlvi.

Josh. ix. 27. Ezra viii. 20. & ii. 58. & 1 Kings ix. 20. 21. 1 Sam. i. 11. *beonites* to the ſervice of the Tabernacle. *David* and *Solomon* in like manner devoted the *Nethenims*, who were ſome remains of the *Canaanites*, to the ſervice of the Temple; they thus devoted them and their Deſcendants for ever. *Hannah*, *Samuel's* Mother offered her Son to the Lord, to ſerve all his life-time in the Tabernacle. Luke i. 15. The Angel who promiſed *Zachary* a Son, commanded him from God, to conſecrate him to the Lord, and to take care, that he obſerved thoſe Laws for his whole life, Numb. vi. 1, 2, 3, &c. with the *Nazarites*, who are likewiſe conſecrated to God, tho' but for a certain time, obſerved during this time of their Conſecration.

The *Hebrews* ſometimes devoted their Fields or Cattle to the Lord; after which they were no longer in their power. If they had a mind to enjoy them again, they Levit. xxvii. 28, 29. were obliged to redeem them. *David*, and the Kings his Succeſſors, often vowed and conſecrated to the Lord the Arms and 1 Chr. xviii. 11. 2 Chr. xxiii. 9. Spoils taken from their Enemies. As to the conſecrating and devoting, as they did ſometimes, their Enemies, their Cities, and their Country to intire ruin, the Reader upon this Point may conſult the Article *Anathema*.

In the New Teſtament we ſee in proportion the ſame Conſecrations, as in the Old. All the Faithful are conſecrated to the Lord; they are his holy Race, his 1 Pet. ii. 9. choſen People. Biſhops and other ſacred Miniſters are devoted to him in a more peculiar manner, than common *Chriſtians*, and they who conſecrate themſelves to God by ſolemn Vows, and the exerciſe of a Religious Life, come very near to the perpetual *Nazarites* of the *Moſaic* Law. Churches, Church-yards, Religious Houſes, Monaſtries, Sacred Veſſels, and every thing belonging to the Worſhip of God, are likewiſe things conſecrated *, which deſerve more or leſs Reſpect, as they relate more or leſs to the unbloody Sacrifice of the Body and Blood of *Jeſus Chriſt*, who is offered for us upon our Altars, is the Holy of Holies, and ſanctifies every thing that comes near him.

CONSISTORY, *Conſiſtorium Palatii*, mentioned in *Eſther*, is called likewiſe Eſt. v. 1. *Baſilica Regis*; in *Hebrew*, *the Kingdom's Houſe*. It is to be obſerved, that in the King of *Perſia's* apartment there were three principal pieces of Work. The firſt was the outward Court, *Atrium exterius*, where the Courtiers met, who came to Court, *Eſth*. vi. 4. The ſecond was the Hall, or inner Court, *Atrium interius*, where every one was forbid to come on pain of Death, unleſs he were called, *Eſth*. iv. 11. The third was the Cabinet, or a ſort of corner or alcove, wherein was the King's Throne, called *Conſiſtorium Palatii*, or *Baſilica Regis*, Eſth. v. 1, 2.

As to the different Conſiſtories, or places where the *Hebrews* adminiſtred Juſtice, we ſhall ſpeak of them under the Title *Sanhedrim* or *Tribunal*.

CONSOLATION, to *Conſole*, are words often uſed by the *Hebrews* in the Senſe of *Revenge*. See *Revenge*.

CONSUMMATION, *Conſummatio*. This word does not ſignify only the Finiſhing, the End, the Perfection of any thing, but it likewiſe denotes frequently the utmoſt Miſery. *Numquid iratus es nobis* Neh. ix. 14. *uſque ad conſummationem?* Art thou angry with us ſo far as to deſtroy us without hopes of recovery? And *Pſalm* lviii. 14. *Annuntiabuntur in conſummatione, in ira conſummationis, & non erunt*: It will be every where publiſhed, that thou exerciſeſt thy Vengeance in the day of Wrath, and they ſhall not ſubſiſt any longer. And *Iſaiah* x. 22. *Conſummatio abbreviata inundabit juſtitiam; conſummationem & abbreviationem faciet Dominus*: The Juſtice of God ſhall be poured out upon Sinners, like a Deluge of Water; their ruin is reſolved on, he will in a little time exterminate and deſtroy them: *Conſummatio abbreviata*, or rather according to the *Hebrew Conſummatio* or *deſolatio deciſa*, reſolved, fixed, determined Deſtruction. The Prophet *Nahum* ſpeaking of the ruin of *Ni-* Nahum i. 8, 9. *neveh*, *In diluvio prætereunte conſummationem faciet—— conſummationem faciet, & non conſurget duplex tribulatio*: God will overflow this City with the Flood of his Wrath, he will deſtroy it, and will do it at once.

Jeremiah iv. 27. *Deſerta erit omnis terra, ſed tamen conſummationem non faciet*: The Lord will reduce the Land to a meer ſolitude, but will not intirely deſtroy it. And *Ezekiel* xi. 13. *Heu, heu, heu, Domine Deus, conſummationem tu facis reliquiarum Iſrael*: Alas! Lord, thou art going to annihilate the remains of *Iſrael*. We may obſerve expreſſions much alike in *Iſaiah* xxxviii. 22. *Jeremiah* v. 10, 18. xxx. 11. xlvi. 28. *Ezekiel* xx. 17. *Daniel* ix. 27, *&c.* In *Pſalm* cxviii. 96. there is a more difficult paſſage, which however comes to the ſame. *Omnis conſummationis vidi finem, latum mandatum tuum nimis*: I have ſeen, I have gone through the greateſt dangers and misfortunes,

* *He might have inlarged his Liſt of things conſecrated in the* Romiſh *Church, ſuch as Bells, Candles, Books, Water, Oil, Aſhes, Palms, Swords, Banners, Pictures, Croſſes, Agnus Dei's, Roſes, Childrens Clouts, &c. which, as the* Romaniſts *aſſert, are of great uſe to preſerve People from Diſeaſes, Storms by Sea or Land, Thunder, Lightning, &c.*

times, I have been exposed to utter Destruction: but thy Commandments have set me free, have protected me. The *Hebrew*, *Latitudo mandatorum tuorum*, is opposite to *finis consummationis*, or *extremæ consummationis*.

CONTRADICTION. *Waters of Strife*, or *Contradiction*. This is the name of the place where *Moses* encamped when he smote the Rock with his Rod, and water thereupon issued out of it, where also he expressed some diffidence of God's Promises: For which reason God declared to him, that he should never enter into the Numb. xx. 7, 13. Land of Promise. This happened in the Desert of *Paran*, when the *Israelites* were encamped at *Kadesh*; and these Waters were called the *Waters of Strife*; because they rebell'd against *Moses*, and murmured against the Lord.

CONTRITION, or Sorrow for our Sins, attended with a sincere resolution of reforming them[a]. The Scripture never uses this term in this sense; but there are many expressions to be observed in it, which are equivalent, and prove that without Contrition there is no Repentance, and without Repentance no Remission of Sins: *A broken and contrite heart, O God, thou shalt not despise*. Psal. li. 17. *I shall go softly all my years in the bitterness of my soul*. Isai. xxxviii. 15. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, with all thy soul*, or, *with all the sorrow of thy soul*. See likewise *Deut*. iv. 29. xxx. 1, 2. S. *Paul* speaking to *Agrippa*, said, *I have shewed unto the Jews and Gentiles that they should repent, and turn to God, and do works meet for repentance*.

In those places generally where we meet with the words *conterere* and *contritio*, they signify to bruise, Bruising, Humiliation, Grief, Ruin, Destruction. For example, Contrition and Unhappiness Psal. xiii. Vulg. are in the way of the Wicked; that is to say, God shall destroy them, and overwhelm them with Misfortunes. Prov. xvi. 18. Vulg. *Pride goeth before Contrition*; that is to say, Pride and Elevation are commonly followed with a Fall, with Destruction, *&c.*

CONVERTERE. Every one knows, that the literal signification of this word Ps. xl. 11. denotes changing, *Thou hast turned my tears into joy*. Turn ye not unto Idols: Lev. xix. 4. *Ad idola nolite converti*. God converted the heart of the King of the *Assyrians*. Turn us, O Lord, and we shall be turned, *&c.* These are ways of speaking in use even among ourselves. But *Converti* is often taken in Scripture for returning from the *Babylonish* Captivity. When the Lord hath turned the Captivity of *Sion*; Ps. cxxvi. 1. when he hath delivered his People from Captivity. *I will gather the remnant of* Jer. xxiii. *my flock out of all countries whither I have driven them, and will bring them again to* Jer. xxxii. 44. *their folds*: *Et convertam eos ad rura sua*. And elsewhere, *Convertam captivitatem eorum, &c.*

COPHER. It is said in *Cant*. i. 14. *My Beloved is to me as a cluster of Copher in the vineyards of Engedi*. *Copher* is translated *Cyprus* in the Vulgate. *Botrus Cypri*. Now the Cypress Tree is a Shrub that grows as high as a Pomegranate Tree, its Leaves are like those of the Olive Tree, its Blossom is white and sweet, and its Fruit hangs like clusters of Grapes, and is of a very agreeable scent. When its leaves are dry and bruised, they make a yellow powder, with which the *Egyptians* and *Turks* painted their nails, and the Women among them their hands, part of their hair, and of their body.

COPONIUS, was the first Governor of *Judæa* established by *Augustus*, after the Banishment of King *Archelaus* to *Vienne* in *France*. *Coponius* was succeeded by *Marcus Ambrivius*[i].

COPTÆ. The *Egyptians* who profess *Christianity* are called thus at this day. This name is derived probably from *Aiguptos*, or *Aicuphtos*, by cutting off the first syllable *Ai*. There is frequent mention of *Egypt* in the Scripture, under the name of *Misraïm* in those Books which are written in the *Hebrew*, and of *Aigyptos* in those written in *Greek*.

CORAL. The Rabbins assert, that the *Hebrew*, *Almugim*, which S. *Jerom* has translated *ligna Thyina*, 1 *Kings* x. 11. signifies Coral. See *Almugim*.

CORBAN, *Mark* vii. 11. or *Corbona*, *Mat*. xxvii. 6. This word comes from the *Hebrew*, *Karab*, or *Hekerib* to offer, present. It stands for an Offering, a Gift, a Present made to God, or his Temple. קרב Karab. קרבן Corban. The *Jews* sometimes swore by *Corban*, or the Gifts offered unto God. Whosoever Mat. xxiii. 18. sweareth by the Gift that is upon the Altar, is bound. *Theophrastus* says, that the *Tyrians* forbad the use of such Oaths as were peculiar to Foreigners, and particularly of *Corban*; which, as[k] *Josephus* informs us, was in use only among the *Jews*.

Jesus Christ reproaches the *Jews* in the Gospel with the cruelty which they shewed towards their Parents, and says that to excuse themselves from giving any part of their fortune to them, they would tell them, *May what you ask of me be corban*, and

[a] Concil. Trident. Sess. xiv. c. 4. Contritio est animi dolor ac detestatio de peccato commisso, cum proposito non peccandi de cætero. [i] Vide Joseph. Antiq. l. 18. c. 1, 2, 3. & de Bello, l. ii. c. 12.

[k] Apud Joseph. l. i. contra Appion.

* *The Form of this Vow is in express Terms mentioned in the* Talmud: *And tho' such a Vow as this is against both Nature and Reason, yet the* Pharisees, *and the* Talmudists *their Successors approve of it.*

and consecrated to God, or, *May all that I am able to give you, be corban*, and devoted to God in such a manner, that neither you nor I may be able to employ any thing of it to our use; or, lastly, *I swear by corban*, or the Gift which is made to God, *that I will not assist you in any thing whatsoever.* S. *Matthew* expresses much after this manner the reply which Children made to their Parents; *It is a Gift by whatsoever thou mightest be profited by me* [k]. The Offering which I make to God will be of service to you, I have devoted that to God, which you ask of me; it is no longer either yours or mine, but you will share in the merit of my Offering.

Josephus[l] remarks, that among the *Hebrews*, Men and Women sometimes made themselves *Corban*; that is to say, consecrated themselves to God, or certain Ministries in his service. When Persons of this sort were desirous to release themselves from the obligation which they had thus imposed upon themselves, or the Ministry to which they had devoted themselves, they gave a sum of Money to the Priest, a Man fifty, a Woman thirty Shekels. If they were not in a condition to pay this sum, they agreed with the Priest, and gave him so much as he was satisfied with.

Philo[m] speaking of those who devote themselves to God, relates what *Moses* says in *Leviticus*, ch. xxvii. 2, 3, 4. and following verses, *He who has devoted his soul*, his Life, his Person *to God, shall pay the price estimated by the Priest. A man from twenty to fifty, shall give fifty shekels, according to the measure of the Sanctuary; and a woman thirty. From five to twenty a boy shall pay twenty shekels, and a girl ten. From a month old to five years, five shekels shall be given for a male child, and three for a female. From sixty and above, a man shall give fifteen, and a woman ten shekels. If he who has made the vow is too poor, he shall present himself before the Priest, and shall pay according to the estimation which shall be made of him.* What is the reason, says *Philo*, that in all this there is no consideration of the age, wealth, or other qualities of those who make the Vow? To this he answers, The reason is first, because the Vow is of equal dignity, let the condition of those who make it be what it will. 2°. It is not decent to value those who make Vows, as we do Slaves, who are rated according to their beauty, their graceful stature, or good health. The third and principal reason is this, that equality of Conditions, which *is* despised by Men, *is* considered and esteemed by God.

Moses speaks farther of different sorts of *Corban*, or Dedications made by the *Hebrews*, of some part of their Estates, which was afterwards redeemed, or if it consisted in Cattle was sanctified, in the manner appointed by the Legislator. Lev.

When a Man had devoted all his for- xxvii. 9, 10, &c.
tune, he was forbidden to make use of it; if all that he was to give his Wife, or his Father and Mother, was declared *Corban*, he was no longer permitted to allow them necessary subsistence. They who in the Acts of the Apostles made a Vow neither to eat nor drink, till they had kil- Acts xxiii.
led S. *Paul*, in some sort made every 12.
thing *Corban* that belonged to them; or every thing that might supply them with Meat and Drink. The Sons mentioned in the Gospel, who declared every thing Mat. vii.
Corban that they could contribute to the 11.
support of their Father and Mother, were induced to this cruelty by some transport of Passion only; for had they done so through avarice, what could they have gained by devoting that to God which they refused their Parents? But without devoting it to God, they were satisfied with declaring it to be *Corban* with respect to those to whom a part of it was due; for example, they said, my whole fortune as to you is *Corban*, I can give you no share of it: I have made a Vow to communicate nothing of it to you[n].

To facilitate the practice of these Vows, which were so contrary to Charity and Religion, or rather to confirm and increase the spirit of Superstition in the People, the *Jewish* Doctors did not require them to be pronounced in the most formal manner; it was of little consequence whether the word *Corban* were so much as mentioned, tho' this was most in use, provided something was said which might come near it. These are the Vows, thus imperfect in the terms of them, which the Talmudists call *Handles*[o], because, as it is sufficient to take a Vessel by the handle, in order to lift it up all intire; so to compleat a Vow, it is enough to pronounce any word of it: and if any said, *May this be as the Temple to me*, or *as the Altar*, or *as the Fire*, or lastly, as the *Sacrifice* this was not to be dispensed with. They permitted even Debtors to defraud their Creditors, by consecrating their debt to God[p], as if the thing were theirs, and not their Creditors.

Corbona[*] signifies also the Treasury of the

[l] Antiq. l. iv. c. 4. [illegible]
[m] Philo de specialib. legib. p. 774.
[n] Basnage Hist. des Juifs l. vii. c. 19. [o] ידות *ansæ* or *manus*, handles, hands. [p] Vide Capell in *Mat.* i. 15. et Origen.
[*] *By this word such Persons were likewise meant, as devoted themselves to the service of God and his Temple*, Joseph. contra Appion. lib. i. *There are various Cases relating to this Practice in the* Mishnah, *under the Title* Nedarim.

the Temple, where the Offerings which were made in Money were deposited. The *Jews* taking up the Money which *Judas* cast into the Temple, after he had betrayed *Jesus Christ*, made a scruple of laying it up in the Treasury of the Temple, (Mat. xxvii. 6.) because it was the price of Blood; and an Offering of such a nature was esteemed to be impure. They resolved therefore to purchase a field with it, to be a burying place for Strangers.

CORD. To put Cords about ones Reins, or to girt ones self about with a Cord, was a mark of Sorrow and Humiliation. *God looseth the bond of kings, and girdeth their loins with a girdle*, says (Job xii. 18.) *Job.* The servants of *Benhadad* King of *Syria* presented themselves before the King of *Israel with sackcloth upon their loins,* (1 Kings xx. 31, 32.) *and ropes on their heads*, imploring *Ahab*'s clemency to *Benhadad*. *Isaiah* iii. 24. threatens the Daughters of *Sion* with giving them *pro zona funiculum*, Cords for Girdles.

CORD, *Funiculus* is often used for Inheritance, *I will give thee the land of* (Psal. cv. 11.) *Canaan the Cord of thine inheritance. Jo-* (Ezek. xlvii. 13.) *seph* hath a double Cord, a double Portion: Which expression had its Original from their custom of measuring land with a Cord; so *Joshua* distributed to every Tribe a certain number of Cords or (Pf. xv. 6.) Acres, &c. *Funes ceciderunt mihi in præclaris*, my Lot is fallen in an excellent Country.

(2 Sam. xxii. 6.) *The cords of hell compassed me about*; or as the *Hebrew* reads it, *the cables of Hell*, of the Grave, closed me in. He alludes to the Fillets which were bound about dead Bodies: He farther calls them in the same place, *the bands of death.* The Septuagint, instead of *cables of Hell*, have translated it in *Psalm* xviii. 6. *the* (2 Pet. ii. 4.) *pains of death.* S. *Peter* says, that God dragg'd the rebellious Angels into Hell *with the Cables of Hell*, thereby meaning Cords of such a solidity and strength, as nothing is capable of resisting.

The Cords of Sinners, *funes peccatorum* (cxix. 61.) *circumplexi sunt me*, are the snares with which they catch weak and innocent People. *The Cords of Sins* mentioned by the wise Man, *Prov.* v. 22. are the consequences of crimes and bad habits: Sin never goes unpunished, either in this World or the other; and the bad habits which are contracted, are as it were indissoluble bands, from which it is almost impossible to secure ourselves.

(Baruch vi. 43.) *Baruch* speaks of a very extraordinary custom among the *Babylonians*. *The women with cords about them sitting in the ways, burn bran for perfume: but if any of them drawn by some that passeth by lie with him; she reproacheth her fellow that she was not thought as worthy as herself, nor her cord broken.* He alludes to the ceremony mentioned by *Herodotus*[t]; the *Babylonian* Women, says he, have a custom of prostituting themselves once in their lives, in honour of *Melitta*: they stand near the Temple of the Goddess with Cords about their heads, as marks of their devoting themselves: They are separated from one another by lines; into these separations Strangers enter, carry off those whom they like best, and break the Cords which hang about their heads.

To stretch a cord or line about a city, signifies to ruin, to destroy it intirely, to level it with the ground. *Jeremiah, Lament.* ii. 8. *The Lord hath purposed to destroy the wall of the daughters of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying.*

The Cords extended in setting up Tents, do likewise furnish several Metaphors; for example, the Cords of *Jerusalem* shall not be broken, nor the nails which fasten them be pull'd out. And in another (If. xxxiii. 20, 23.) place, *Thy cords are loose, they could not well strengthen their mast.* And *Jeremiah* ch. x. *v.* 20. *My tabernacle is spoiled, and all my cords are broken.*

CORNER, *Angulus*, is taken for the extremity of any Land, Country, Habit, of the Beard and Hair, of a People, Building, Table, Altar, &c. *Ye shall not round the corners of their heads, neither shalt thou mark the corners of thy beard*, says *Moses*. Thou shalt not cut it off intirely (Lev. xix. 27.) towards the ears, at the extremity of the Chin. All *Israel, all the extremities of the people, omnes anguli populorum*; and all the Tribes assembled together at *Mizpeh*. In the opinion of some, by *the extremity of the people*, is meant all the (Judg. xx. 2.) People without exception, from one end of the land to the other. Others think this expression denotes the principal and first[*]. See likewise 1 *Sam.* xiv. 38. *Draw near all ye chief* (or *corners*) *of the people.* And *Isai.* xix. 13. *They have reduced Egypt, even they who are the stay* (corner) *of all the tribes thereof.* And *Zephaniah* iii. 6. *I have cut off the nations, their corners are desolate.* In all these passages the Corner of the People seems to denote the whole Body of the People from one Corner to another.

The Corner sometimes signifies the most devoted place, the part of the Edifice most in sight. *Zachary* speaking of the Tribe of *Judah* after their return from

[t] Herodot. l. i. c. 199.

[*] *And so our* English *Translation understands it: that reading the Original* פנות כל־העם *the Chief of all the People: And in the following Passages referr'd to by our Author, it adheres generally to the same Interpretation of the word* פנות.

Zech. x. 4. from the Captivity, says, *Out of him came forth the corner, out of him the nail.* This Tribe shall afford Corners, Heads; it shall produce the Corner Stone, the *Messiah*
If. xxviii. 16. Psal. cxvi. 22. Mat. xxi. 42, &c. reproved and rejected by the *Jews*, but exalted to great Glory by his heavenly Father. Corner is taken likewise for the most obscure place of a House, *Prov.* xxi. 9. xxv. 24. *It is better to dwell in a corner of the house top, than with an angry woman in a wide house*; and *Acts* xxvi. 26. S. *Paul* speaking before *Agrippa* of matters relating to our Saviour and his resurrection, calls him to witness, and tells him, that these things are known sufficiently, and that they were not transacted in a Corner.

COREÆ. *Josephus*[a] says, that *Coreæ* was the first place in *Judæa*, on the North side of it. This Town lay near the Castle of *Alexandrium*, which was situated on the top of a Mountain in the way between *Coreæ* and *Jericho*[b].

CORIANDER, a small round Seed, of a good scent. *Moses* says, that the Manna which God gave the *Israelites* in the *Wilderness*, as to the form of it, was
Exod. xvi. 31. Num. xi. 8. like Coriander seed; as to its colour, was white, or the colour of *Bdellium*, as *Moses* describes it in those very places, where he compares it with Coriander seed.

CORINTH, a celebrated City, the Capital of *Achaia* seated on the *Isthmus* which separates the *Peloponnesus* from *Attica*. S. *Paul* came to preach at *Corinth*
Acts xviii. 1, 2, & seq. in the year of J. C. 52. This City was one of the best peopled, and most wealthy of all *Greece*. Its situation between two Seas drew thither the Trade of both the East and West from all parts. Its Riches produced Pride, Ostentation, Effeminacy, and all manner of Vices, which are the consequences of too great Plenty. Lasciviousness particularly was not only tolerated there, but in some sort consecrated, by the worship of *Venus*, and the publick prostitution of those who were devoted to her. The *Corinthians* as well as other *Greeks*, pretended to Philosophy, Politeness and Learning. Such was the condition of *Corinth*, when S. *Paul* arrived there: These were the Monsters which he was to encounter.

He lodged there with one *Aquila* and his Wife *Priscilla*, who, as well as he, made Tents; thus he got a Livelihood by the labour of his own hands, to prevent his being burdensome to any one. He preached every Saturday in the *Jewish* Synagogues, and converted some who heard him. From *Corinth* he wrote his two Epistles to the *Thessalonians* in the year of J. C. 52. Some time after, observing, that the *Jews* of *Corinth*, instead of being benefited by his Instructions, opposed him with very blasphemous language; he shook his Raiment, and said, Your Blood be upon your own heads, I am clean; from henceforth I will go unto
the Gentiles. He went therefore and Acts xviii. 6, 7, 8.
lodged with *Justus* sirnamed *Titus*, who was a Gentile indeed, but one who feared God: And many of the Gentiles afterwards embraced the Faith. S. *Paul* suffered a great deal at *Corinth*, but *Jesus Christ* appeared one night to him, and said, Be not afraid, for I have much People in this City. Encouraged by these words, he continued eighteen Months at
Corinth, or in the neighbouring places. Acts xviii. 11.

He departed from thence in the fifty
fourth year of J. C. and went to *Jerusalem*. Acts xviii. 18.
About two years after, that is to say, in the year of J. C. 56. He wrote his first Epistle to the *Corinthians* from *Ephesus*, where he was at that time. Herein the Apostle reproves some particular Persons, who disturbed the Peace of this Church, and, upon pretence that there were different Sects and Parties in the Church, as well as among the Philosophers, called themselves the followers of *Paul*, of *Peter* or *Cephas*, and of *Apollos*, according to their different affections. He
complains likewise that there were some 1 Cor. i. 10, 12.
disorders in their Assemblies, that there were Law-suits among them, and that a *Christian* had committed Incest with his Mother-in-law his Father's Wife. This Letter was sent by *Stephanus*, *Fortunatus* and *Achaicus*. It had all the Success S. *Paul* could hope for, since it produced a saving sorrow, great vigilance against the vices wherewith he had reproached them, and a very beneficial dread of God's anger. They repaired the scandal which had been given, and expressed abundance of zeal against the
Crime of the incestuous person. 2 Cor. vii. 9, 10, 11.

S. *Paul* having understood the good effects which his first Letter had produced among the *Corinthians*, wrote a second to them, in the year of J. C. 57. He wrote from *Macedonia*, and probably from the City of *Philippi*. He expressed his satisfaction at the Conduct they had observed with regard to the incestuous person;
justified himself in those particulars, 2 Cor. ii. 5—11.
which the false Apostles had objected to him, and exalted the Gospel Ministry
above that of *Moses*. He glories in the Ch. iii, iv, vi, x.
Labours and Persecutions which he had suffered; and lastly, exhorts the *Corinthians* to prepare their Alms which they designed to send to the Faithful in *Judæa*. This second Epistle was carried by *Titus*, and another Brother, whom the Churches had associated with him, in order to collect

a Antiq. l. xiv. c. 6. b Antiq. l. xiii. c. 24. xvi. 2. xiv. 6.

lect the Charity of the Faithful. Some think this Brother to have been S. *Luke*, others *Barnabas*. There is a great deal of probability, that S. *Paul* came himself to *Corinth*, towards the end of this fifty seventh year [c].

CORNELIUS, Centurion of a Cohort belonging to the Legion firnamed *Italian*. He was a Gentile, but one that feared God, was constant at his Devotions, and did many charitable Acts. His whole Family served God as he did. He had learned these pious Practices in all probability from the *Jews*, who were very numerous at *Cæsarea*, where he was in Garrison. While he was one day fasting and praying, about three a clock in the afternoon, he saw an Angel in a vision very distinctly, who enter'd into his Chamber in the form of a Man, cloathed in a bright glittering Robe, and called him by his name, saying, thy Prayers and thine Alms are come up for a memorial before God: Send therefore presently to *Joppa*, and call for *Simon Peter*, he shall tell thee what thou must do, that thou and thy whole Family may be saved. After this the Angel informed him where *Peter* lived, and so withdrew.

Acts x. 1, 2, 3, 4, 5, 6, &c.

When the Angel was departed, *Cornelius* called two of his Servants, and a Soldier, who feared God: To these he related what had happened, and sent them to *Joppa* with a request to *Peter*, that he would come to him. They immediately set out upon their Journey, and the next day arrived there, about noon, or something later. Before their arrival, *Peter* went upon the Terrass of the House where he lodged, and while he was there praying, he fell into an extasy, and saw something like a large cloth held by the four corners, which descended to him from Heaven. In this cloth were Beasts, Birds, and creeping things of all kinds; and he heard a voice, saying, *Rise, Peter, kill, and eat*. The meaning of which words was, that there was nothing impure which God declared to be pure. He excused himself from touching any thing, because he had never tasted any thing unclean. But the voice answered him, *Call not that unclean which God has purified*. The same thing was repeated three times, and then the Cloth was drawn up into Heaven.

At the same time the three Men arrived at *Joppa*, whom *Cornelius* had sent thither; and the Holy Spirit inwardly suggested to him, that they came by his direction, and that he should make no difficulty of going with them. *Peter* therefore received them, detained them that day, and the next departed with them. The next day about three in the afternoon they reached *Cæsarea*. *Cornelius* waited for S. *Peter* with all his most intimate Friends and Relations, whom he had got together for this purpose. As soon as he understood that he was near, he went out to meet him, and threw himself at his Feet. But S. *Peter* raised him, saying to him, I my self also am a Man. They proceeded therefore to the house, and entered it conversing together. *Cornelius* gave him a particular Relation of what had happened to him, and told him, that he, and all who were there present, expected him to declare what God should reveal to them by his mouth.

Then *Peter* in few words told him, that *Jesus Christ* had been sent by God for the Salvation of all Men, to be Judge both of the quick and dead, and to grant remission of Sins to such as should believe in him: That the *Jews* had unjustly crucified him, but that God had raised him from the dead, and his Disciples had eat and drunk with him after his Resurrection.

While S. *Peter* was discoursing in this manner, the Holy Ghost, which had purified their Hearts by Faith, descended on all those who heard him; and they began to speak divers Languages, and glorify God; which extremely surprized the believing *Jews*, who came from *Joppa* with S. *Peter*. Then said he, Can any one refuse these People Baptism, who have already received the Holy Ghost as well as we? And he commanded them to be baptized in the name of *Jesus Christ*. *Cornelius* desired S. *Peter* to stay some days with him, which he did without any difficulty. The news being brought to *Jerusalem*, that one uncircumcised had been baptized, the Faithful there were very much offended; for hitherto the door of Faith had not yet been opened to the Gentiles. But S. *Peter* returning to *Jerusalem*, and relating what had passed to them, they were appeased, and glorified God, who had thus imparted the Gift of Repentance to the Gentiles, in order to prepare them for that inestimable one of eternal Life.

Acts xi. 1, 2, & seq.

Usuardus and others of the *Latins*, make *Cornelius* Bishop of *Cæsarea* in *Palestine*. The Apostolical Constitutions take notice likewise of one *Cornelius*, as Bishop of this City next after *Zachæus* [d]; But they do not tell us that he was the Centurion, of whom we are now speaking. *Eusebius*, who was Bishop of this Church, does not reckon him among his Predecessors. We have the Acts of *Cornelius*, but they are not an original or authentick piece. Some modern *Greeks* make

[c] Vide Acts ix. 2. & 2 Cor. xii. 14. xiii. 1. Usher, Tillem. alii.

[d] Constit. Apostol. l. vii. c. 46.

make him Bishop of *Ilium*, others of *Scepsis*, which is not far from it. The *Greeks* in their Menologies, treat him as a Martyr. They keep his Festival on the thirteenth of *September*, and the *Latins* on the second of *February*. S. *Jerom* says, that the House which *Cornelius* lived in at *Cæsarea*, was afterwards changed into a Church, which S. *Paula* visited with great Devotion in the year of J. C. 385.

CORNU-STIBII, an Horn or Vessel full of Paint or Antimony. In old times Horns were much used instead of Vessels, and Antimony was imployed in colouring the Eyes, and dilating the Eye-lids: For black and large Eyes were thought to be the most beautiful. In the *Hebrew* we read, *Horn of Phuc*. Now, the word *Phuc*, signifies sometimes Antimony, and sometimes a precious Stone. The Septuagint translate it, *Horn of plenty*, or *Amalthæa's Horn*: The *Chaldee*, *sparkling like an Emerald*.

Job xlii. 14. קרן פוך 70. Κέρας ἀμαλθείας. 1 Chr. xxix. 2. Isai. liv. 11.

CORSEUS, the name of a River, which runs near *Cæsarea* in *Palestine*. *Ptolem.*

I. CORUS, or Omer, a sort of *Hebrew* Measure, containing ten Baths, or seventy five Gallons and five Pints, as a Measure of things liquid, and thirty two Pecks and one Pint as a Measure for things dry [*]. When God sent Quails a second time into the *Israelites* Camp, every one gathered so large a quantity of them, that they who got least had ten Corus's. *Qui parum, decem coros.*

II. CORUS, a sort of wind, which in Summer rises in the West, and is called at present the *North East*. S. *Luke* in the Acts says, that the Vessel which carried S. *Paul* to *Rome*, went from *the Fair Havens* to *Phœnice*, which is a port in the Island of *Crete*, and lies between the Winds called *Africus* and *Corus*; that is to say, the South-West and North-East.

COSAM, Son of *Elmodam*, and one of our Saviour's Ancestors, according to his human Nature. Luke iii. 28.

COSTOBARUS, an *Idumæan* descended from one of the most illustrious Families of the Country, whose Ancestors had been Priests of the God *Chosen*, who was worshipped by the *Idumæans*, before they were subdued by *John Hircanus*, and by him compell'd to receive Circumcision [x]. *Herod* the Great, to whom *Costobarus* had been very serviceable, gave him his Sister *Salome* in Marriage. But *Costobarus*, pushed on by an unmeasurable ambition, intended to persuade the *Idumæans* to shake off the *Jewish* Yoke, and wrote to Queen *Cleopatra*, desiring her to ask this Kingdom of *Mark Antony*, imagining that this Princess would set the Crown upon his Head. *Herod*, upon a discovery of this Conspiracy, determined to put *Costabarus* to death: But *Salome* his Sister, and *Costobarus*'s Wife, obtained his Pardon, and preserved his Life.

Sometime after, *Costobarus* having quarrelled with *Salome*, she separated from him, and accused him afterwards to *Herod*, of being concerned in the Conspiracy, which *Antipater*, *Lysimachus*, and *Dositheus* were engaged in, and of saving and receiving into one of his Castles the Children of *Babas*, whom *Herod* had commanded to be executed, when he took *Jerusalem*. These Accusations upon enquiry proving true, *Herod* put *Costobarus* to death [y], in the year of the World 3978. before the vulgar Æra 26.

II. COSTOBARUS, a Relation of King *Agrippa's*, having put himself, together with one *Saul*, at the head of a Troop of Thieves and Villains, did an infinite deal of Mischief in *Judæa*. They left *Jerusalem* after the defeat of *Cassius*, foreseeing well the Misfortunes with which their Country would be overwhelmed [z], and went away to *Cestius*, who sent them to *Nero*, at that time in *Achaia*, that they might lay before him the State of *Judæa*, and impute the whole Cause of the War to *Florus*'s ill conduct.

COTTON, in *Latin Gossypium*, a kind of white soft Wool, which is found in a sort of brown Nut, growing upon a Shrub, the Leaves whereof are like those of a Sycomore Tree, and almost of the same Figure. This Plant puts forth abundance of beautiful yellow Flowers, finer than those of that kind of Mint which smells like Musk; the ground of this Flower is of a Purple colour, and all striped within. There is an oval Bud that appears in the middle, and grows in time as big as a Pigeon's Egg. When it is ripe, it turns black, and divides itself at top into three parts; the Cotton of it looks as white as Snow, and with the heat swells to the largeness of a Pullet's Egg. There are three black Berries in the bud as big as Lupines that stick close together.

It is our opinion, that the Scripture speaks of Cotton under the *Hebrew* name *Schesch*, which in *Latin* is translated *Byssus*. The word *Xylinum*, which signifies Cotton, may be derived from *Schesch* or *Xes*

שש *Schesch*, *Byssus*. Exod. xxv. 4.

[x] Antiq. l. xv. c. 11. [y] Ibid. [z] Antiq. l. xx. c. 8. p. 699. & de Bello l. ii. c. 25. p. 821.

[*] *The Corus or Omer was most commonly a measure for things dry, and the greatest that was used among the* Jews. *As of Barley*, Lev. xxvii. *of Wheat*, 1 Kings iii. 2. 2 Chr. ii. 1. *It contained, according to the Rabbins, ten Ephahs, or thirty Sata or Seahs. Corus is the most usual term in the historical Writers, and Omer or Chomer among the Prophets.* Arbuthnot's Tables, &c. p. 100.

Xet and *Linum*, and that of *Goffypium*, which fignifies the fame thing, may be formed from the *Hebrew* *Ægos*, a Nut, and *Pioth*, Mouths, becaufe the Nut, which produces Cotton, opens itfelf, and fhews the Wool which it is filled with. See our comment upon *Exodus* xxv. 4. p. 333.

COVENANT. The word *Teftamentum* is often ufed in holy Scripture, and *Diatheke* in the *Greek*, to exprefs the meaning of the *Hebrew* word *Berith*, which fignifies *Covenant*; from whence come the words *Old and New Teftament*, to denote the Old and New Covenant. The firft Covenant with the *Hebrews*, is that fworn between God and *Abraham*, when the Lord chofe *Abraham* and his Pofterity for his People, and gave them Circumcifion for a mark of his Covenant with them; which was folemnly renewed at *Sinai*, where principally the Old Covenant begins, as comprehending all thofe who obferve the Law of *Mofes*. The New Covenant, whereof *Jefus Chrift* was the Mediator and Author, and which was cemented by his Blood, comprehends all who believe in him, and are in his Church. This fucceeded the Old Covenant, and will fubfift to the end of Ages.

ברית *Berith. Fœdus. Græc.* διαθήκη *Teftamentum.*

The firft Covenant between God and Man, was that which he made with *Adam* at his Creation, when he required him to forbear the ufe of the forbidden Fruit. *The Lord took the man, and put him into the garden, and commanded him faying, Of every tree of the garden thou mayeft freely eat: but of the tree of knowledge of good and evil thou fhalt not eat of it; for in the day that thou eateft thereof thou fhalt furely die*, or you fhall become mortal. This, fays S. *Auftin*, is the firft Covenant which God made with Man. [a] *Teftamentum autem primum quod factum eft ad hominem primum, profectò illud eft: Quà die ederitis, morte moriemini*: Hence it is written, *Teftamentum a fæculo morte moriens*.

Gen. ii. 16.

Eccl. xiv. 17. according to the *Greek*.

The fecond Covenant, is that which God made with Man after his Fall, by promifing him not only forgivenefs, provided he repented; but alfo the coming of the *Meffiah*, who fhould redeem him and all his Race from the death of Sin, and from the fecond death, which is that of Eternity. St. *Paul* in many places fpeaks to us of this Covenant, whereby the fecond *Adam* has redeemed and delivered thofe from Death, who had been condemned to die, by the procurement of the firft *Adam*. *As in Adam all die, fo in Chrift fhall all be made alive.* And in another place, *As by one man fin entred into the world, and death by fin, and fo death paffed upon all men, for that all have finned---- as by one man's difobedience many were made finners, fo by the obedience of one many fhall be made righteous.* And God faid to the Serpent, *I will put enmity between thee and the woman, and between thy feed and her feed: it fhall bruife thy head, and thou fhalt bruife his heel.* The Woman's Pofterity which fhould bruife the Serpent's Head, is the *Meffiah*, who by his death hath been the deftruction of the Devil, who had the power of Death.

1 Cor. xv. 22.

Rom. v. 12—19.

Gen. iii. 15.

Heb. ii. 14.

A third Covenant, is that which God made with *Noah*, when he directed him to build an Ark, or large Veffel, wherein he might preferve all the Animals of the Earth, and convey a certain number of Men into it, that by their means the new World after the Deluge might be repeopled.

Gen. vi. 18. *With thee will I eftablifh my Covenant.*

This Covenant was renewed an hundred and one and twenty years afterwards, when the Waters of the Deluge having fallen, and *Noah* with his Wife and Children left the Ark, God faid to him, *Behold I eftablifh my Covenant with you, and with your feed after you; and with every living creature that is with you, from all that go out of the Ark, to every beaft of the earth: fo that all flefh fhall not be cut off any more by the waters of a flood: and I will fet my bow in the cloud, and it fhall be a token of a covenant between me and the earth.*

Gen. ix. 8, 9, 10, 11.

All thefe Covenants were generally between *Adam* and *Noah*, and all their Pofterity. But that which God made afterwards with *Abraham*, was more limited, it concerned this Patriarch only, and his Family, which fhould be derived from him by *Ifaac*. The other Defcendants of *Abraham* by *Ifhmael*, and the Sons of *Keturah*, were to have no fhare in it.

Gen. xii. 1, 2, 3, &c. xv. 4, 5—18.

The Mark and Seal of this Covenant was the Circumcifion, which all the Males of *Abraham's* Family were to receive, upon the eighth day after their Birth. The Effects and Confequence of this Covenant are difcernible throughout all the Hiftory of the Old Teftament; the coming of the *Meffiah* is the Confummation and End of it. The Covenant of God with *Adam* forms what we call the State of Nature; that with *Abraham* explained farther in the Law of *Mofes*, conftitutes the Law in all its rigour; the Covenant of God with all Mankind, through the Mediation of *Jefus Chrift*, makes the Law of Grace.

Gen. xvii. 10, 11, 12.

In common difcourfe, we feldom fpeak but of the Old and New Teftament, of the Covenant between God and the Pofterity of *Abraham*, and of that which he hath

[a] Aug de Civit. Dei, l. xvi. c. 27.

hath made with all Men by *Jesus Christ*,
because these two Covenants contain in
the way of Eminence all the rest, which
are Consequences, Emanations, and Ex-
planations of them: For example, when
God renewed his Promises to *Isaac* and
Exod. ii. 24. vi. 4-7. ib. xix. 5, 6, &c. xx. 1, 2, 5, &c. *Jacob*, and made a Covenant at *Sinai*
with the *Israelites*, and gave them his
Law: When *Moses* a little before his
death, received the Covenant which God
Deut. xxix. had made with his People, and recalled
to their remembrance all the Miracles
which he had wrought in favour of them:
Josh. xxiii. xxiv. 25. When *Joshua* perceiving himself to be
near his end, swore with the Elders of the
People, that they would observe an in-
violable Fidelity to the God of their
Forefathers; all this was no more than a
consequence of the first Covenant made
2 Kings xxiii. 1, 2, 3. 2 Chr. xxxiv. 26. Esdr. x. 3. Neh. ix. 38. with *Abraham*. *Josiah*, *Esdras*, and *Ne-
hemiah* renewed in like manner at diffe-
rent times their Engagements and Cove-
nant with the Lord; but this renewal
of them was only an Act of Zeal, and a
promise of observing the Law alrea-
dy given to their Fathers with more Fi-
delity.

The greatest, most solemn, most ex-
cellent, and most perfect of all the Cove-
nants which God ever made with Men, is
that which he entred into with us through
the Mediation of *Jesus Christ*: That eter-
nal Covenant which must subsist to the
end of Ages, whereof the Son of God is
the Guarantee, which is cemented and
confirmed with his Blood, the End and
Object whereof is Eternal Life, the
Priesthood, Sacrifice and Laws whereof
are infinitely more exalted than those
of the Old Testament. See S. *Paul*
in the Epistles to the *Galatians* and *He-
brews*.

COVERING of Legs and Feet, *used
by the Hebrews*. The *Hebrews*, com-
monly speaking, had their Legs and Feet
covered, particularly in the Field and in
Cities; but in their Houses, and in pri-
vate very frequently, they wore no Co-
vering to these parts. Sometimes they
Exod. iii. 5. laid it aside out of respect, as *Moses* be-
fore the burning Bush, *Joshua* before the
Josh. v. 15. Angel, who appeared to him in the Plain
Ex. xxx. 19. of *Jericho*, the Priests in the Temple
during the time of their Service; some-
times out of a Principle of Sorrow and Re-
pentance, as *David* did when he departed
from *Jerusalem*, during *Absalom's* Rebel-
2 Sam. xv. 30. lion, and the *Jews* upon the great day of
Expiation, and in the time of mourning.
God forbids *Ezekiel* to undress his Legs,
and mourn for his Wife who was just
Ezek. xxiv. 17. dead. *Isaiah* received Orders to go bare-
foot, and pull off his Clothes, to denote
in a more express manner the future Cap-
tivity of *Egypt*. Isai. xx. 2.

Some of the Antients believed [a], that
our Saviour had no Shoes, and generally
walked barefoot; but others maintain the
contrary. S. *John* Baptist says, that he
was not worthy to bear or to untye our
Saviour's Shoes; and it is not credible, Mat. iii. 11.
that in a matter so indifferent, he would
depart from the Custom of his Nation, John i. 27.
or permit his Apostles to wear Shoes, if Mark vi. 9.
he himself had worn none.

Women of Quality covered their Feet
and Legs with something very rich, as we
may see by the Spouse in the *Canticles*,
Judith and *Ezekiel*, who places precious
materials for this use among the Presents
which he made his Wife, meaning by her
his People. The Scripture says, that Judith x. 3. xvi.
Judith, with the Finery of this part of
her Dress, raised the Eyes of *Holofernes*.
The Shoes which the Lord gave his
Spouse, were of a Purple colour. Ezek. xvi. 10.

The matter of this Covering for their
Feet and Legs, was of Leather, Linen,
Rush, or Wood; for we have nothing
certain in this particular; what they ge-
nerally used was of a very low price;
and it was said in a proverbial way among
them, as vile, as contemptible as his
Shoes. *They sold the poor for a pair of* Amos ii. 6. viii. 6.
shoes, says *Amos*. The Scripture testi-
fies the disinterestedness of *Samuel*, that
he received not so much as a Shoe from
any one. Soldiers sometimes wore Brass Ecclus. xlvi. 20.
and Iron upon their Feet and Legs: *Fer-* Deut.
rum & æs calceamentum ejus. See the xxxiii. 25.
Article *Sandals*.

COUNCIL, in *Latin*, *Concilium*. This
word is sometimes taken in general for
all sorts of Assemblies; sometimes for the
meeting of the *Sanhedrim*, at others for
a convention of Pastors met together to
terminate Ecclesiastical Affairs, whether
they relate to Faith, Discipline or Man-
ners. Thus the Assembly of the Apo-
stles and Priests at *Jerusalem*, called to- Acts xv.
gether to determine, whether the yoke of 7, 8, & seq.
the Law should be imposed upon the
Gentile Converts, is reputed the first
Council of the *Christian* Church. The
same Apostles, soon after the Ascension of
our Saviour, were cited, and appeared be-
fore the *Sanhedrim*, which ordered them
to be scourged, and forbad them to preach
the Doctrine of *Jesus Christ*. But they
did not submit to this Sentence, and de-
parted out of the Assembly, thinking
themselves happy to have suffered some-
thing for the name of their Divine Ma-
ster. See hereafter *Sanhedrim*. Acts v. 41.

Some Authors give us an account of a
Succession of the *Jewish* Councils, which
they

[a] Hieronym. ad Eustochium de servanda Virgin. Ita & Dionys. Chartus. Bonavent. Lyran. &c.

they believe to have been held before and after the coming of our Saviour: But there is no mention of these pretended Councils in the Scripture. As to the first Council convened at *Jerusalem*, after which it *has* been proposed to model all those that have been since assembled, it ordained, that the yoke of Circumcision should not be imposed upon the Gentile Converts, nor any other legal Observances; but that they should be obliged to abstain from Meats sacrificed to Idols, from Fornication, from things strangled, and from Blood. I say nothing here of other Councils held in the Church since the time of the Apostles, because there is no mention of them in the Scripture. Some believe, that the Apostles met in Council to compose the Creed: This is a particular which we shall examine under the Article *Symbolum*.

COUNSEL. Besides the common signification of this word, we may observe, that it is used frequently in Scripture for the Decrees of God, the Orders of
Gen. xlv. 8. his Providence. *Non vestro concilio, sed Dei voluntate huc missus sum:* It is an effect of God's Decree, and by the direction of his Providence, that I was brought hither, rather than by any design concerted by you. God frustrates the Counsel, the Views, the Designs of Princes; but *the counsels of the Lord*
Ps. xxxiii. 11. *stand for ever.* His Desires, his Will, his Resolutions are executed, without any thing's being able to oppose them. *The counsels of God are terrible against*
Ps. lxvi. 5. *the children of men*, his Views, his De-
Ps. cvii. 11. signs. *They have contemned the counsel of the most High*; they have opposed his Will. *I have declared unto you all the*
Acts xx. 27. *counsel of God*, his Will, his Doctrine.
Luke vii. 30. *The Jews rejected the counsel of God against themselves*, the Favours of God, his Designs of saving them. God will ma-
1 Cor. iv. 5. nifest *the counsels* of the Heart, the Designs, Thoughts, the most secret Resolutions. *Jesus Christ* in *Isaiah* ix. 6. according to the Septuagint, is called *Magni consilii Angelus*; the Angel, the Minister, the Executor of this great and admirable Design of God, for the Salvation of Mankind.

COUNTRY, *Patria*. By this word is meant the Land where we were born, and the Town where we dwell.

It is taken likewise for Family; for example, *Afferte Domino patriæ gen-*
Ps. xcv. 7. *tium*; bring Sacrifices unto the Lord, O ye Kindreds of the People; ye People of foreign Nations come and offer your Sacrifices unto the Lord. *Patria* in *Greek* signifies a Race, a Nation.

The *Heavenly Country*, denotes the happiness of Heaven, which is hoped for by all *Christians*. *We have here no continuing city, but we seek one to come*, says S. *Paul*, *Hebr*. xiii. 14.

Patria voce in the Book of *Macca-* 2 Mac.
bees, signifies the *Hebrew* tongue, or *Sy-* vii. 8. 21.
riac, *Respondit voce Patria?* He answer- 27. xii. 37.
ed in his Mother tongue in *Hebrew*, xv. 27.
which was the language of his Country. The Author makes this distinction, because this whole Affair of the Martyrdom of the *Maccabees* was transacted before the *Greeks*, and even in the midst of *Antioch*, where *Greek* was spoken.

COURIERS. See *Posts*.

COURT, in *Hebrew*, *Chazer*; in *Latin*, *Atrium*. The great Courts belonging to the Temple of *Jerusalem* were three, the first called the Court of the Gentiles, because the Gentiles were allowed to enter so far, and no farther. The second was called the Court of *Israel*, because all the *Israelites*, provided they were purified, had a right of admission. The third Court was that of the Priests, where the Altar of Burnt-offerings stood, where the Priests and *Levites* exercised their Ministry. Common *Israelites*, who were desirous to offer Sacrifices, were at liberty to bring their Victims as far as the inner part of the Court, but they could not go beyond a certain Vail of separation, which divided it into two; and the Laity withdrew as soon as they had delivered their Sacrifices and Offerings to the Priest, or had made their Confession, with the Ceremony of laying their Hand upon the Head of the Victim, if it were a Sin-offering.

As to the Form, Ornaments, and Dimensions of the Court of the Temple, see the Article *Temple*, and the Plans which have been made of it.

Before the Temple was built, there was a Court in the Tabernacle, but not near so large as that in the Temple, and encompassed only with Pillars, and Vails hung by Cords. See the Article *Tabernacle*. These Courts were intirely after the fashion of the *Egyptian* Temples, belonging to which there were large Courts surrounded with Colonnades. The same in proportion were visible in the Palaces of Kings, and the Houses of great Men, wherein there were great Courts, as appears from the Palaces of *Solomon*, and
King *Ahasuerus* mentioned by *Esther*. Esth. iv.
The Evangelists in the History of our 11. v. 1.
Saviour's Passion, speak of the High vi. 4.
Priest's Court; and S. *Luke* mentions the Mat. xxvi.
strong *armed Man who guardeth the* 58. John
palace; that is to say, the Guard, who xviii. 15.
continues always armed at a great Man's Luke xi. 21.
door, as we see *Swisses* at the Gates of great Houses.

Ezek. xlvii. 17. xlviii. 1. *Court*, *Atrium*, is often used for a City; *Atrium Ennon*, *Atria Netophati*, the Cities of *Ennon* and *Netophath*. In the *Hebrew* this is still much more frequent; for all the Towns, with the word *Hazer* are so called, as if it were said, the Court of *Suza*, &c. *Hazer-Suza*, *Hazer-Shual*; in like manner also *Hazera*, *Hazerim*, *Haziroth*, are names of Towns, and signify Courts. *The Courts of Jerusalem* are put for the City itself; *Stantes erant pedes nostri in atriis tuis*, *Jerusalem*.

COOS or *Cos*, an Island in the *Archipelago*, opposite to *Cnidus* and *Halicarnassus*. S. *Paul* departing from *Miletus*, came to *Coos*, and from thence went to
Acts xxi. 1. *Rhodes*.

COZ, the Father of *Anub* and *Zobebah*, 1 *Chr.* iv. 8.

COZAR. The Oriental Historians relate [b], that *Chozar*, or *Khosar*, the seventh Son of *Japheth*, having separated from his Brethren, who were settled in different places of the Countries included within Great *Tartary*, came as far as the Banks of the River *Volga*, and there built a City which he called by his name, and sowed Millet round about it, which is the only Grain that grows in that Country. The Land has retained the name of *Chozar*, and the Inhabitants are known by that of *Chozarians*. It is situated to the north of the *Caspian* Sea, and extends itself from the *Volga* eastward. The *Caspian* Sea, by the *Persians* called the Sea of *Chozar*, borrowed its name from him.

The *Jewish* Authors [c] pretend, that *Cozar* or *Chozar* was Grandson to *Japheth* by *Thogorma*, that he founded the Kingdom of *Cozar*, whereof the City of *Thogorma* is one of the principal in the Country. The Rabbin *Petachias* [d] assures us, that he continued eight days in this Kingdom, which a Vein of the Sea separates from *Tartary*; that from the Frontiers of this Kingdom issue seven great Rivers; that there are two Seas separated a day's Journey from one another. There is such a stench arises from one, that all who sail that way are killed by the bad scent. The City of *Thogorma* is situated upon the Mountains of *Ararat*. The Law of *Mahomet* is observed there. You go from thence to *Nisibe*, which is eight days Journey distant from it. There are three Synagogues there.

Another *Jewish* Traveller [e], being inquisitive to know whether the Scepter continued still in *Judah*, and there were still any Country in the World where the *Jews* enjoyed regal Rights, was informed by a *Jew*, Physician to a certain Prince, that in the Kingdom of *Cozar* the King made profession of the Law of *Moses*, and he was confirmed in this opinion, when he saw the Letters of *Joseph* King of *Cozar*, to a *Spanish* Rabbin.

Abulfaragius writes, that the *Cozarians* and *Georgians* [f] are the same People, and *Eutychius* Patriarch of *Alexandria* says, that the Emperor *Heraclius* procured considerable succours against the *Persians*, from the King of the *Cozarians*, and that in return he promised them a Throne; that is to say, an honourable seat in the Assemblies at his Imperial Palace. *Edrissi* in his Geography relates, that among the *Cozarians* every Man follows the Religion which appears best to him, and that they enjoy an intire liberty of Conscience, that there are *Mussulmen*, *Christians* and *Jews* mingled among them. It is affirmed, that the Caliph *Abdalmelech* made War with the *Cozarians* in *Armenia*, that he burnt them in their Churches, that he defeated them at the Iron Gates, and that they who remained turned *Christians*.

Notwithstanding all these Testimonies, there are still some Men of Learning [g], who question much whether there be in reality any such Kingdom as that of *Cozar*, or rather who maintain it to be evident, that there is none, that what ever is said of it is founded only upon Fables, and that neither *Jews* nor *Christians* have hitherto been able to shew the Situation of it. I should choose rather to say, that this Country at present is not known to our Geographers by the name of *Cozar*; but after the Testimonies which we have produced from the Oriental Authors, can there be any doubt of there being such a Country, and that it is well known to them?

However this may be, it is related, that about the Year of *Jesus Christ* 740, a certain King of *Cozar* desiring, in consequence of a dream which he had [h], to make himself acquainted with all Religions, that so he might be able to discern which was best, sent for a Philosopher, a *Christian* and a *Mahometan*, disputed with each of them; and was not affected with any of their Reasons. After this he sent for a *Jew*, whose name was *Sangari*, who succeeded so well as to persuade him, that the *Jewish* Religion was the only true one.

We

[b] De Herbelot Bibl. Orient. p. 1102. *Khozar*.
[c] Basnage Hist. des Juifs, t. 3. l. v. c. 1.
[d] Apud Buxtorf. in Cozri Præfat.
[e] *Isaac* Son of *Abraham*, 1562.
[f] Bibl. Orient. p. 1003.
[g] See Basnage Hist. des Juifs, l. v. c. 3.
[h] Vide Libr. Cozri a Buxtorf. editum & Latine versum.

We have *Sangari's* supposed Conference with *Cozri*, wherein certainly such things are to be read, as are very improper to convince an Infidel. But at last *Cozri* being converted, discovered his secret in confidence to the General of his Army; both of them departed privately from *Cozar*, and came fortunately to certain Mountains, where the *Jews* were celebrating the Sabbath. There the King and his General received Circumcision, made profession of *Judaism*; and upon their return to the Capital, engaged the People of the Country to take the same resolution. If the Letter from *Joseph* King of *Cozar*, to the *Spanish* Rabbi *Chardac*, were genuine, we should be obliged to own, that *Judaism* subsisted in the Kingdom of *Cozar*, till the end of the fourteenth Century, since this *Rabbi* lived about the year 1394. See *Bartolocci Bibl. Rabbin.* t. 2. p. 853.

But both this Letter from King *Joseph* and the pretended Conversion of the King of *Cozar*, are very dubious; it is very probable that the Book called *Cozri*, which the *Jews* so much value, that they would have it all got by heart; that this Book, I say, which includes the History of this Conversion, and Rabbi *Sangari's* Arguments, is a pure Romance. The *Jewish* Author of the *Hebrew* Book entitled, *Meor-enaim*[a], questions whether there ever were such a King of the *Cozarians*, who embraced the Religion of the *Jews*. This Confession from an Author of this Nation, in a matter of such consequence, is very remarkable.

COZBI, the Daughter of *Zur* a Prince of the *Midianites*. This young Woman going with others of her Sex and Age into the *Hebrew* Camp, engaged some of the principal *Israelites* by her Allurements to commit the most ignominious Crimes, and among the rest, to be guilty of Idolatry. *Zimri* the Son of *Salu*, of the Tribe of *Simeon*, having entred publickly the Tent where she was, *Phinehas* the Son of *Eleazar* followed him, and thrust them both through their Bodies with his Sword, in the midst of their infamous embraces.

Numb. xxv. 6-15.

CRASSUS*. When *Marcus Crassus* was upon the expedition against the *Parthians*, he came into *Judæa*, and took eight thousand one hundred Talents of Gold, and two thousand Talents of Silver out of the Treasury of the Temple at *Jerusalem*; and as he intended farther to carry off the sacred Vessels, and richest Vails of the Temple, the Priest *Eleazar*, who had the keeping of them, told him, that he would shew him a Beam of massy Gold, if he would promise him upon Oath, that he would touch nothing else. *Crassus* swore, he would not; whereupon *Eleazar* discovered a golden Beam to him, which weighed three hundred *Mina's*; now a *Mina* is two pounds and an half *Hebrew*. This Beam lay concealed in another hollow one of Wood, upon which were hung the richest Vails of the Temple. But the avarice of *Crassus* was not yet satisfied with all this Wealth; for after this he carried off all the Gold that was in the Temple. It was not long ere the vengeance of God overtook him, and punished him severely for his Sacrilege: For having invaded the Territories of the *Parthians*, he perished there with the greatest part of his Army.

In the year of the World 3950, before J. C. 50 before the vulgar Æra 54.

CREATOR, *Creation, to create.* These Terms properly signify a Passage from Non-entity to Being; the production of something out of nothing, or the Act of God, producing things out of nothing. The *Hebrews* make use of the verb *Bara*, to signify Creation properly speaking, and have no words, which now accurately express it. But this, as well as the *Latin*, *Creo*, is used also sometimes to denote the Conformation of Matter only, the change of its Form, State and Situation. *Creation successive and simultaneous.* See upon this Subject the Article *Sabbath*.

ברא *Bara.* Ποιεῖν, κτίζειν.

CRESCENS. S. *Paul* in his second Epistle to *Timothy*, chap. iv. *v.* 10. says, *Crescens* is departed to *Galatia*, or *Gaul*[b], and *Titus* to *Dalmatia*. *Eusebius*, *Theodoret*, *Epiphanius*, the *Chronicon Alexandrinum*, *Nicephorus*, an anonymous Author cited by *Oecumenius*, and *Dorotheus* maintain, that *Crescens* preached in *Gaul*. S. *Jerom*, *Usuardus* and *Ado* affirm the same. It is believed by some, that he founded the Church of *Vienne* in *Dauphiny*; and this is a Tradition handed down in this Church. *Serrarius* in his History of *Mentz*, says, he was the Apostle of the Church of *Mentz*, and cites Abbot *Rupert* to justify his Opinion: But he confesses, that neither the Missal nor Breviary of this Church, nor any antient Monument whatever, speaks of

[a] Vide Bibl. Orient. p. 1003. col. 2. Basnage loco citato.

[b] Ita Theodoret. Euseb. libri quidam Εἰς Γαλλίαν. Alii passim in Γαλατίαν.

* *He was celebrated for his great Wealth and Avarice.* *Dr.* Prideaux *tells us from* Plutarch, *that after he had consecrated the tenth of all he had to* Hercules, *had feasted all the* Roman *People at ten thousand Tables, and given to every* Roman *Citizen a Donation of as much Corn as would last him three Months, he found the remainder of his Estate to be seven thousand one hundred* Roman *Talents, which amounts to above a Million and an half of our Money.* Prid. Connect. &c. Part i. B. v.

of *Crescens* as Founder of the Church of *Mentz*.

The Tradition of the Church of *Vienne* is not much better grounded. This Tradition is not very antient; it is not two hundred years since the name of S. *Crescens* was first put into the Litanies of this Church. In the Disputes which were afoot between the Churches of *Arles* and *Vienne*, concerning the right of a Metropolitan, no one ever thought of taking any advantage from the Mission of S. *Crescens*. It is true, there is a Letter produced from Pope *Paul* I. to *Charlemain*, wherein he says, that *Crescens*, a Collegue of the Apostles, was Master of the City of *Vienne*: But this Letter having been produced in these later Times only, there is reason to suspect, that it is spurious. *Crescens* died, as the *Latins* say, on the twenty seventh of *June*, as the *Greeks* on the thirtieth of *July*. The Apostolical Constitutions [l] fix his Apostleship in *Galatia*, and declare that he died there.

CRETE, the Isle of *Crete*, now called *Candia*, in the *Mediterranean* S. *Paul* made *Titus*, his dear Disciple, Bishop of *Crete*, and in the Epistle which he wrote to him, charges him to rebuke the People of this Island severely, and in strong terms, to prevent their being fond of *Jewish* Fables, human Ordinances, and the Observances of the Law: For as he
Tit. i. 12, 13. adds, the *Cretians*, as one of their own Prophets or Poets bears witness, *are always liars, evil beasts, slow bellies*. This *Cretian* Prophet, whom the Apostle speaks of, is *Epimenides*, a Native of *Crete*, who asserts this particular so much to the disadvantage of his own Countrymen. St. *Chrysostom*, *Theodoret*, and many others, make *Callimachus* the Author of this remark cited by S. *Paul*, because there are two verses which are certainly his, the purport whereof is this, *The Cretians are always liars, for they have erected a monument to thee, O King Jupiter, who art not dead, but on the contrary art immortal.* Notwithstanding the verses quoted by S. *Paul* are certainly *Epimenides*'s, the first words whereof only were cited by *Callimachus*.

In the Article *Caphtor* or *Caphtorim*, we said, that this was the antient name of *Crete*; that the *Philistines* came from thence, and that the name of *Ceretim* or *Cretim*, which is so often mentioned in the Scripture, was the same as that of *Cretians*. See our Dissertation concerning the Origin of the *Philistines*, prefixed to the first Book of *Samuel*.

CRISPUS, Chief of the *Jewish* Synagogue at *Corinth*, was converted by Acts xviii. 8.
S. *Paul*, and baptized by the same Apostle, about the year of J. C. 52. Some 1 Cor. i. 14.
affirm [m] *Crispus* to have been Bishop of *Ægina*, an Island near *Athens*. The *Greeks* observe his Festival on the fourth of *October*.

CROCODILE, an amphibious, cruel, voracious Animal, in shape almost like a Lizard, but much larger. It is found principally in the *Nile*. Some likewise have been seen in the River *Darat*, in *Mauritania* [n], and in the *Indies* [o]. It seems as if there had been some also in *Palestine*, since *Pliny* and *Ptolemy* both speak of a City called *Crocodilon*, between *Ptolemais* and *Cæsarea* in *Palestine*. The Crocodile is covered with very hard Scales, which are not to be pierced without great difficulty; excepting under the Belly, where the Skin is tender. It has a wide Throat, with Teeth sharp, and separated, which enter one within another; of these it has several rows. It is very low upon its Feet, and crawls almost on the Earth. It runs with great swiftness, but does not easily turn itself. It lives a long time, and is said to grow continually till its death; but this is not at all probable. There are some of fifteen or eighteen Cubits long.

Crocodiles lay their Eggs upon the Ground, or on the Sand near the Waterside. Their Eggs are like Goose Eggs; and sometimes they lay sixty of them. They cover them in the Sand, that the heat of the Sun may contribute to hatch them. When their Bowels are taken out, or they are wounded, they smell very agreeably. There are several ways of taking them. Sometimes they are caught with great Hooks, baited with Hog's flesh, which they love mightily: At other times they are taken in Pits covered with Boughs and Earth, which they fall into, and are not able to get out. It is said, that the *Ichneumon* or *Indian* Rat, which is as large as a tame Cat, breaks the Crocodile's Eggs as often as it finds them on the Shore, and that it gets into the very Belly of this creature, while it is sleeping with its Throat open, gnaws its Intrails, and *kills* it.

The word Crocodile is supposed to come from the *Greek*, *Croco-deilos*, which signifies afraid of Saffron; because in reality this creature abhors the Flower and smell of Saffron. Its sight is very piercing, when it *is* upon the Ground; but in the Water it sees but dimly. The *Egyptians* we know adored the Crocodile. It is said to spend the four Winter

[l] Constit. l. viii. c. 46. [m] Ibid. [n] Strabo. l. xvii. Plin. l. vi. c. 1. & v. 9. [o] Plin. l. vi. c. 20.

ter Months under Water, without eating any thing. The *Egyptians* paid divine Honours to it [a], particularly the Inhabitants of *Arſinoe*, and they who dwelt in the Neighbourhood of *Thebes*, and the Lake *Mœris*. But the People of *Tentyra* and *Elephantis* killed and eat them. It is our Opinion, that *Job* ſpeaks of theſe People in the following words. *Let them curſe it that curſe the day, who are ready to raiſe up a Leviathan*, or to awake the Crocodile, *let them curſe the day of my birth.* See our Comment on this Paſſage. See likewiſe *Pſal.* lxxiv. 15. *Thou ſmoteſt the heads of the Leviathan in pieces, and gaveſt him to be meat for the people in the wilderneſs.*

Job gives an admirable deſcription of the Crocodile, under the name of the
לויתן *Leviathan*, in the xl. Chapter, the 20
Leviathan and following Verſes, and in the xli. 1,
Κροκόδειλος. 2, *&c.* See *Bochart*, *De Animal. Sacr. parte* 2. l. v. c. 16. *Ezekiel*, xxix. 3, 4. and xxxii. 2, 3. directs his ſpeech to the King of *Egypt*, under the name of *Leviathan*, or Crocodile. *Behold I am againſt thee, thou great dragon, that lieſt in the midſt of thy rivers, which haſt ſaid, my river is mine own, and I have made it for myſelf.* There are ſome [b] who think, that the name of *Pharaoh*, which commonly denotes the King of *Egypt*, does properly ſignify a Crocodile.

LAND CROCODILE. This Animal is otherwiſe called *Stinx*; it lives partly in the Water, and partly upon the Land; it has four ſhort ſlender Legs like a Lizard; its Snout is ſharp, and its tail ſhort and thin. It is covered with ſmall Scales, diſpoſed in very good order, of a Silver colour, in ſome places browniſh, and particularly upon the Back of Gold colour. It always continues ſmall, and is hatch'd in *Egypt*, near the Red Sea, in *Lybia* and the *Indies*. It has a ſtreak all along its Body, from the Head to the Tail.

In *Leviticus* there is mention of a kind of Crocodile, in the *Hebrew* called
Levit. xi. *Choled*, which the Septuagint tranſlate
27. חלד *Land Crocodile*, and is numbered among
70. Κροκόδειλος χερσαῖος. the unclean Animals. This Land Crocodile is a ſort of Lizard, which feeds upon the ſweeteſt Flowers it can find; this makes its Intrails to be very much valued for their agreeable ſmell. S. *Jerom* [c] ſays, the *Syrians* eat Crocodiles of this kind, which live upon the Land only. Some Interpreters tranſlate the *Hebrew Choled*, *Tortoiſe*, or *green Frog*. S. *Jerom* has followed the Septuagint, and tranſlated it Crocodile.

CROSS. By the word Croſs, we underſtand a Gibbet made of two pieces of wood put croſs-wiſe; whether they croſs with right Angles at the top of one of them, or in the middle of their length, or like a S. *Andrew*'s Croſs, or fork-wiſe. The *Greek*, *Stauros*, which ſignifies a Croſs, is put often for a piece of Wood only fixed in the Ground, by the *Latins* called *Palus* or *Vallum*: But the Croſs properly ſpeaking, reſembles a T, and the Croſs which *Jeſus Chriſt* was nailed to, is commonly believed to have been of this ſort. The Croſs was the puniſhment of the vileſt Slaves; it was called *Servile ſupplicium* [d]. To be crucified was a great mark of Infamy to Soldiers, Officers, and Men of Quality. This Penalty was ſo common among the *Romans*, that Pains, Afflictions, Troubles, and unproſperous Affairs were called Croſſes, and the verb *cruciare* was uſed for all ſorts of Chaſtiſements, and Pains of Body and Mind.

The Puniſhment of the Croſs was common among the *Syrians*, *Egyptians*, *Perſians*, *Africans*, *Greeks*, *Romans* and *Jews*. *Pharaoh*'s chief Baker was beheaded, according to *Joſeph*'s prediction, and
his Carcaſe afterwards faſtened to the Croſs. Gen.
Haman prepared a great Croſs to hang 19.
Mordecai upon, but he was himſelf executed upon it. *Joſhua* gave orders for Eſth.
hanging the King of *Ai* upon a Croſs. 10.
Moſes in like manner hung the Princes Joſh.
of *Iſrael* upon Stakes or *Croſſes*, who 29.
had fallen into the abominations of *Baal-peor*. Every one knows, that this Pu- Num.
niſhment was very common among the xxv.
Greeks and *Romans*, and it is needleſs to produce proofs and examples of it; which are every where to be met with in Hiſtory.

The *Jews* confeſs, that indeed they crucified People in their Nation, but deny that they inflicted this Puniſhment on any alive: They firſt put them to death, and then faſtned them to the Croſs, either by the hands or neck; accordingly many inſtances are to be met with of Men thus hung upon a Stake after death. But there are indiſputable proofs to be produced, of their crucifying men frequently alive. The worſhippers of *Baal-peor* and the King of *Ai*, whom we have mentioned, were hung up alive, and ſo were the Deſcendants of *Saul*, who were put into the hands

[b] Bochart. de Animal. Sac. P. ii. l. v. c. 16. p. 795.
[d] Lipſius de cruce, l. i. c. x. 12.
[c] Hieronym. contra Jovinian. l. ii.

[a] Quis neſcit——qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet ſaturam ſerpentibus Ibin.
Juv. Sat. xv.

SEVERAL WAYS OF CRUCIFYING.

2 Sam. xxi. 9. Psal. xxii. 17. Zech. xii. 10. hands of the *Gibeonites*. The Psalmist speaking of the death of the *Messiah*, says, *They pierced my hands and my feet, I may tell all my bones.* The Prophet *Zechary* says, that at the day of Judgment, the *Jews* shall look upon him whom they have pierced with Nails. *Aspicient ad me quem confixerunt.* *Josephus* [q] relates, that *Alexander* King of the *Jews* having ordered eight hundred of his rebellious Subjects to be crucified, commanded their Wives and Children to be executed before their Eyes at the foot of their Cross, while they were yet living. See our Dissertation on the capital Punishments of the *Jews*, prefixed to the Comment upon *Deuteronomy*, p. xlii, *&c.*

Deut. xxi. 22. The Law ordained, that the persons executed should not be left upon the Cross after Sun-set, because he that is hanged in this manner is cursed by God. *His Body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; for he that is hanged is accursed of God.* The King of *Ai* having been crucified by *Joshua's* Orders, Josh. viii. 29, 30. his Body was left upon the Cross no longer than till the evening. The *Jews* [r] believe, that the Souls of those who remain upon the Gibbet, and without burial, enjoy no peace, and receive no benefit from the Prayers of other People, but wander up and down till their Bodies are buried; which agrees with the notion which the *Greeks* and *Romans* had of this matter. *Homer Iliad* 4. and *Virgil's Æneid.* 6.

> *Nec ripas datur horrendas & rauca fluenta*
> *Transportare prius quam sedibus ossa quierint.*

The Cross which our Saviour was nailed to, was made in the form of a T, that is to say, of the old *Samaritan Tau* [s], which resembled the *Greek Tau*, and not that of the present *Hebrews*. But we are not to understand it so rigorously; for the *Tau* is one line drawn over another at right Angles, whereas our Saviour's Cross represented a line crossing another at right Angles, and traversing it. †. Thus old Monuments, the Coins of the Emperor *Constantine*, and the antient Crosses describe it to us. S. *Jerom* [t] compares it to a Bird flying, a Man swimming, or praying with his Arms extended like a Cross. Besides the Trunk therefore, and the Arms, there was a piece of Wood which rose above them: And on this *Pilate* ordered the following words to be inscribed, *Jesus of Nazareth King of the Jews*, which exposed the Crime whereof our Saviour was supposed to be guilty.

Sometimes the Criminal was crucified on a Tree, and fastened to it with Cords: After this manner *Tiberius* ordered the Priests of *Saturn* to be crucified at *Carthage* upon Trees, before the Temple of their God: [u] *Saturni sacerdotes in eisdem arboribus templi sui obumbratricibus scelerum, votivis crucibus exposuit.* *Ausonius* [x] after this manner describes *Cupid* crucified on a Tree.

> *Hujus in excelso suspensum stipite Amorem*
> *Devinctum post terga manus, substrictaq; plantis*
> *Vincula mœrentem, nullo moderamine pœnæ*
> *Affigunt.*

Sometimes he that suffered was fastned with his Head downwards: Thus S. *Peter* chose to be crucified, out of respect to his Master *Jesus Christ*, not thinking himself worthy to be fixed to the Cross like him [y]. *Seneca* speaks of this punishment [z], *Alios converso capite in terram suspendere.*

Eusebius [a] remarks, that in *Egypt* the same Punishment was inflicted upon several Martyrs. Sometimes a Fire was kindled at the foot of the Cross, that so the Sufferer might perish by the Smoak and Flame. The Emperor *Alexander Severus*, commanded one to be executed in this manner, who was a Cheat, a Quack, and a dealer in Smoak, that by this means there might be some relation between his Crime and his Penalty [b]. *Præcone dicente: fumo punitur qui fumum vendidit.*

The common way of crucifying was by fastening the Criminal with Nails, one at each Hand, and one at both his Feet, or one at each of them; for this was not always performed in the same manner; the Antients representing *Jesus Christ* to us, as sometimes crucified with four Nails [c], and sometimes with three [d]: They were likewise bound frequently with Cords; and this Penalty which seems in one sense gentler, because it occasions less pain, in another was more cruel, because the condemned Person by this means was made to languish for a longer time. *Arbori infelici recte suspendite* [e]. S. *Andrew* is said to have been thus fastened to the Cross with Cords. [f] he continued also three days alive upon it. Our Saviour in the following words, foretold, that S. *Peter* would die upon a Cross. *When thou wast young thou girdest thy-* John xxi. 18.

[q] Joseph. l. xiii. c. 22. Antiq. [r] Talmud, tract. Sanhedr. Rab. Bar-Nachman in Beraschith Rabba c. 22.
[s] Hieronym. in Ezech. c. ix. [t] Idem in Marc. xi. [u] Tertull. in Apolog. c. 8.
[x] Auson. in Cupidine affixo. [y] Chrysost. in Petr. & Paul. Abdias in Petro, &c.
[z] Senec. Consol. ad Marc. c. 20. [a] Euseb. Hist. Eccl. l. viii. c. 8. [b] Lamprid. in Alexandro.
[c] *Cyprian de Passione*: clavis sacros pedes terebrantibus. [d] Greg. Naz. carm. de Christo Patiente.
[e] Tit. Liv. l. i. [f] Abdias l. iii. Hist. Apostol.

thyfelf and walkedft whither thou wouldeft: But when thou fhalt be old, thou fhalt ftretch forth thy hands, and another fhall gird thee, and carry thee whither thou wouldeft not. They who were going to be nailed in this manner to the Crofs, were fo girt about: [g] *Tunc Petrus ab altero cingitur, cum cruci adftringitur.* They were loaded with Fetters, and fo led to the place of Execution, where they were faftened to the Crofs with Cords [h].

Sometimes they ufed both Nails and Cords. *Lucan* fpeaking of one who had been crucified, who was afterwards taken down from the Crofs, fays [i],

Laqueum nodofq; nocentes
Ore fuo rupit.
Infertam manibus chalybem, nigramq; per artus
Stillantis tabi faniem, virufq; coactum
Suftulit.

Altho' the condemned perfon was generally fixed to the Crofs with Nails; yet fometimes it was otherwife. The holy Martyr *Pionius* having been fentenced to undergo this Punifhment, ftript himfelf, extended himfelf upon the Tree, and gave his Members to the Soldiers to be faftened with Nails. When they ufed both Cords and Nails, there was no inconveniency in lifting up the Perfon who was to fuffer together with the Crofs, he was fufficiently upheld by the Cords, and people concerned themfelves very little about leffening the Pains and Torments of a Malefactor condemned to die in this manner.

Before they nailed him to the Crofs, they generally fcourged him with Whips, or leathern Lafhes, which was thought to be feverer, and more infamous than to be fcourged with Cords. Sometimes little Bones, or pieces of Bones were tied to thefe Scourges, that fo the condemned perfon might fuffer more feverely. Our Saviour was cruelly fcourged during his Paffion. *Pilate* having pronounced Sentence againft him, ordered him to be fcourged, and delivered him up to be crucified. Slaves when guilty of any (Mat. xxvii. 26.) great Crime, were often faftened to a Gibbet or a Crofs; and in this condition they were led about the City, and beaten with Rods. [k] After this manner our Saviour was loaded with his Crofs; and (John xix.) as he funk under the burthen, *Simon* the *Cyrenian* was conftrained to bear it after him, and with him.

The Criminal was crucified quite naked [l]. The Saviour of the World in all probability, was not ufed more tenderly than others, upon whom this Punifhment was inflicted. The Soldiers divided his Cloaths among them, and caft Lots for his Tunick, which is an under Garment, (Mat. xxvii. 35.) worn over the Flefh like a Shirt. *Chriftians* out of refpect, and a principle of (John xix. 23, 24.) Modefty, have reprefented *Jefus Chrift* covered in a decent manner, fometimes drefs'd intirely, [m] fometimes covered from his Loins to his Knees, and fometimes with thofe parts only covered with a Vail which Modefty requires us to conceal: But this does by no means prove the general practice to be fuch, nor that they had this regard to *Jefus Chrift*, whom they did not know, and whofe defign it was to load himfelf with the Shame and Punifhment of our Sins.

Several Queftions have been ftarted concerning our Saviour's Crofs. Some [n] think that it was made of four different pieces of Wood, *viz.* Cyprefs, Cedar, Pine and Box. S. *Bernard* [o] fays, it was made of Cyprefs, Cedar, Olive and Palm Wood. The Foot or Bafis of it was of Cyprefs, the Top of it of Cedar, the Chapiter of it, if it may be fo called, was of the Olive Tree, and the Arms of the Palm Tree. *Proba Falconia* in her Rhapfodies, fays, it was made of Oak.

Ingentem quercum decifis undique ramis
Conftituunt.

The Author of *Hiftoria Scholaftica*, and many others after him, tell us, that the Queen of *Sheba*, as fhe entered *Solomon's* Palace, which was called the Houfe of Cedar, took notice of a Beam there, which, as fhe foretold, would at fome time or other be made ufe of in the execution of a Man, who fhould caufe the Deftruction of all *Ifrael*. *Solomon*, to prevent this Misfortune, ordered, as they fay, that this Beam fhould be buried in that very fpot where the Pool was in the Sheep-Market, which is taken notice of in S. *John*. At the time of our Saviour's (John v. 2, 3, 4.) Paffion, this piece of Wood was difcovered, and ufed in making up his Crofs. Others not content with thefe Fables, add further, that *Seth*, the third Son of *Adam*, going to Paradife, procured of the Angel, who kept guard there, three kernels of the Tree of Life, which he planted on his Father's Grave. From thefe three Kernels fprung three little Wands, which joined together, formed the Beam of *Solomon's* Palace lately mentioned

[g] Tertull. in Scorpiac. [k] Theophylact. in Joan. [i] Lucan l. vi. de Magâ Theffalâ.
[h] Lipf. l. iii. c. 5 de cruce & l. ii. c. 2, 3. [l] Lipf. l. ii. de cruce c. 7. Artemidor. [illegible]
[m] I have feen in the Houfe of Refuge belonging to the Abby of *Epternach* at *Luxemburg*, a Manufcript Volume containing the four Gofpels in Gold Letters, of a Royal Magnificence and Beauty, given by the Emperor *Otho*, and the Emprefs *Theophanis*, wherein our Saviour and the Thieves are reprefented upon the Crofs drefs'd in all their Cloaths. [n] Chryfoft. feu alius Serm. de cruce Beda in Collectan.
[o] Bernard in Cant. vii. v. 8.

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tioned, which was afterwards uſed in the Crucifixion of our Saviour. But the bare relating of ſuch Fables, is doing them too much Honour.

Some ſay, this Croſs was fifteen Foot high; that the Arms of it were ſeven or eight Foot long; that the Top on which the Title or Sentence of *Chriſt's* Condemnation was faſtened, was a piece of Wood added afterwards, with a Board on which theſe words were written, *Jeſus of Nazareth King of the Jews*. But it is not eaſy to get any certain knowledge of theſe matters, which neither the ſacred Writers, nor the primitive Fathers take any notice of. Thoſe Authors who have ſpoken of them, are too modern to prove a matter of fact of this Nature.

Painters commonly repreſent the Croſs to be pulled down, when our Saviour is faſtened to it, and afterwards to be ſet up again, and the Body of our Saviour to be raiſed with it: Speculative perſons make uſe of theſe Conſiderations to aggravate the exceſs of pain which he endured at his Crucifixion. But this opinion is not at all probable. Is it common to have the Gibbet firſt pulled down, when the Criminal is to be hang'd upon it, in order afterwards to put it up again, when the perſon to be executed is faſtened to it? The ſhaking and motion of the Croſs, together with the weight of the Body, might, without any thing elſe, have broken the crucified perſon's Hands and Feet, and have looſened him from the Croſs with inexplicable Pains. *Nonnus*, Author of the Tragedy intitled, *The ſuffering Jeſus*; S. *Auſtin*, and the moſt learned Interpreters [a], are of opinion, that J. C. was nailed to the Croſs, as it ſtood already erected.

It has been the opinion of ſome [b], that below the crucified Perſon's Feet, there was a kind of Footſtool, or piece of Wood jutting out, upon which his Feet were laid and faſtened. S. *Gregory* of *Tours* [c] particularly intimates this, and there are many Croſſes to be ſeen made after this manner. It muſt be confeſſed, that without this the Criminal could not continue long nailed to the Croſs, the whole weight of his Body bearing upon his Hands. But others aſſert [d], that there are no marks of this Footſtool to be ſeen in the deſcriptions of the Croſs, which the moſt antient *Greek* and *Latin* Writers have left us. But they ſpeak of a kind of wooden Horſe, upon which the ſuffering perſon was, as it were, mounted, that ſo his Hands might not be torn aſunder by the weight of his Body. This was a large Peg fixed about half way the Croſs: As appears very clearly in *Juſtin* [e], *Ireneus* [f], and *Tertullian* [g]: And the ſame is aſſerted by ſeveral able criticks [h].

In the Article *Wine*, we ſhall ſpeak of the Wine made of Myrrh, which was given our Saviour to drink upon the Croſs. Sometimes they who were faſtened upon the Croſs, lived a good while in that Condition; S. *Andrew* is believed to have continued three days alive upon it. *Euſebius* ſpeaks of certain Martyrs in *Egypt* [i], who were kept upon the Croſs till they were ſtarved to death. It is ſaid, that S. *Victorinus* the Martyr lived three days upon the Croſs [k], and that the Saints *Timotheus* and *Maanes* lived nine days upon it [l]. *Pilate* was amazed at *Jeſus Chriſt's* dying ſo ſoon, becauſe naturally he muſt have lived longer, if it Mark xv. 44. had not been in his Power to have laid down his Life, and to take it up again. The Thighs of the two Thieves were broken, in order to haſten their death, that their Bodies might not remain upon the Croſs on the Sabbath day, and to comply with the Law of *Moſes*, which forbids John xix. 31, 32, 33. the Bodies to be left there after Sun-ſet. Deut. xxi. 22. But among other Nations they were ſuffered to continue there a long time. Sometimes they were devoured alive by Birds and Beaſts of Prey [m].

——*Cruxillum tollat in auras,*
Viventeſque oculos offerat alitibus.

And generally they were devoured after their death by Wolves, Dogs, and Birds: If the Croſſes were higher than uſual, they either were a prey to the Birds, or putrified, and fell in Pieces. Guards were appointed to obſerve, that none of their Friends or Relations ſhould take them down, and bury them [n]. The Hiſtory of the *Epheſian* Matron, and the Soldier who was ſet to guard the Croſſes, is very well known. The *Roman* Soldiers, who had crucified *Jeſus Chriſt* and the two Thieves, continued near the Croſſes, till the Bodies were taken down from thence.

The *Hebrews* do not pray for thoſe of their Nation who are left hanging on the Gibbet, or at leaſt they do not pray for them in publick, and in the Synagogue, as is the practice for other dead perſons during

[a] Vide Bynæum de morte Chriſti l. ix. c. 6. art. 7. Lipſ. de cruce l. ii. c. 7. [b] Lipſ. not. in l. ii. de cruce c. 10. Fuardent. not. in Iren. l. ii. c. 42. Neuſ. in Nonni Par. in Joan. xx. 18. [c] Gregor. Turon. de Gloria Martyr. l. i. c. 9. [d] Scaliger. Anim. in Euſeb. digreſſ. de litter. Gonicar. origine lit. T. Bynæus de morte Chriſti, l. iii. c. 5. art. 11, 12, 13. [e] Juſtin. Dial. cum Tryphone. [f] Iren. l. i. c. 46. [g] Tertull. l. ii. contra Nationes. [h] Scaliger. loco citato. Salmaſ. de cruce. Bartholin. de latere Chriſti aperto, & de cruce. Bynæus l. iii. c. 5. art. 12. [i] Euſeb. l. 8. c. 8. παρέμειναν τε ζῶντες αὐτῶν καὶ ἐπ' αὐτῶν ἰκρίων λιμῷ διεφθάρησαν. [k] Martyrol. 5. Sept. [l] 3 Maii Martyrolog. [m] Prudent. περὶ στεφ. Cor. xi. [n] Vide Lipſ. de cruce l. ii. c. 15, 16.

during eleven Months immediately after their deceafe [o]. Befides, they did not permit the Relations of the Perfons executed to place their Kinfmen in the Tombs belonging to their Families, till their Flefh had been firft confumed in the publick Sepulchres [p]: Then they were allowed to remove their Bones into private Sepulchres. It was perhaps for this reafon, that *Jofeph* of *Arimathea* defired leave from *Pilate*, to lodge the Body of *Jefus* in his own Tomb, that he might not be thrown into the publick Burying-place appointed for Criminals.

Jefus Chrift fays often in his Gofpel, that he who would be his Difciple, muft take up his Crofs and follow him: The Crofs is the fign of Ignominy and Sufferings; it is, as I may fay, the Device and Glory of *Chriftians*. S. *Paul* fays, that he is crucified with *Jefus Chrift*, and that he glories only in the Crofs of *Chrift*; that they who are *Chrift's* have crucified the flefh with the affections and lufts. *Jefus Chrift* is the way that we are to follow: There is no attaining to that Glory and Happinefs which is promifed to us by any other means than by the Crofs. [Gal. ii. 19. Idem vi. 14. Gal. v. 24.]

CROWN. There is frequent mention in the Scripture of Crowns, and the ufe of them feems to be very common among the *Hebrews*. The High Prieft wore a Crown, which girt about his Mitre, or the lower part of his Bonnet, and was tied behind his head. On the forepart was a plate of Gold, with three words engraven on it, *Holinefs to the Lord*. It feems as if private Priefts, and even common *Ifraelites*, wore alfo a fort of Crown, fince God commands *Ezekiel* not to take off his Crown, nor affume the marks of one in mourning. Which fhewed that the *Ifraelites* in their Captivity fhould act after this manner, and fhould not be able to exprefs their Sorrow for the death of their Relations. This Crown was nothing more than a Ribbon or Fillet, in *Hebrew* called *Peer*, with which the *Jews* girt their Head; a cuftom practifed by them and feveral other People in the Eaft, who wore nothing elfe upon their Heads befides this Fillet or Ribbon, which differed in colour only and value from the Diadem of Princes. When *Mofes* commanded the *Ifraelites* to bind the words of the Law for a fign upon their Hands, and to have them as Frontlets fixed between their Eyes, he intimates the ufe of Crowns and Bracelets among them. [Exod. xxv. 11. & xxviii. 36, 37. Ecclus. xlv. 14. Ezek. xxiv. 17, 23. פאר *Peer*. See our Comment upon Ex. xxiv. 17.]

New married People of both Sexes wore Crowns, but richer and more beautiful, than were generally ufed. In profperity it was cuftomary for People to put on Crowns of Flowers, on Feftivals, and other joyful occafions. [Ifai. lxi. 10. Cant. iii. 11.]

The *Crown*, *Mitre* and *Diadem*, *Royal Fillet*, and *Tiara*, are frequently confounded. Crowns were beftowed on Gods, Kings and Princes, as the principal mark of their Dignity. *David* took the Crown from the God *Moloch*, or *Melcom*, which was of Gold, and enriched with Jewels, and placed it on his own Head; or rather he held it fufpended over his Head, for it weighed a Talent, that is to fay, 173 Marks, fix Ounces, three Drams, one half Dram, twenty two Grains and two fevenths. The *Amalekite* who valued himfelf upon killing *Saul*, brought this Prince's Diadem or Royal Fillet to *David*. The Spoufe in the Canticles invites her Companions to fee King *Solomon* with the Diadem, whereof his Mother had made a prefent to him upon his Wedding day. This was a Fillet made of fome rich ftuff, adorned with embroidery, and wrought in all probability by Queen *Bathfheba*. The Diadem was placed upon the Head of young King *Jofiah*, when he was prefented to the People, in order to be acknowledged by them. *Baruch* fays, the Idols of the *Babylonians* wore Gold Crowns. Queens too wore Diadems among the *Perfians*. King *Ahafuerus* honoured *Vafhti* the Queen Confort with this mark of Power; and after he had divorced her, granted the fame favour to *Efther*. God fays, that he had put a Crown of Gold upon the head of the *Jewifh* Nation, which is reprefented by him as his Spoufe. Gold Crowns were fent to Kings and Conquerors. [Wifd. ix. 8. 2 Mac. iv. 7. Ifai. xxviii. 5. 1 Chr. xx. 2. 2 Sam. xii. 30. 2 Sam. i. 10. Cant. iii. 11. 2 Chr. xxiii. 11. Baruch vi. 9. Efth. ii. 17. Ezek. xvi.]

Kings fometimes ufed feveral Diadems, when they were poffeffed of feveral Kingdoms. For example, King *Solomon* having conquered *Syria*, made his entry at *Antioch*, and put two Diadems upon his Head, that of *Egypt* and that of *Afia*. In the Revelations the Dragon with feven Heads had feven Diadems, one to each Head; and in the fame Book, the Beaft which fprung out of the Sea with ten Horns, had likewife ten Diadems. Laftly, the eternal Word, the true and faithful One, had many Diadems on his Head. *In capite ejus diademata multa*. [1 Mac. x. 20, 19. xiii. 33. & 2 Mac. xiv. 4. 1 Mac. xi. 13. Rev. xii. 3. Rev. xix. 12.]

New married Men and Women wore Crowns upon their Wedding day, as we have already obferved of *Solomon*. *Ifaiah* gives us a further proof of it, *Quafi fponfum decoratum corona*. And *Ezekiel*, *Coronas fpeciofas in capitibus eorum*. The fame Prophet intimates the fame thing for the Spoufe. *Dedi coronam decoris in capite tuo*. [Ifai. lxi. 10. Ezek. xvi. 12.]

Perfons of an elevated Dignity wore the fame Ornament. *Haman* tells King *Aha-*

[o] Bar. Nachman in Berefchit. Rab. c. 22. Thalmud. tract. Sanhedr. c. 4.
[p] Mifhna c. 6. 4, 14, 15.

Ahasuerus, that he whom the King was pleased to honour in an extraordinary manner, should be cloathed in Royal Esth. vi. 8. Robes, and have a Diadem on his Head; these Honours were in reality conferr'd on Esth. viii. 15. *Mordecai*: He appeared in publick with a Crown of Gold. *Fulgebat vestibus regiis--- coronam auream portans in capite.*

Lastly, in Feasts, in times of Merriment People wore Crowns or Diadems: but there always was a difference either in form or matter between the Crowns of Kings and great Men, and those of private Persons. The Diadem of Kings was generally a white Fillet bound about their Foreheads, the Extremities whereof being tied behind the Head, fell back upon the neck. Sometimes they were made of Gold Tissue, adorned with Jewels. That of the *Jewish* High Priest, which is the most antient, whereof we have any description, was a Fillet of Gold, placed upon the Forehead, and tied with a Ribbon of Hyacinth colour, or Azure blue; this Diadem or Crown was not put on till after the High Priest had taken his Bonnet.

Our Saviour's CROWN of Thorns. *Pilate*'s Guard set a Crown of Thorns Mat. xxvii. 29. upon the Head of *Jesus Christ*, with an intention to insult him, he calling himself King of the *Jews*. We cannot tell of what matter it was composed, whether of white Thorn, buck Thorn, the Thorns of the Barberry or Gooseberry, the Sea Rush, or the Acacia; all which have their several Advocates. See Thorn.

CROWN, in the figurative Sense signifies Honour, Joy; *Much experience is the Crown of old men, Ecclus.* xxv. 6. ye are my Joy and my Crown, says S. *Paul* to the *Philippians* iv. 1. This word is used likewise for reward, because Conquerors in the publick Games were crowned.

To CRY. The Blood of *Abel* crieth Gen. iv. 10. from the Ground where it was spilt. *The cry of the irregularities of Sodom*, Gen. xviii. 20. ascended up to Heaven. *The cries of* Ex. iii. 9. *the Israelites oppressed* by the *Egyptians*, went up to the Throne of God. I expected that my Vineyard should produce Isai. v. 7. Fruits of Righteousness, *and behold a cry*. Job xxxi. 38. *If my land cry against me, and the furrows thereof complain*, says *Job*. The Emphasis of all these Expressions is such, that the explanation which may be given them, would only weaken them.

Luke xix. 39, 40. *Jesus Christ* in the Gospel, speaking to the *Pharisees*, who complained that he permitted his Disciples to cry, Blessed is the King who cometh in the name of the Lord, said to them, *If these should hold their peace, the stones of the street would cry out against them.* In Psalm cxlvi. 9. it is said, that the young ravens *cry towards God. Pullis corvorum invocantibus eum.* In the *Hebrew, clamantibus ad eum.* The holy Spirit *crieth in our hearts Abba, Father*. In all which examples the verb to cry is understood in a metaphorical Sense. God would permit rather that the Stones should cry out, and eccho forth voices, than close the mouths of my Apostles upon this occasion. The work of God must be accomplished; it is time that the Son of God was manifested. The young ravens cry and speak their wants to God after their manner. The holy Spirit crieth in our Hearts, when he inspires us to cry to God, thou art my Father.

There is mention in the Scripture of Cries from the Heart as well as from the mouth. *My heart crieth unto the Lord.* Lament. ii. 18.
And in *Exodus* he says to *Moses*, *Wherefore criest thou unto me*, tho' as yet he Exod. xiv. 15.
had said nothing. The Prophets whose stile is generally very bold and figurative animate Beasts, Trees, Mountains, Lands and Cities, and by the help of Prosopopœias, make them speak, whereof we have examples, but not so frequent, in profane Authors.

Lastly, to *Cry*, especially in the Psalms, signifies to desire earnestly, and with repeated Cries.

CRYSTAL. see *Glass*.

CTESIPHON, a City lying upon the *Tigris*, at three miles distance from *Seleucia*, and Capital of that part of *Assyria*, called *Calonitis*. *Eusebius, Jerom*, and the *Chaldee* Interpreters are of opinion, that it was built in the same place where *Calneh* stood of old, mentioned in *Genesis* x. 10.

CUBIT, a sort of Measure in use among the Antients. The *Hebrews* call it *Amma*, or as one might say, the Mother of other Measures. *Amma* אמה Gr. Πῆχυς. A Cubit originally was nothing else but the distance from the Elbow bending inwards to the extremity of the middle Finger. This Measure is the fourth part of a well proportioned Man's Stature *. The common Cubit is eighteen Inches. The *Hebrew* Cubit, according to the computation of Dr. *Cumberland*, and M. *Pelletier* of *Rohan*, which we have followed, is twenty Inches and an half, *Paris* measure. Many others fix it at exactly eighteen Inches. The *Talmudists* observe, that the *Hebrew* Cubit was larger by one quarter, than the *Roman*. It was *Origen's* opinion [r], that the Cubit which *Noah* made use of, when he built the Ark,

[r] Origen Homil. ii. in Genes. & l. iv. contra Celsum.

* *A Cubit was reckoned by* Aristotle *the fourth part of the height of a Well-proportioned human Body. For he saith, a Man is* ζῶον πεζὸν δίπουν τετράπηχυ, *or a walking Animal, with two Feet, and four Cubits (above six Feet) high. There are several, says Dr.* Arbuthnot, *that pass for human Creatures, who are excluded by this Definition.* Arbuthnot's *Tables of antient Coins, weights and Measures*, &c. p. 58.

Ark, was equal to fix common Cubits. S. *Auftin* [a] has followed *Origen* in his conjecture, and thinks thofe objections to be very ridiculous, which fome raifed againft the enormous fize, which the Ark muft have been of, if thefe dimenfions were obferved.

Lewis Capellus, and feveral others, have afferted, that there were two forts of Cubits among the *Hebrews*, one facred, the other common; the firft of three Royal Feet, the fecond, of a Foot and an half. *Mofes*, *Numb.* xxxv. 4. affigns to the *Levites* a thoufand facred Cubits of Land, round about the City, where they dwelt; and in the next verfe, he gives them two thoufand (*common ones*). In like manner, 1 *Kings* vii. 15. the two columns of Brafs, which were in *Solomon's* Temple, are faid to be eighteen Cubits high; and in the fecond Book of *Chronicles*, iii. 15. thirty five Foot; which is no way to be reconciled without diftinguifhing two forts of Cubits, the one whereof is double the other.

Villalpandus, and feveral Writers after him, allow the facred Cubit to be but an Hand's breadth above the common Cubit. He fuppofes *Mofes* to have fpoken of the common Cubit, when he faid, *Deut.* iii. 11. that it was of the length or meafure of a Man's arm folded inward, *Ad menfuram cubiti virilis manus*; and that the facred Cubit, was an Hand's-breadth above this other common Cubit, as is plainly obferved in *Ezekiel* xliii. 13. *Thefe are the meafures of the altar after the cubits; the cubit is a cubit and an hand-breadth.*

Notwithftanding thefe Reafons, we are perfuaded, that there was but one fort of Cubit among the *Hebrews*, from the time of their going out of *Egypt* to the *Babylonifh* Captivity: And this was the *Egyptian* Cubit †; the Meafure whereof was taken fome years fince from the old Standards of *Grand Cairo*; and that it is only fince the *Jews* returned from their Captivity, that the Scripture has taken notice of two forts of Meafures, to diftinguifh the old *Hebrew* Cubit from that of *Babylon*, which the Captives were ufed to during their abode on the other fide of the *Euphrates*. Upon this is grounded the precaution taken by *Ezekiel* in obferving that the Cubit he is fpeaking of, is the true old Cubit, larger by an hand's breadth than the common Cubit. As to other Paffages, they are eafily to be reconciled, without having recourfe to this diftinction of a facred Cubit, which fome fuppofe to have been double to the common one. See the Commentators.

CULON, or *Caulon*, a Town belonging to the Tribe of *Judah*, which is mentioned only in the *Greek*, *Jofhua* xv. 60.

CUMANUS, was Governor of *Judæa* after *Tiberius Alexander*; he committed fo many Acts of injuftice againft the *Jews*, and was guilty of fo much extortion, that they were obliged to lay their complaints before *Quadratus*, Governor of *Syria*, by whofe order *Cumanus* was taken into cuftody, and conveyed in Chains to the Emperor *Claudius* at *Rome*, by whom *Cumanus* was fent into exile, and the Government of *Judæa* given to *Claudius Felix* Brother to *Pallas* [b]. Year of J. C. 48. of the vulgar Æra 51.

CUMMIN, a fort of Plant very like Fennel, it produces its Bloffom and Branches in the form of a Nofegay. *Ifaiah* fays, that the Plowman opens and breaks the Clods of the Ground, then fows the Fitches and the Cummin; and threfhes it, not with large Flails, and Cart Wheels, but with Rods only. Thefe Seeds, and the manner of threfhing them, fignify the moft gentle effects of God's Juftice. God referves his fevere Chaftifements for the greateft Sinners. (If. xxviii. 25.) *Jefus Chrift* tells the Scribes and Pharifees, that they are very careful to pay Tythe of Mint, Anyfe, and Cummin, but neglect good Works, and the more effential practices of God's Law. (Mat. xxiii. 23.)

CUP. This word is often taken in Scripture in a proper, and in a figurative fenfe. In the proper fenfe it fignifies a common Cup, which People drink out of at Meals; or a Cup of Ceremony made ufe of at folemn and religious Meals, * as at the Paffover, at which time

[a] Aug. quæft. in Genef. l. i. c. 4. & de Civit. Dei. l. xv. c. 27.

[b] Antiq. l. xx. c. 5.

† *The very learned and ingenious Dr.* Arbuthnot *fays, that to him it feems plain, that the* Jews *ufed two forts of Cubits, the facred one, and the profane or common one. For* (Deut. iii. 11.) *the Bed of* Og *is faid to have been nine Cubits long, and four Cubits broad, after the Cubit of a Man. And* (Ezek. xl. 5.) Ezekiel's *Reed is faid to be fix Cubits long, by the Cubit and Hand-breadth. From whence it appears, that the larger Cubit by which the Reed was meafured, was longer than the common one by a Hand-breadth, or three Inches,* &c. *Tables of Coins, Weights and Meafures,* &c.

* *Among the Ancients, as a learned Author obferves, there was always fome hereditary Bowl, with which they made their Libations to the Gods, and entertained Strangers.*

Hic Regina gravem gemmis, auroque popofcit
Implevitque mero pateram, quâ Belus & omnes
A Belo foliti.—— Virg.

And prefently fhe begins to the Gods. So Stat. l. i. Theb.

Signis perfectam auroque nitentem
Iafides pateram famulos ex more popofcit
Qua Danaus libare Deis, feniorque Phoroneus
Affueti.——

time the Father of the Family pronounces certain Blessings over the Cup, and after having tasted of it, makes all the company, and his whole Family, drink round of it [a].

The word Cup in the figurative sense of it, is taken generally for the Afflictions which God sends. To drink of the Cup, signifies to endure those Punishments which God has determined we shall suffer. *Stand up, O Jerusalem, which hast drunk at the hand of the Lord the Cup of his fury*, says *Isaiah*. [Isai. li. 17.] And the Psalmist, *In the hand of the Lord there is a Cup, the dregs thereof all the wicked of the Earth shall wring them out, and drink them.* [Ps. lxxv. 8] In the same sense Men are said to be made drunk with Sorrow, with Afflictions, and the Wine of God's Wrath; all which expressions are consequences of this first Metaphor of *Cup*. It is derived from the custom observed at entertainments, to drink round, and in the same Cup. Such persons as refused the Cup in their turn at Feasts, were not endured: Let him drink or be gone, was a kind of Proverb. When the Sons of *Zebedee* desired of our Saviour, that they might have the first places in his Kingdom, and be seated at his Table, one on his right hand, the other on his left; he answered them, *Are ye able to drink of the cup that I shall drink of?* &c.

The Cup of Blessing, is that which was blessed in Entertainments of ceremony, wherein the Company drunk round. Thus our Saviour in the last Supper, blessed the Cup, and gave it to all his Apostles to drink. [Luke xxii. 20. 1 Cor. xi. 28.] *The Cup of Salvation* mentioned in the Psalms, is a Cup of Thanksgiving, which while People drunk, they blessed the Lord, and were thankful to him for his Mercies. [Ps. cxvi. 13.] We see the continuation of this Practice in the third Book of *Maccabees*, wherein the *Jews* of *Egypt*, in the Festivals which they made for their deliverance, offered Cups of Salvation. [3 Mac. vi. 27. Κώθωνα σωτήριον ευχαριστήριον.]

The *Jews* have still at this day Cups of Thanksgiving, which are blessed in their Marriage Ceremonies, and in Entertainments made at the Circumcision of their Children. [b] Some Commentators believe, *the Cup of Salvation* to be nothing else but the Wine poured upon the Victims, sacrificed upon Thanksgivings, according to the Law of *Moses*. [See Exod. xxix. 40. Numb. xv. 5. xxviii. 7. 14.]

The Cup in the Stile of Scripture denotes likewise sometimes Portion. *Dominus pars hæreditatis meæ & calicis mei*; because at Meals every one had his Cup, which was filled with Wine as often as he wanted any: Or the Prophet speaks of those Cups which were drunk in the way of Ceremony, and by every one in his turn. God is mine Inheritance, and my Cup, I will have no share in the Inheritance, the Feasts, Sacrifices, Portions, Society of the Wicked; God alone is sufficient for me; he is my Portion and my Cup, I desire nothing further.

Joseph's Cup mentioned in the Scripture, which was concealed in *Benjamin's* Sack, the younger Brother of this Patriarch, is the subject of many different conjectures, founded on the words of *Joseph's* Officers. [Gen. xliv. 5.] *Is not this the cup in which my Lord drinketh? and whereby he divineth?* Some question whether *Joseph* did indeed make use of this Cup in foretelling what was to come, whether his People believed so, or whether this was said by them, according to the common opinion of the *Egyptians*, who held *Joseph* for a great Magician, or whether they said so to intimidate *Joseph's* Brethren, making them believe, that *Joseph*, whom as yet they knew not to be their Brother, was a Man very expert in the art of divining, and had discovered the Theft which they had committed, by vertue of this art.

All these several opinions have their defenders. It is certain, that the Antients had a sort of Divination by Cups. The eastern People say, that old King *Giamschid*, who is the *Solomon* of the *Persians*, and *Alexander* the Great, had Cups, by means whereof they knew all things natural, and sometimes even supernatural. The Antients [c] speak of certain divining Cups full of Wine or other Liquors, which were poured out with Ceremony from the side where the handle was, and that from thence they drew presages of what was to come. *Pliny* [d] speaks of Divinations with Water and Basons. The manner of divining by the Goblet was this, little Plates of Gold or Silver, or some precious Stones with certain Characters engraved upon them, were thrown into it; and after some Invocations, and superstitious Ceremonies, the Demon was consulted. He answered in several ways, sometimes by articulate sounds, sometimes he made the Characters in the Goblet appear upon the superficies of the water, and formed his answer by the order in which they stood. Sometimes he traced the Image of the person,

[a] *Leo of Modena* part v. c. 3. of the Ceremonies of the *Jews*. *Buxtorf. Synagog. Jud. de Paschate.*
[b] See *Leo of Modena*, Ceremonies of the *Jews*.
[c] Eustath. in Odyss.
[d] Plin. l. xxx. c. 2.

ſon, on whoſe account he was interrogated.

At other times a Ring was faſtned to a thread, and held ſuſpended over the Water in the Cup: The Ring by its different Percuſſions, ſhewed the ſeveral things which were enquired after. Sometimes likewiſe drops of melted Wax were caſt into the Water, which was contained within the Goblet, theſe were artificially diſpoſed, and formed anſwers to the Queſtions that were propoſed.

We by no means pretend to prove from hence, that *Joſeph* made uſe of his Cup in Divinations: He was certainly very ſkilful in the Science of foretelling things to come; but this knowledge was not acquired, it was no curious and diabolical art, but ſome ſupernatural faculty which God had communicated to him, whereby he procured that high conſideration he was in throughout *Egypt*. It is not incredible that the *Egyptians*, and perhaps ſome of his own People, might think him to be truly a Magician, and might have ſpoken of him according to this prejudice, but it does not follow, that he made uſe of a Cup in divining.

The *Hebrew* Text of *Geneſis* will bear another Conſtruction. *Is not this the cup wherein my lord drinks and ſearches for ſo carefully?* or, *Is not this the cup wherein my lord drinks, and by which he has tried you?* He will try whether you are as acknowledging as you ought to be, for the particular favours he has ſhewn you. This Cup will ſerve to give a proof of their ingratitude and infidelity.

CURSES. God from the beginning denounced his Curſe againſt the Serpent, which ſeduced *Eve*, and againſt
Gen. iii. 14. 17. the Earth, which thenceforth was to produce only Briars and Thorns: He
Gen. iv. 11. curſed *Cain* alſo, who had imbrued his hands in his Brother *Abel's* Blood. The
Gen. xii. 3. Lord promiſed to bleſs thoſe who ſhould bleſs *Abraham*, and to curſe thoſe who ſhould curſe him. The Divine Maledictions are not merely Imprecations, impotent and fruitleſs deſires, they carry their effects with them, and are attended with all the Miſeries denounced by God. *Balaam* being invited to
Numb. xxiii. 8. curſe *Iſrael*, anſwered, *How ſhall I curſe whom the Lord hath not curſed?* Neither my Curſes nor my Bleſſings will avail any thing, unleſs God inſpires me with both the one and the other, unleſs he is the firſt Author of them.

The Apoſtle S. *Jude* relating *Michael* the Archangel's conflict with the
Jude v. 9. Devil about the Body of *Moſes*, remarks that the Archangel did not venture to curſe him, nor uſe any imprecations againſt him, but was content with ſaying to him, *The Lord rebuke thee.* From whence he concluded, that it is not allowable for the Faithful to utter Blaſphemies, Imprecations or Curſes againſt any one. Nevertheleſs we find, that the Saints ſometimes did Curſe particular perſons: For example, *Noah* curſed his Grandſon *Canaan*, and Gen ix. 25.
Jacob the Fury of his two Sons *Levi* Gen. xlix. 7.
and *Simeon*, who maſſacred the *Sichemites*, and plundered their City. *Moſes* enjoins the People of *Iſrael* to denounce Curſes againſt the violators of the Law; Deut. xxxiii.
Joſhua curſed him who ſhould undertake to rebuild *Jericho*; and Hiſtory Joſh. vi. 26.
informs us, that theſe Imprecations were not without effect, no more than thoſe which our Saviour pronounced againſt the barren Fig-tree, which wi- Mark xi. 21.
thered that very day, or thoſe written againſt the Woman, who lay under the ſuſpicion of Adultery, ſuppoſing her to be guilty, for the marks of them were ſoon viſible in the Evils which overwhelmed her.

But theſe Curſes are either ordain'd by God himſelf, or pronounced by Men abounding with his Spirit, or are mere Predictions of what ſhould happen, uttered in the terms of Imprecations. They are not the effects of Paſſion, Impatience or Revenge. They are not therefore ſuch as God condemns in his Law, and in his Scriptures: For example, he ordains that no one ſhall Exod. xxi. 17.
preſume to curſe his Father or his Mother upon pain of death; that no one ſhould curſe the Prince of his People, Exod. xxii. 28.
or one that is deaf; whether a Man Lev. xix. 14.
really deaf is meant here, or one that is abſent, and cannot hear what is ſaid againſt him; Blaſphemy, or curſing of Lev. xxiv. 10, 11.
God is puniſhed with death. In the Goſpel, *Jeſus Chriſt* pronounces thoſe Mat. v. 11.
of his Diſciples to be bleſſed, who are loaded with Curſes, and requires them Luke vi. 28.
to bleſs thoſe who curſe them, to render Bleſſing for Curſing, which in reality Rom. xii. 14.
is what S. *Paul* in his Sermons requires 1 Cor. iv. 12. 1 Tim. iv. 10.
to be exerciſed towards his Enemies, as he himſelf tells us.

The *Hebrews* inform us, that *Barak* curſed and excommunicated one *Meroz*, who dwelt near the Brook *Kiſon*, but came not to the aſſiſtance of the *Iſraelites* in the Battle which they fought with *Jabin*. Wherefore *Barak* excommunicated him by the ſound of four hundred Trumpets, according to the expreſſion in the Book of *Judges*, Judg. v. 23.
Curſe ye Meroz, ſaith the Angel of the Lord, curſe ye bitterly the inhabitants thereof,

thereof, because they came not to the help of the Lord. Barak himſelf, they ſay, was this Angel of the Lord; others believe it was the Archangel *Michael*, General of the Lord's Army, who curſed *Meroz* the Angel of the Land of the *Canaanites*. See *Devoting*, *Excommunication*, *Anathema*.

I. CUSH, the eldeſt Son of *Ham*, and
Gen. x. 8. Father of *Nimrod*. The eaſtern People[d] affirm *Cuſh* the Son of *Canaan*, and Grandſon of *Ham*, to have had a Son whoſe name was *Habaſchi* or *Haboſchi*, the Father of the *Abyſſinians*, or *Egyptians*, whom the *Perſians* call *Black Indians*. The *Hebrew* Grammarians derive the word *Habaſchah*, which ſignifies *Ethiopia*, from *Hoboufcha*, which ſignifies a People raiſed from a mixture of different Nations, originally of different Countries, who live together united, and that this is the true derivation of the word *Habaſch*, which comprehends the *Abyſſinians*, *Nubians*, and the *Fongi*. The ſacred Books know nothing of *Cuſh* the Son of *Canaan*, nor of *Habaſch* the Son of *Cuſh*; but only of *Cuſh* the Son of *Ham*, whoſe
Gen. x. 7, 8. Sons they tell us, were *Seba*, *Havilah*, *Sabtah*, *Raamah*, *Sabtecha* and *Nimrod*. Part of *Arabia*, and that particularly which we call the happy, was formerly comprized under the name of *Ethiopia*, becauſe the *Abyſſinians*, who conquered it, poſſeſſed it for a long time. *Dhou-Iren* King of *Temen* drove them from thence with the aſſiſtance of the *Perſians*. We have no other Perſon in Scripture of this name beſides *Cuſh*, but there are ſeveral Countries that are called by it; whether the ſame Man may have dwelt in ſeveral places: Or that there was ſome other *Cuſh*, whom we know nothing of. The Vulgate, Septuagint, and other Interpreters both antient and modern, generally tranſlate *Cuſh*, *Ethiopia*. But there are many paſſages, wherein certainly this tranſlation cannot take place. It is neceſſary therefore to examine the ſeveral acceptations of the word *Cuſh*.

II. Cush, is the name of the Country which was watered by the *Araxes*. They who on this occaſion have tranſlated *Cuſh* *Æthiopia*, have made way for that unwarrantable opinion which ſome have entertained of the River *Gihon*'s being the *Nile*. The *Nile* is too far from the *Tigris* and *Euphrates*, to have it ſaid, that it flowed as they did from Paradiſe. We believe therefore, that by *Cuſh* upon the River *Gihon*, is meant only the antient Country of the *Scythians* upon the *Araxes*. *Herodotus*[e] ſays, that the firſt Habitation which theſe People had, was upon the *Araxes*, and that being forced from thence by the *Maſſagetæ*, they paſſed this River, and retired into the Country of the *Cimmerians*. *Juſtin*[f] makes the *Phaſis* and *Araxes* to be as it were the limits of the *Scythians* on the ſouth ſide. *Diodorus* the *Sicilian*[g] ſays, that the *Scythians* who are near *Media*, abode at firſt upon the *Araxes*, and that the *Saci* and *Maſſagetæ* are different Branches of the *Scythians*. The word *Cuthæi* and *Cutha*, whence ſome have derived *Scythæ* or *Scuthæ*, is the ſame as *Cuſh*. The *Chaldees* generally put the *tau* where the *Hebrews* uſe *Schin*; they ſay *Cut* inſtead of *Cuſh*. The *Cuthæans*, who came and inhabited the Country of *Samaria*, were originally belonging to that part of the Country of the *Medes*, which bordered upon the *Caſpian* Sea. They were therefore of the *Cuſh* we are ſpeaking of. There are very ſenſible Footſteps of this name to be met with round about this Country, as the *Quitians*, the *Cetheans*, or *Coëtæ*, the *Cytheans*; the Cities of *Cotatis*, *Cetemane*, *Cythanum*, *Cyta*, *Cytaïa*, *Cethyæum*, *Cethena*.

כוש *Chuſch.* כות *Chuth*, or כותא *Chutha*, whence ſome have derived *Scytha.*

III. Cush, *Joſephus* ſays, [h] that the *Ethiopians* call themſelves by this name, and that the ſame is given them by all *Aſia*. S. *Jerom*[i] tells us likewiſe, that the *Hebrews* call the *Ethiopians* by the ſame name, and the Septuagint give them no other. *Jeremiah* ſays, *Can* Jer. xiii. 23.
the Cuſhæan, or Ethiopian change his skin, then may ye alſo do good. In *Ezekiel*, the Lord threatens *to reduce Egypt* Ezek. xxix. 10.
to a deſart, from the Tower of Syene, even unto the Border of Cuſh, or *Ethiopia*, and in *Iſaiah*, he ſays, *He will* Iſai. xi. 11.
recover the remnant of his People, which ſhall be left from Aſſyria, and from Egypt, and from Pathros and from Cuſh. All theſe marks agree with *Ethiopia*, properly ſo called, which lies to the South of *Egypt*.

IV. Cush. *Bochart*[k] has ſhewn very clearly, that there was a Country called the Land of *Cuſh* in *Arabia Petræa*, bordering upon *Egypt*; that this Country extended itſelf principally upon the Eaſtern ſhore of the Red Sea; and at its extremity, to the Point of this Sea inclining towards *Egypt* and *Paleſtine*. The proofs of his opinion are theſe. *Zipporah* the Wife of *Moſes*, who was of *Midian*, is called a *Cuſhite* by *Moſes* himſelf. Now *Midian*, as *Joſephus*, Numb. xii. 1.
Ptolemy

[d] Bibl. Orient. p. 409. [e] Herodot. l. i. c. 201. & l. 4. c. 11. [f] Juſtin. l. i. & l. ii. [g] Diodor. l. xi. p. 355. [i] Joſeph. Antiq. l. i. c 7. [i] Hieronym. quæſt. Hebr. in. Geneſ. [k] Bochart. Geogr. Phaleg. l. iv. c. 2.

Ptolemy and S. *Jerom* all agree, lay upon the Red Sea, to the eastward of it, in *Arabia*. *Cush* was therefore in the same Country. *Habakkuk* mentions the Land of *Cush* or *Cushan*, as synonymous with that of *Midian*, *I saw the tents of Cushan in affliction, and the curtains of the land of Midian did tremble.* *Job* speaks of the *Topaz of Cush*. Now the Topaz is to be found only in an Island of the Red Sea, near the Country which we are speaking of[l]. *Isaiah* and *Zephaniah* describe *Egypt* to us as situated *beyond the Rivers of Cush*; which cannot be understood of the Rivers of *Ethiopia*. King *Tirhakah*, who marched to attack *Sennacherib* and *Zerah*, who at another time made an irruption upon the Land of *Judah*, were both Kings of *Cush*, of the Country which we have been speaking of, bordering upon *Egypt* and *Palestine*, as all the circumstances of the History demonstrate. Thus there are three Countries of the name of *Cush*, described in Scripture, and all confounded by Interpreters, under the general name of *Ethiopia*.

Hab. iii. 7. Job xxviii. 19. Isai. xviii. 1. Zeph. iii. 10. 2 Kings xix. 9. 2 Chr. xiv. 9.

I. CUSHI, brought *David* news of the Defeat and death of *Absalom*, 2 *Sam.* xviii. 21.

II. CUSHI, Father of *Shelamiah*, *Jer.* xxxvi. 14.

III. CUSHI, Father to the Prophet *Zephaniah*, *Zeph.* i. 1.

CUSPIUS FADUS, was sent after the death of *Agrippa* the Great to govern *Judæa*. As soon as he came into the Province, he ordered one *Ptolemy* to be hang'd, who was Captain of a band of Robbers, and plundered *Judæa* with impunity. After this, being informed, that one *Theudas* a Sorcerer, pretended to be a Prophet, and had seduced great numbers of the People, whom he had prevailed with to believe, that he would stop the course of the River *Jordan* with a word only, and would procure them a passage through it, without being wetshod, *Fadus* sent a Body of Horse against him and his followers. Many of them were killed, and the rest put to flight. *Theudas* was taken, and had his head cut off [m] in the year of J. C. 45. *Fadus* was succeeded by *Tiberius Alexander* [n] the year following, and of J. C. 46.

In the year of J. C. 48. of the vul. Æra 45.

CUTHAH, a Province in *Assyria*, the Inhabitants whereof were transplanted into *Samaria* by *Salmaneser*. The *Cuthæans* worshipped the Idol *Nergal*. We are of opinion, that *Cutha* and *Scytha* are the same place, and that the *Cuthites* who were removed to *Samaria*, came from the Land of *Cush* or *Cuth* mentioned in *Gen.* ii. 13. See the following Article *Cuthites*.

2 Kings xvii. 24. 2 Kings xvii. 30.

CUTHITES, People who dwelt beyond the *Euphrates*, and were from thence transplanted into *Samaria*, in the room of the *Israelites*, who before inhabited it. It is our opinion, that they came from the Land of *Cush* or *Cutha*, upon the *Araxes*, and that their first settlement was in the Cities of the *Medes* subdued by *Salmaneser*, and the Kings of *Syria* his Predecessors; and that the *Israelites* were removed to those places whence the *Cuthites* came. The Scripture observes, that the *Cuthites* upon their arrival in this new Country, continued to worship the Gods formerly adored by them beyond the *Euphrates*. The Lord provoked by their Sins, sent Lions among them, which destroyed them. The news hereof was carried to *Esarhaddon* King of *Assyria*, who succeeded *Sennacherib*, and he was informed, that the *Cushites*, who had been sent into *Samaria*, being ignorant of the way wherein the God of this Country required to be worshipped, he had sent Lions against them, which devoured them.

Samaria was taken in the year of the World 3283. before J. C. 717, before the vulg. Æra 721. 2 Kings xvii. 17, 24--- compared with xviii. 34. & xvii. 6. & xviii. 11. & xix. 12, 16. 2 Kings xvii. 25.

Hereupon *Esarhaddon* appointed an *Israelitish* Priest to go thither, and instruct them in that sort of worship, which was well pleasing unto God. This Priest upon his arrival settled at *Bethel*, and began to teach the *Cuthites* the Religion of the *Hebrews*. But these People thought they might reconcile their old superstition with the worship of the true God. They framed particular Gods for themselves, which they placed in the several Cities where they dwelt. The *Babylonians* set up *Succoth-benoth*; that is to say, Tents for the prostitution of young Women, in honour of their false Deities. The *Cuthites* set up *Nergal*, those of *Hamath*, *Ashima*, the *Avites*, *Nibhaz* and *Tartak*: And the *Sepharvites* burnt their Children in honour of their Gods *Adramelech* and *Anammelech*. The Reader may see our account of these Deities under the particular Articles relating to them.

About the year of the World 3295. he began to reign in 3293. before J. C. 707.

The *Cuthites* therefore worshipped both the Lord and their false Gods together, and chose the lowest of the People to make Priests of them in the high Places: And they continued this practice for a long time. But afterwards they forsook the worship of Idols, and adhered only to the Law of *Moses*, as the *Samaritans*, who are descended from the *Cuthites*, do at this day. When the *Jews* returned from their Captivity,

In the year of the World 3469, before J. C. 531.

[l] Plin. l. xxxvii. c. 8. Strabo l. xvi.
[m] Antiq. l. xx. c. 2.
[n] Antiq. l. xx. c. 3.

Captivity, the *Samaritans* deputed to them some of their Community, desiring that they might be permitted to assist them in the building the Temple, telling them withal, that since the reign of *Esarhaddon*, they had worshipped constantly the Lord. But *Zerubbabel*, and *Jeshua* the Son of *Jozadak*, with the Elders of the People answered them, that they could not grant them their request; the King of *Persia* having given his Licence to the *Jews* only to build a Temple to the Lord. Hereby it appears that the *Cuthites* hitherto had no common Temple in their Country; but that in every City they worshipped God, and perhaps Idols in consecrated places, or upon the high places of the old *Israelites*. Accordingly *Josephus* [o] informs us, that they were not impowered to build a common Temple on Mount *Gerizim*, till the reign of *Alexander* the great. We shall speak more at length of the *Cuthites* and their Adventures, under the Title of *Samaritans*.

Ezra iv. 2.

CYATHUS, a Cup made use of in the Temple for Libations. The *Hebrews* had likewise a Measure which they called *Kos* or Cup, and held the quantity of four Cubick Inches, and something over. This was the Cup of Blessing out of which they drank, when they gave thanks after solemn Meals, as on the day of the Passover. See Cup.

Exod. xxv. 29. כקיות

CYAMON, a place situated opposite to *Esdraelon*, *Judith* vii. 3. in the *Greek*. It is called *Chelmon* in the *Latin*. It is perhaps the same as *Camon* mentioned by *Eusebius*, and placed by him in the great Plain six miles from *Legio*, northward.

CYAXARES I. Son of *Phraortes*: He having succeeded his Father in the Kingdom of the *Medes* [p], levied a great Army in order to revenge himself on the *Assyrians*; and having defeated them in a memorable Battle, he led his Troops a second time to the Siege of *Nineveh*; but while he was employed in carrying it on, the *Scythians* from the *Palus Mæotis* having marched round Mount *Caucasus*, made an irruption into *Media*. He made haste to defend his own Country, but was defeated, and divested of the Empire of upper *Asia*, which the *Scythians* possessed eight and twenty years. From thence they passed into *Syria* and *Palestine*. Some believe, that during this Expedition they made themselves Masters of *Bethsan*, which was afterwards named *Scythopolis*, or the City of the *Scythians*, and that they plundered the Temple of *Venus* of *Askalon*. [q] *Cyaxares* died after forty years reign, and was succeeded by *Astyages*, otherwise called *Ahasuerus*. *Cyaxares* began to reign about the year of the World 3391, and died about the year 3430.

Tob. ult. & Dan. ix. 1.

CYAXARES II. Son and Successor of *Astyages* King of the *Medes*, observing the great progress which was made by *Evilmerodach* King of the *Assyrians*, or *Belshazar* his Son, called *Cyrus* to his assistance, who was his Nephew, the Son of *Cambyses* King of the *Persians*, and *Mandane* the Daughter of King *Astyages*, and consequently Sister to *Cyaxares*. They jointly attacked *Babylon*, as may be seen under the Articles *Belshazar* and *Babylon*, in the year of the World 3448. *Xenophon* says, that *Cyrus* left the Government of the Kingdom of *Babylon* to his Uncle *Cyaxares*, who held it only two years, he dying in 3468, before *Jesus Christ* 550. This *Cyaxares* goes likewise by the name of *Darius the Mede*; and under this Article we shall speak of him.

CYDIDA, *Cydis*, are the same as *Kadesh* of *Naphtali*, a City of *Galilee*.

CYDOESSA, or *Cydossus*, mentioned by *Josephus* [r], is a Town belonging to the *Tyrians*, upon the frontier of *Galilee*, and was on all occasions an Enemy to the *Galilæans*. *Eusebius* says, *Cydossus* is a place near *Paneas*, twenty Miles from *Tyre*.

CYPRESSUS or *Cupressus*, a very tall strait Tree, that is produced with great difficulty, the fruit of it is of no use, its leaves are bitter, and the very smell and shade of it are dangerous. *Arbor natu morosa, fructu supervacua, baccis torva, folio amara, odore violenta ac ne umbra quidem gratiosa*, says *Pliny* [s]. Hence it was, that the *Romans* looked upon it to be a fatal Tree, and made use of it at Funerals, and in mournful Ceremonies. The wood of the Cypress Tree is always green, very heavy, of a good smell, and never either rots, or is worm-eaten, no more than that of Cedar, Ebony, Yew, Box, and of the Olive Tree. It is averse to Dunghills and watery places, which kill it. The Cypress Tree is distinguished into Male and Female: The Branches of the first are as it were horizontal, and those of the Female are upright; and from this latter it is that People generally take for Palissades of Gardens, and

[o] Joseph Antiq. l. xi. c. 8. p. 384, 385.
[p] Herodot. l. 1.
[q] Idem ibidem.
[r] Joseph. de Bello l. iv. c. 4.
[s] Plin. l. xvi. c. 33.

and to make Pyramids. The fruit of the Cypress Tree is round, of an Olive colour, and as large as Nuts when they are ripe, and it grows in separate places. The *Latins* call it *Conus*, because of its figure. This Fruit is composed of a kind of Scales, in the clefts whereof are hidden little Seeds that are flat and angular. This Tree grows very well from the Seed, and comes on apace. The Cypress Tree is common on Mount *Libanus* [t]; and the sacred Writers sometimes draw Comparisons from it, as a beautiful and large Tree.
Ecclus. xxiv. 13. *I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon.* Mount *Hermon made* a part of *Libanus*. And in another place,
Ecclus. l. 10. *Simon son of Onias the High-Priest appeared as a fair olive-tree budding forth fruit, and as a cypress-tree, which groweth up to the clouds.* The Spouse in
Cant. i. 17. the *Canticles* says, *The beams of our house are cedar, and our rafters of cypress*, in the *Hebrew, Beroth*, which by many is interpreted Fir; but it signifies more properly a sort of Cypress called *Bruta*, which has the smell and solidity of Cedar, but does not grow so tall [u].

CYPRIARCHES. *Nicanor* has this Title given him in the second Book of *Maccabees*, Ch. xii. *v.* 2. that is to say, he was Governor of *Cyprus*.

CYPROS, a Castle built by *Herod* the Great above *Jericho*, in honour of his Mother *Cypros* [v].

I. CYPROS, the Wife of *Antipater*, and Mother of *Herod, Phazael, Pheroras, Joseph* and *Salome*.

II. CYPROS, the Daughter of *Herod* the Great and *Mariamne*, the Sister of *Alexander* and *Aristobulus*, and Wife of *Antipater* the Son of *Salome*. [w] This *Cypros* had a Daughter of the same name.

III. CYPROS, the Daughter of *Phazael*, Brother to *Herod* the Great, and *Salampso*, Daughter of the same *Herod* and *Mariamne*. She married *Agrippa* the Great, and was Mother of young *Agrippa, Drusius, Berenice, Mariamne*, and *Drusilla* [x].

CYPRUS, a famous Island in the *Mediterranean*, and the largest in this Sea; it is situated between *Cilicia* and *Syria*: Its Inhabitants were plunged in all manner of Luxury and Debauchery. [y] Their principal Deity was
Acts xiii. 4, 5, 6, &c. *Venus*. The Apostles *Paul* and *Barnabas* departed from *Antioch*, imbarked at *Seleucia*, and landed in the Isle of *Cyprus*. While they continued at *Salamis*, they preached *Jesus Christ* in the *Jewish* Synagogues; and from thence they went and visited all the Cities in the Island, preaching every where the Gospel: while they were at *Paphos*, they found there a false Prophet, whose name was *Bar-Jesus*, who was with *Sergius Paulus*, the Pro-Consul or Governor of the Island. From him S. *Paul* met with opposition in his preaching, and by him the Pro-Consul was dissuaded from believing in *Christ Jesus*. But S. *Paul* struck him with Blindness; and the Pro-Consul touched with this Miracle, embraced *Christianity*. In the year of J. C. 44.

Some time after, S. *Barnabas* went again into this Island with *John* sirnamed *Mark* in his company. He is Acts xx. 39.
considered as the principal Apostle, and first Bishop of *Cyprus*. It is said, that he suffered Martyrdom there, being stoned to death by the *Jews* of *Salamis*; [z] and that his Body was found there in the Emperor *Zeno's* reign [a], with S. *Matthew's* Gospel on his Breast, which S. *Barnabas* had copied with his own hand.

CYPRUS or *Cypirus*, a shrub mentioned in Scripture by the name of *Copher* in *Hebrew*, and *Cyprus* in *Latin*. Cant. i. 13. iv. 13. כפר
It is so common in the Isle of *Cyprus*, that the Island itself is thought to take its name from it. This Shrub produces a very sweet Flower; but those which grow in the Isle of *Cyprus* in this particular excell all others. [b] There were some likewise which grew in the territory of *Engedi*, as the Spouse in the *Canticles* expresses, who compares her Husband to a bunch of *Cyprus* growing in the Vineyards of *Engedi*. *Pliny* says, that the Cant. i. 13. Vulg.
best *Cyprus* was that of *Canopus*, and next to it that of *Askelon* in *Palestine*: *Dioscorides* says the same thing. There are persons who are of opinion, that the *Cyprus* and the *Ligustrum* or *Privet*, are the same Plant. But it is rather the *Alhanna* of the *Arabians*. The eastern People use it with the Leaves of Senna, to blacken their Hair withal [c]. Now the Leaves of this kind of Rush, in *Latin*, *Cyperus odoratus*, are like those of the Reed, longer, thinner, and harder than those of a Leek: The Stock of it grows to the height of about two Feet; it is strait, triangular, without knots, at the top of it the Blossoms put out, which have several Stamina collected into large Buttons. The Seed of it is hard, triangular, and covered with a black Skin. The Roots of it are long, knotty, twisted one within another, blackish, and of an agreeable smell. There is another Species of this Rush like

[t] Cyril. in Isai. l. v. p. 848. Phocas in descript. Terræ Sanctæ. [u] Plin. l. xii. c. 17. [v] Joseph. Antiq. l. xvi. c. 9. & de Bello l. ii. c. 20. p. 816. [w] Antiq. l. xvii. c. 7. [x] Antiq. l. xviii. c. 7. [y] Justin. l. xviii. c. 5. Lactant. l. i. c. 17. [z] Acta S. Barnabæ 11. Junii. [a] Theodor. Lector. l. ii. p. 557, 558. Cedren. t. 1. p. 353. [b] Plin. l. xii. c. 24. [c] D'Herbelot. Bibl. Orient. p. 803.

like the preceding one, with only this difference, that the roots of it are round, about the largeneſs of an Olive, and many of them joined together.

CYRENE, a City and Province of *Libya Pentapolitana*, lying between the great *Syrtes* and the *Mareotis*. The City of *Cyrene* is at preſent called *Cairoan*, and is in the Kingdom of *Barca*. The Canton wherein it is ſituated, is called *Meſrata*. From hence came *Simon* the *Cyrenian*, Father of *Alexander* and *Rufus*, on whom the *Roman* Soldiers laid our Saviour's Croſs. There were many *Jews* in the Province of *Cyrene*, and great numbers of them imbraced the *Chriſtian* Religion. But others oppoſed it with much obſtinacy. Among the moſt inveterate Enemies of our Religion, S. *Luke* reckons thoſe of this Province, who had a Synagogue at *Jeruſalem*, and excited the People againſt S. *Stephen*.

Matt. xxvii. 32. Luke xxiii. 26.

See Acts xi. 20. xiii. 26.

After the deſtruction of *Jeruſalem* by *Titus*, one of the Ruffians or Aſſaſſins of *Judæa*, going to *Cyrene*, ſo effectually wrought upon the *Jews* of that City, as to prevail with them to follow him into the Deſart, upon an aſſurance that he would demonſtrate to them by ſigns and Miracles, that God had ſuſpended his wrath againſt the *Jews*, [d] and that they might in a ſhort time rebuild *Jeruſalem*. *Catullus*, who was Governor of the Country, having intelligence of this, marched againſt theſe unhappy People, ſurrounded the Wood where they were, and cut them all in pieces. He preſerved *Jonathan* from the Slaughter, and made uſe of him in diſcovering a pretended Conſpiracy, wherein he maliciouſly included the beſt Men of the Country.

CYRENE. There is ſome mention in the Books of the Old Teſtament, of another Province called *Cyrene*, different from that in *Africk*. *Tiglathpileſer* tranſplanted the Inhabitants of *Damaſcus* to *Cyrene*, as the Prophet *Amos* had foretold about five and twenty years before. *Transferetur populus Syriæ Cyrenem*. Not certainly into the Country of *Cyrene* near *Egypt*, where *Tiglathpileſer* was poſſeſſed of nothing, but to *Iberia* or *Albania*, where the River *Kir* or *Cyrus* runs, which diſcharges itſelf into the *Caſpian* Sea. *Joſephus Antiq.* l. ix. c. 12. ſays, they were tranſported into upper *Media*, which falls in with our opinion: For antiently *Media* was very large.

2 Kings xvi. 9. Amos i. 5. Amos ix. 7. Vulg.

Amos ſays, that the *Aramæans* were originally of *Kir*. *Numquid non aſcendere feci Syros* (Heb. *Aram*) *de Cyrene?* The Prophet intended probably to comprehend under the word *Cyr* or *Kir*, the People beyond the *Euphrates*, and thoſe of *Meſopotamia*, from whence the *Aramæans* in reality came, who were deſcended from *Aram* the Son of *Shem*. We have no certain knowledge of their coming in particular out of this Country, where the River *Cyrus* flows.

CYRENIUS, *Cyrinus*, or *Quirinius*, Succeſſor to *Quintilius Varus* in the Government of *Syria*. See *Quirinius*.

CYRUS, Son of *Cambyſes* the *Perſian*, and *Mandane* the Daughter of *Aſtyages* King of the *Medes*. *Aſtyages* dreamt, that there came forth a Vine out of his Daughter *Mandane's* Womb [e], the Branches whereof covered all *Aſia*: Hereupon he conſulted the Sooth-ſayers, who told him, that this ſignified the future power and greatneſs of the Child who ſhould be born of his Daughter; and farther, that the ſame Child ſhould deprive him of his Kingdom. *Aſtyages*, to prevent the effects of this Prediction, inſtead of marrying his Daughter to ſome powerful Prince, gave her to *Cambyſes*, a perſon of mean condition, and one who was not in a capacity to form great deſigns, nor to ſupport the ambition of his Son by his own Riches and Authority.

Nor did *Aſtyages* ſtop here: The apprehenſion he was under, leſt *Mandane's* Son might perhaps find that Aſſiſtance in his own Courage, or ſome lucky circumſtances which his Family was not able to ſupply him with, induced him to take a reſolution to diſpatch him. As ſoon therefore as he underſtood his Daughter to be big with Child, he commanded one of his Officers, whoſe name was *Harpagus*, to kill the Infant the moment it was born. *Harpagus* fearing the reſentment of *Mandane*, put the Child into the hands of one who was the King's chief Shepherd, in order to expoſe him. This Man's wife was extremely touched with the Beauty of young *Cyrus*, and deſired her Husband rather to expoſe her own Son, who was born ſome time before, and to preſerve the young Prince. After this manner *Cyrus* was preſerved, and brought up among the King's Shepherds.

One day as the Shepherds were playing together, *Cyrus* was choſen King, and having uſed one of his little play-fellows ill, the Child's Parents complained of him to *Aſtyages*. This Prince ſent for *Cyrus*, and ſeeing him, obſerved ſomething great in his Air, and ſome Features of his Daughter *Mandane*. Hereupon he made particular enquiry into the matter, and diſcovered, that in reality he was his Grandſon. *Harpagus*, who had preſerved him, was puniſhed with the death of his own Son; and *Aſtyages* believing that the Royalty which the Sooth-ſayers had promiſed to young *Cyrus*, was that which he had lately exerciſed among the Shepherds Children, diſturbed himſelf no more about it. Notwithſtanding, when *Cyrus* was grown up, *Harpagus* diſcovered to him the whole ſecret

[d] Joſeph. de Bello, l. vii. c. 37.

[e] Juſtin. l. I. Herodot. l. i. c. 107. & ſeq.

cret of his Birth, and in what manner he had delivered him from the cruelty of his Grandfather. He encouraged him to come into *Media*, and promised to furnish him with Forces, in order to make him Master of the Country, and depose *Astyages*. *Cyrus* hearkened to these Propositions, engaged the *Persians* to take Arms against the *Medes*, marched at the head of them against *Astyages*, defeated him, and possessed himself of *Media*. He carried on many other Wars: At length he sat down before *Babylon*, and took it after a long Siege. This is a summary account of *Cyrus*'s Life, as we read it in *Herodotus* and *Justin* the Abbreviator of *Trogus*. But the Learned make no difficulty of owning, that this whole recital is so blended with Fables, that it is very hard to distinguish Truth from Falshood.

Xenophon has given us another History of *Cyrus* very different from that which we have now related: But there is no more certainty in this of *Xenophon*, according to the Judgment of several Criticks, than in those of *Herodotus*, *Ctesias* and *Trogus*. *Plato* [f] was not of opinion, that *Cyrus* was so fine a Model of a Prince as *Xenophon* imagined; or rather he did not believe that the Portaiture of *Cyrus*, as it was drawn by *Xenophon*, was an excellent Pattern of a perfect King. He had his exceptions to it; as for example, that *Cyrus* was not careful in the good Government of his Family, and permitted his Children to be brought up by Women. In a word, *Xenophon* may be allowed to have described to us in the name of *Cyrus* a good General, and a Prince who is a lover of his Country, but not a perfect Prince. This is *Plato*'s Judgment: And *Cicero*'s is not more favourable, [g] *Cyrus ille a Xenophonte non ad historiæ fidem scriptus est, sed ad effigiem imperii: Xenophon* has not pretended to write the History of *Cyrus*, but only to describe an accomplished Prince in his person.

Here follows a brief relation of *Cyrus*'s Life from *Xenophon*. [h] *Astyages* married his Daughter *Mandane* to *Cambyses* King of *Persia*, Son to *Achæmenes* King of the same Nation. *Cyrus* was born in the King his Father's Court, and was educated with all the care his Birth required. When he was of the Age of about twelve years, his Grandfather *Astyages* sent for him to Court, together with his Mother *Mandane*. Sometime after the King of *Assyria*'s Son having invaded *Media*, *Astyages* with his Son *Cyaxares*, and his Grandson *Cyrus* marched against him. *Cyrus* distinguished himself in this War, and defeated the *Assyrians*. *Cambyses* afterwards recalled him, that he might have them near his own Person; and *Astyages* dying, his Son *Cyaxares*, Uncle by the Mother's side to *Cyrus*, succeeded him in the Kingdom of *Media*.

Cyrus at the age of thirty, was made General of the *Persian* Troops by his Father *Cambyses*, and was sent at the head of thirty thousand Men, to the assistance of his Uncle *Cyaxares*, whom the King of *Babylon* with his Allies the *Cappadocians*, *Carians*, *Phrygians*, *Cilicians*, and *Paphlagonians* were preparing to attack. *Cyaxares* and *Cyrus* prevented them, fell upon them, and dispersed them. *Cyrus* advanced as far as *Babylon*, and spread terror throughout all the Country. From this Expedition he retired to his Uncle, towards the Frontiers of *Armenia* and *Assyria*, and was received by *Cyaxares* in the Tent of the *Assyrian* King, whom he had defeated.

After this, *Cyrus* carried the War into the Countries beyond the River *Halys*, entred *Cappadocia*, and subdued it intirely. From thence he marched against *Crœsus* King of *Lydia*, beat him in the first Battel, then besieged him in *Sardis* his Capital. After a Siege of fourteen days *Crœsus* was obliged to surrender; and *Cyrus* having condemned him to be burnt, *Crœsus* upon the funeral Pile repeated three times the cry of *Solon*, *Solon*, *Solon*. *Cyrus* hereupon being informed, that *Solon* had said formerly to *Crœsus*, that no Man should be called happy while he was living, and that *Crœsus* by these words acknowledged the Truth of this Prediction, set him at liberty, and received him into the number of his Friends and Counsellors.

Cyrus having reduced almost all *Asia* by the Arms of his Generals, repassed the *Euphrates*, and made war against the *Assyrians*. He marched directly to *Babylon*, at the head of a very powerful Army, composed of *Persians*, *Medes*, and auxiliary Troops of the People whom he had subdued. He laid Siege to the City, which the Inhabitants were very little concerned at, because *Babylon* was a place of great strength, and the besieged were stored with provisions for twenty years. *Cyrus* encompassed the whole City with a large Ditch, and built Towers and Redoubts at proper distances. But after lying a long time before it, observing no progress to be made in the Siege, he drained the *Euphrates* in many places, and threw the Waters of this River into large Marshes which were near *Babylon*; so that the *Euphrates* being much diminished, *Cyrus* entred by night into the City with his Army through the Wickets which were an

[f] Plato de Legib. l. iii. p. 815. Vide Diogen. Laert. in Platone. Ἐν τοῖς νόμοις ὁ Πλάτων πλάσμα φησὶν εἶναι τὴν παιδείαν αὐτοῦ, (Κύρου) μὴ γὰρ εἶναι Κῦρον τοιοῦτον. [g] Cicero ad Q. fratrem Ep. 1. [h] Xenophon de Instit. Cyri, l. i. & seq.

an inlet for the Water. Thus *Babylon* was taken without much trouble.'

Cyrus took care to prepare a palace there for his Uncle *Cyaxares*, whither he might retire, if he had an inclination at any time to come to *Babylon*; for he was not then in the Army. After all these Expeditions *Cyrus* returned to his Father and Mother in *Persia*, where they were still living; and going some time after to his Uncle *Cyaxares* in *Media*, he married his Cousin the only Daughter and Heiress of all *Cyaxares's* Dominions, and went with her to *Babylon*; from whence he sent Men of the first Rank and Quality to govern all the several Nations which he had conquered. He engaged again in several Wars, and subdued all the Nations which lye between *Syria* and the Red Sea.

He died at seventy Years of Age, after a reign of thirty years. [a] Authors differ very much concerning the manner of his death. *Herodotus* [b], *Justin* [c], and *Valerius Maximus* [d] relate, that he died in the War against the *Scythians*, and that falling into an Ambush, which Queen *Thomyris* had laid for him, she ordered his head to be cut off, and cast it into a Vessel full of Blood, with this expression, *Thou that hast always thirsted after human Blood, now glut thyself with it.* *Diodorus* the *Sicilian* [e] says, that he was taken in an Engagement, and hanged. *Ctesias* assures us, that he died of a wound which he received in his Thigh. *John Malela* of *Antioch* cites a spurious piece of *Pythagoras's* the *Samian*, which declares, that he was killed in a Fight with the People of *Samos*. In *Xenophon's* account, he is said to die peaceably in his Bed amidst his Friends and Servants. This is certain, that in *Alexander's* time his Monument was shewn at *Pasagarda* in *Persia*, as *Plutarch*, *Quintus Curtius*, *Arrian*, and lastly, *Aristobulus*, an eye Witness, cited in *Strabo*, are all Witnesses.

From all which it is easy to conclude, that we are but imperfectly acquainted with the History of this great Prince, the Founder of the *Persian*, and destroyer of the *Chaldæan* Empire. We learn fewer particulars of it from Scripture, but then they are more certain than any we
Dan. viii. 5--20. have produced. *Daniel* in the famous Vision, wherein God shewed him the ruin of several great Emperors, which were to precede the Birth of the *Messiah*, represents *Cyrus* to us under the Idea of *a ram which had two horns, and the two horns were high, but the one was higher than the other, and the higher came up at last. This Ram pushed westward and northward and southward: so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great.* The Ram's two Horns signify the two Empires which *Cyrus* reunited in his person, that of the *Medes*, and that of the *Persians*: The last was greater and more powerful than the Empire of the *Medes*. Or otherwise, these two horns signify the two Branches of *Cyrus's* Successors. His Son *Cambyses* dying, the Empire was transferr'd to *Darius* the Son of *Hystaspes*, and was continued down to *Darius Codomannus*, who is in all probability the great Horn, which the Ram that denotes *Alexander*, run Dan. viii. 5, 6.
against. In another place *Daniel* compares *Cyrus* to a Bear, with four rows of Dan. vii. 5.
Teeth in its Mouth *, to which it was said, *Arise, devour much flesh.*

Cyrus succeeded *Cambyses* in the Kingdom of *Persia*, and *Darius the Mede*, by *Xenophon* called *Cyaxares*, and *Astyages* in the *Greek* of *Daniel*, in the Kingdom Dan. xiii. 65.
of the *Medes*, and Empire of *Babylon*. He was Monarch of all the East, or, as he speaks, *of all the World*, when he permitted the *Jews* to return into their own Ezra i. 1, 2; & 2 Chr. xxxvi. 22, 23.
Country, in the year of the World 3466, before J. C. 534, before the vulgar Æra 538. The Enemies of the *Hebrews* making use of this Prince's affection to his own Religion, prevailed with him by his orders, to put a stop to the building of the Ezra iv. 5.
Temple of *Jerusalem*. He always had a particular regard for *Daniel*, and kept Dan. xiv. 1.
him in his great imployments. The Histories of *Bel* and the *Dragon* related in the *Greek* of *Daniel*, fell out under his Dan. xiv.
reign. *Cyrus*, after he had seen the miraculous preservation of *Daniel*, when Dan. xiv. 42.
exposed to the Lions, published an Edict in favour of the Religion of the *Jews*.

The Prophets frequently foretold the coming of *Cyrus*, and *Isaiah* has been Isai. xliv. 28. Qui dico Cyro: Pastor meus es.
so particular as to declare his name above an Age before he was born. *Josephus* [f] says, that the *Jews* of *Babylon* shewed this passage of the Prophet to *Cyrus*, and that this Prince in the Edict which he granted for their return, acknowledged, that he received the Empire of the World from the God of *Israel*; and that the same

[a] Cicero de Divinat. l. i. Ad annum septuagesimum pervenit, cum quadraginta annos natus regnare cœpisset.
[b] Herodot. l. i. c. 214. [c] Justin. l. i. c. 8. [d] Valer. Max. l. ix. c. 10.
[e] Diodor. l. ii. Bibliot. [f] Joseph Antiq. l. ii. c. 2.
* *Or according to our* English *Translation*, With three ribs in the mouth of it between the Teeth of it; *thus explaining more exactly the original Text, than the* Latin *Vulgate. The Original says,* ותלת עלעין בפמה בין שניה *which the Vulgate renders thus,* Tres ordines erant in ore ejus, & in dentibus ejus.

same God had described him by name in the Writings of the Prophets, and foretold that he should build a Temple to him at *Jerusalem*. He is pointed out in Scripture under the name of the righteous Man, and the Shepherd of *Israel*. He seems to acknowledge the God of *Israel* in what he says to *Daniel*. *Let all the Inhabitants of the earth fear the God of Daniel, for he is God our Saviour, who worketh signs and wonders upon the earth, and hath delivered Daniel from the mouth of the lions.* And elsewhere he says, *The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem.* Notwithstanding the Lord says to him in *Isaiah*, *I am the Lord, and there is none else. I girded thee, though thou hast not known me.* *Jeremiah* calls *Cyrus* and his People, who overthrew the *Babylonish* Empire, Thieves and Robbers.

Isai. xli. 2, 10. xlvi. 11. Isai. xliv. 28. Dan. xiv. 42. Ezra i. 2. Isai. xlv. 5.

Cyrus we know was a *Persian* by his Father *Cambyses*, and a *Mede* by his Mother's side *Mandane*: For which reason in an Oracle cited by *Herodotus*, he is called a Mule. [g] *Be afraid*, said the Oracle to *Crœsus*, *when the Medes shall be commanded by a Mule.* And *Nebuchadnezzar* some time before his death, filled with a divine Enthusiasm, said to the *Babylonians*, [h] *I foretel a misfortune, which none of their Gods will be able to divert. A Persian Mule shall come against you, who, with the help of their Gods, shall bring you into bondage.* It seems as if *Isaiah* intended to describe the same thing, when speaking of *Cyrus*'s march against *Babylon*, he says, that he saw a Man riding in a Chariot drawn by a Camel and an Ass.

Isai. xxi. 7, 9.

The taking of *Babylon* by *Cyrus* is clearly set down in the Prophets, particularly in *Isaiah*, Ch. xiii, xiv, xxi, xli, xlii, xlv. and in *Jeremiah*, Ch. l, li. Lastly, *Daniel* evidently foretold the Victories of *Cyrus*, and the erecting the Monarchy of the *Medes* and *Persians* in the vii. and viii. Chapters. We fix the Birth of *Cyrus* to the year of the World 3405, his first year at *Babylon* to 3466, his death to 3475, the beginning of the seventy Weeks after which the *Messiah* was to be put to death, to 3550, before the vulgar Æra 454, before the true time of *Jesus Christ*'s Birth 450.

The eastern People have been used to call *Cyrus Kiresch*. [i] They tell us, that this Prince descended by his Father from *Giamasb* the Son of *Lohosusb*, fourth King of *Persia*, of the Dynasty of the *Caianians*; and by the Mother side, from the *Hebrew* Prophets. He was sent by *Bahaman* Son of *Asfendiar* King of *Persia* to *Babylon*, to command there in the room of *Balthalnaxar* Son of *Nebuchadnezzar*. *Bahaman* was born, they say, of a Mother, who was of the Tribe of *Benjamin*, and descended in a direct Line from *Saul* first King of the *Israelites*: He married a Wife of the Tribe of *Judah*, who descended from *Solomon* by *Rehoboam*; so that this Prince extremely favoured the *Jews*; and when he gave *Cyrus* the Government of *Media*, *Assyria* and *Chaldæa*, he commanded him very expresly to do all the good that he was able to this Nation.

Cyrus did not fail to execute this order, being himself attached to the *Jews*, to whom he was allied in Blood; for his Mother was a *Jew*, according to the *Persian* Authors, as well as his Wife, who was the Daughter of *Salathiel*, and Sister of *Zerobabel*, according to *Eutychius Abulfaragius* Son of *Batrik*, Patriarch of *Alexandria*. He therefore sent the *Jews* back to *Jerusalem*, and permitted them to rebuild their City and Temple. But all the Traditions of the eastern People, which are not conformable to Scripture, we look upon as fabulous; for if *Cyrus* had been Son and Husband to a Mother and Wife both *Jews*, would the Books of the *Hebrews* have forgotten this Circumstance?

DAB-

[g] Herodot. l. i. c. 33. and 91. [h] Megasthenes apud Euseb. Præpar. l. ix. c. 41.
[i] D'Herbelot Bibl. Orient. p. 170 & 1005.

D.

DABBASHETH, a Town belonging to the Tribe of *Zebulun*, *Joshua* xix. 2.

[Josh. xix. 12.] DABERATH. *Joshua* speaks of *Daberath* a town belonging to the Tribe of *Zebulun*, or at least in the confines of this Tribe. He shews elsewhere very clearly, [Josh. xxi. 38.] that it is in the Tribe of *Issachar*. The Tribe of *Issachar* made a cession of this town to the *Levites* for their habitation. [1 Chr. vi. 72.] *Josephus* speaks of it in several places, under the name of *Dabaritta*, or *Darabitta*, [Joseph. de Bello, L. 2. c. 26. & de vita sua. p. 1023.] situated in the great plain at the extremity of *Galilee* and *Samaria*. It is perhaps the same as *Dabira*, which St. *Jerom* places towards mount *Tabor*, in the canton of *Diocæsarea*. *Maundrell* speaks of *Debora* at the foot of mount *Tabor*.

DADAN, the second son of *Raamah* mentioned in *Gen.* x. 7. The *Septuagint* in this place read *Dadan*, and so does the Vulgate and the *Hebrew*; but in *Gen.* x. 4. instead of *Dodanim* they have it *Rhodanim*; and in *Ezek.* xxvii. 15. instead of *Dedan* they read *the sons of the Rhodians*. [Joseph. Antiq. l. 1. c. 7. p. 14.] *Josephus* in *Gen.* x. 4. did not read *Dodanim*, nor does he make any mention of this name. And in the same chapter, instead of *Dadan* he reads *Judah*, and says that this *Judah* is the father of certain *Jews* in the western part of *Ethiopia*; but the true reading of *Gen* x. 7. is *Dadan*. I cannot well tell whether *Dedan* and *Dedanim*, [Is. xxi. 13. In semitis Dedenim. Jer. xxv. 23. xlix. 8. Ezek. xxv. 13. xxvii. 15, 20. xxxviii. 13.] names often repeated in *Isaiah*, *Jeremiah*, and *Ezekiel*, is the same with *Dodanim*, spoken of in *Gen.* x. 4. among the descendants of *Japheth*; or whether he is the same with *Dadan* mentioned in the same chapter, *v.* 7. among the descendants of *Ham*; or whether *Dedan* is not rather a descendant of *Dadan*, the son of *Jokshan*, and grandson of *Abraham* and *Keturah*. It must be observed, that in the *Hebrew* text which is not pointed, the names of *Dodan*, *Dadan*, and *Dedan* are written in the same manner. *Arias Montanus* places the descendants of *Dadan* in the *Palmyrene*, where we find the mountain *Aladan*, or *Alladadan*. *Bochart* places *Dadan* in *Arabia the happy*, to the west of *Raamah*. This country is still called *Dadena*, the capital City whereof is *Dadan*.

DADAN, the son of *Jokshan*, and grandson of *Abraham* and *Keturah*. *Dadan* [Gen. xxv. 3.] was the father of the *Letushites*, *Asshurites*, and *Leummites*. He dwelt in *Edom*, where *Jeremiah* places the city of *Dedan*. [Jer. xxv. 23.] *Ezekiel* speaks of *Dedan*, the people whereof traded at *Tyre*, together with those [Ezek. xxvii. 23.] of *Shebah*, *Eden*, *Asshur*, and *Chilmad*. From whence we conclude, that one or both of the two *Dadans* here mentioned, dwelt in *Mesopotamia* or *Syria*, and near the people of *Asshur* and *Eden*.

DAGON, *Dog* or *Docus*, a fortress in the plain of *Jericho*, where *Ptolemy* the son of *Abubus* dwelt, and where he treacherously killed his father-in-law *Simon* [1 Macc. xvi. 11.] *Maccabæus*, together with *Mattathias* and *Judas* his two sons. [Joseph. Antiq. l. 13. c. 15.] *John Hircanus* the son of *Simon*, who was then at *Gazara*, went and besieged *Ptolemy* his brother-in-law in the castle of *Dagon*: but *Josephus* relates, that when *Hircanus* drew near with an intention to assault the fortress, *Ptolemy* produced his mother and two brothers upon the walls, and ordered them to be scourged cruelly in his sight; withal threatning him, that he would have them put to death, if he continued to distress him. His compassion for his mother's sufferings, was the reason of the siege's drawing out into length; and the sabbatical year coming on, *Hircanus* was obliged to raise it. *Ptolemy* took this opportunity and fled to *Zeno*, surnamed *Cotyla*, Tyrant of *Philadelphia*, after having first dispatched *Hircanus*'s mother and two brothers. Which seems to contradict the relation of the first book of *Maccabees*, which declares, that *Ptolemy* murdered *Mattathias* and *Judas*, together with their father *Simon*, in the room of entertainment, where they sup'd.

DAGON, the God of the *Philistines*. The name of *Dagon* signifies a fish, and it [דג or דגין Piscis.] is our opinion that *Dagon* was represented like a woman, with the lower parts of a fish,

Desinit in piscem mulier formosa superne; [Horat. de Arte Poet.]

as the Heathens represented the *Tritons* or *Syrens*. The Author of the great *Etymologicum* says, that *Dagon* was *Saturn*; others will have it that he was *Jupiter*, others again *Venus*. The *Egyptians* worshipped this Goddess under the form of a fish; because in *Typhon*'s war against the Gods, *Venus* concealed herself in this shape. *Diodorus* [Ovid. Metam. l. 5. Fab. 5. Diodor. l. 2. p. 65. seu 92.] the *Sicilian* says, that at *Askelon* a famous City of the *Philistins*, the goddess *Dereeto*, or *Atergatis*, was worshipped under the figure of a woman, with the lower

lower parts of a fish. *Lucian*[a] in like manner describes the goddess *Derceto*. Now this goddess was the same as *Venus*. There is therefore a great deal of probability, that *Dagon* was this deity *.

Scripture shews pretty clearly, that the statue of *Dagon* was made in an human figure, at least the upper part of it; for it says that the Ark of the Lord being placed in *Dagon*'s Temple, the next day when the Priests proposed to come into the Temple, they found the head and hands of *Dagon* upon the threshold of the door, while the rest of the trunk belonging to the statue continued in its place. (1 Sam. v. 4. 5.) See our Dissertation concerning the original, and the Gods of the *Philistins*, prefixed to our Comment on the first book of *Samuel*. There was a Temple of *Dagon* at *Gaza*, which was pulled down by *Sampson*. (Judg. xvi. 23, & seq.) There was another at *Azoth*, where the *Philistins* laid up the Ark of God. (1 Sam. v. 1, 2, 3.) There was a city in the Tribe of *Judah* called *Beth-Dagon*, or the house of *Dagon*; (Josh. xv. 41.) and another of the same name upon the frontiers of *Asher*. (Josh. xix. 27.) *Eusebius* speaks likewise of a town called *Caphar-Dagon*, or the *Field of Dagon*, lying between *Jamnia* and *Diospolis*. *Philo-Biblius* in his translation of *Sanchoniathon* says, that by *Dagon* is meant *Siton*, or the God of wheat. (Apud Euseb. præpar. l. 1.) *Dagon* does indeed signify wheat in the *Hebrew*; but who is this God of wheat? It is probably *Ceres*; for the *Hebrews* had no feminine name to signify Goddesses: and *Elian* informs us, that among the several names given to *Ceres*, *Sito* was one; as who should say, the Goddess of wheat, because she was believed to be the inventress of agriculture, and of this grain. She was represented with a plow, ears of wheat, fruits and poppies about her head or in her hands; and was joined with *Bacchus* the inventor of wine. In the mysteries they went together, and their feasts were celebrated jointly.

But we find her likewise described with fish in some medals[b], which answers to the name of *Dagon*, derived from the root *Dag*, a fish. In one of these medals which is of the city of *Syracuse*, the fishes to the number of four, are disposed in the field of the Medal about the Goddess's head, which is crowned with fruits. In another there are fishes to be seen about a bull's head, which is upon the reverse of a Medal likewise of *Syracuse* with the head of *Ceres*. In *Philo Biblius*, *Dagon* is brother to *Saturn*, as in the *Greek* Authors, *Ceres* is sister to the same *Saturn*. *Ceres* enjoy'd the embraces of her brother, according to the *Greeks*; *Atergatis* is sister to the same *Saturn*, according to *Philo Biblius*.

Lastly, *Ceres* is sometimes described with the attributes of *Isis* the goddess of the *Egyptians*, (Ibidem, p. 93. & 275.) to whom likewise was ascribed the invention of husbandry, wheat, and fruits, and who was honoured as the Moon. In an antique statue of *Ceres*, found at *Toul*, there are observed to be ears of corn about her head, in the nature of hair or rays. *Berosus*, speaking of *Oannes*, says, that he had the body and head of a fish, that above this head was another, and that below the tail of the fish there appeared the feet of a man. This, say they, is the true figure of *Dagon*, who had different names in different countries. We find an *Egyptian* Medal which represents half the body of a woman with a *Cornu-copia* in her hands, (Vaillant Appendic. hist. Ptolemæorum.) with the tail of a fish bent behind, and feet made like those of a crocodile or sea-calf. Such might be the figure of the goddess *Dagon*. The Rabbins vary about its figure, because they speak only by conjecture. Some describe it like a man in the upper parts, and a fish below; others on the contrary like a fish above, and like a man below: others again make it either all man or all fish.

Diodorus Siculus says, that at *Askelon*, (Diodor. Sic. Bibl. lib. 2.) a city in *Palestine*, *Derceto* or *Atergatis* was worshipped under the form of one having the face of a woman, and all the lower parts of a fish; almost as they describe the *Nereids*. There was a very deep pond near *Askelon* filled with fish, consecrated to this Goddess, from which the people of the town abstain'd through superstition, upon a belief that *Venus* having heretofore cast herself into this pond, was there metamorphosed into a fish.

Herodotus relates, that the *Scythians* (Herod. l. 1.) having made an irruption into *Palestine*, with a design of falling upon *Egypt*, *Psammeticus*, King of *Egypt*, diverted this blow by the great sums of money which he brought them. Some *Scythians* getting into *Askelon*, plundered the temple of *Venus* the Celestial, which is one of the most ancient temples that the world ever knew. The Goddess being irritated, sent an ignominious and painful disease among them, the *Hemorrhoids*, which was communicated to their posterity, as a punishment of the sacrilege committed by them. Here we see that *Herodotus* calls the very same Goddess *Venus* the celestial, whom others name *Atergatis* or *Derceto*, and we believe to be *Dagon*. Sal-

[a] Lucian de Dea Syr. Ἡμισέη μὲν γυνὴ, τὸ δ' ὁκόσον ἐκ μηρῶν ἐς ἄκρους πόδας ἰχθύος οὐρὴ ἀποτείνεται.

* *There is an ancient Fable, says an eminent Author, that* 'Ωάννης, *a Creature half Man and half Fish, arose out of the Red-Sea, and came to* Babylon, *and there taught Men several Arts, and then returned again to the Sea.* Apollodorus *reports, that four such* Oannes *in several ages had arose out of the Red Sea, and that the name of one was* 'Ωδάκων. *From whence our learned* Selden *fetches* Dagon; *whom see at large upon this matter,* De D. Syris Syntag. 2. c. 3.

[b] Antiquité expliquée, t. 1. p 85. fig. 8, 9. tab. xlv. *And in our Dictionary, under the Article* High Places.

[Salmas. in Solin.] *Salmasius* is of opinion, that *Dagon* is the same as *Ceto*, a great sea-fish. *Ceto* the sea-monster, to which *Andromeda* was exposed at *Joppa*, and *Derceto* the goddess of the *Askelonites*, are the same deity. [Selden de Diis Syr. Syntagm. 2. c. 3.] *Selden* will have it, that *Atergatis* is the same as *Dagon*, and that the name of *Atergatis* is deriv'd from the *Hebrew Adir-Dagan*, magnificent fish. The name of *magnificent* is often given to the true God and to false deities. *Diana* the *Persian* or *Venus*, was, as they say, changed into a fish upon throwing herself into the waters of *Babylon*. *Manilius* says;

Cum Babylonias submersa profugit in undas.

[ד Daleth. Δ Delta.] DALETH, the fourth Letter in the *Hebrew* Alphabet, from which the *Greek Delta* is derived.

DALMANUTHA. [Mark viii. 10.] St. *Mark* says, that *Jesus Christ* embarked with his Disciples upon the sea of *Tiberias*, and came to *Dalmanutha*. [Matth. xv. 39.] St. *Matthew* relating the same event, says, that our Saviour went to *Magedan*, and many manuscripts of St. *Mark* read it thus. But in the *Greek* of St. *Mathew*, it is *Magdala*. The *Syriac*, *Arabic*, and several old *Greek* Copies read *Magdan*. The question is where *Magedan* and *Dalmanutha* were situated. [Brocard. Descriptio Terræ Sanctæ, c. 3.] *Brocard* was of opinion that *Magedan* or *Medan* was one of the two sources of the river *Jordan* called *Dan*, at the foot of mount *Libanus*. It is certain, [Vide Reland Palæst. t. 1. c. 41. p. 265.] that in the places about the lake *Phiala*, which is the true source of *Jordan*, great numbers of *Saracens*, *Arabians*, and *Parthians* keep a fair, and dwell there, invited by the beauty of the situation, and the conveniency of trade: for which reason it is called *Medan*; that is to say, in *Arabic*, fair. [Hegesip. p. 108.] *Hegesippus* calls this place *Melda* or *Meldan*, which he interprets fair, or market. Of *Meldan* may be made *Delmana*, or *Delmanata*, or *Delmanutha*. Thus *Medan*, *Magedan*, *Delmana*, and *Delmanutha* will be the same thing; and we must say, that *Jesus Christ* having passed the lake of *Tiberias*, advanced towards the sources of *Jordan*, and went to *Medan*. *Eusebius* and St. *Jerom* place *Magedan* somewhere about *Gerasa*, beyond *Jordan*. They tell us, that in their time this canton was still called *Magedene*. Now *Gerasa* was eastward of the sea of *Tiberias*, and on the other side of it. *Cellarius* and *Lightfoot* follow that reading, which has *Magdala* instead of *Magedan*. They place *Magdala* in the neighbourhood of *Gadara* and *Tiberias*, eastward of the lake *Genezareth*; and say, that *Dalmanutha* lay near the city of *Magdala*. *Hammond* and [Zech. xii. 11. 2 Kings ix. 27. 2 Kings xxiii. 29.] some others suppose, that St. *Mark* intended to speak of the city of *Megiddo*, called *Megiddon* in *Zechary*, made famous by the death of two kings, *Ahaziah* and *Josiah*, who were killed there. *Jesus Christ* did not go so far as *Magedo*, but as far *as the confines of Magedan*, as the text of St. *Mark* expresses. We followed this opinion in our Comment on St. *Matthew* xv. 39. But since what we have found relating to *Medan*, or the fair held near *Phiala*, we prefer their opinion who place *Dalmanutha* there.

DALMATIA, a part of old *Illyria*, lying along the gulph of *Venice*. *Titus* preached the Gospel there. 2 *Tim*. iv. 10.

DAMA, or *Damula*, a wild creature, about the size of a roe-buck, with horns almost like a stag's, excepting that they are something flatter, and are not so large. It is mentioned in the *Proverbs*, [Prov. vi. 5.] and in *Isaiah*, [Isai. xiii. 14.] as a creature that runs very swiftly. It is called in *Hebrew*, *Tzeb* or *Tzebi*. [צבי Tzebi.]

DAMARIS, whom some think to have been the wife of *Dionysius* the *Areopagite*, [Chrysost. de Sacerd. l. 4. c. 7. p. 67. & Aster. homil. 8. p. 62.] was converted by St. *Paul's* sermons at *Athens*. We know nothing of the life of *Damaris*. It is said she lived at *Athens* with *Dionysius* the bishop of the place, and [Acts xvii. 34.] the *Greek* calendar institutes the commemoration of her to be upon the 4th of *October*.

DAMASCUS, a celebrated city in *Syria*. It was for a long time the capital of a kingdom called the kingdom of *Damascus*, or *Aram* of *Damascus*, or *Syria* of *Damascus*. It was in being in the time of *Abraham*; and some of the antients inform us, that this Patriarch reigned there [Justin. l. 36.] immediately after *Damascus* the founder of it. So much is certain, that one, whom he had made free, and appointed the Steward of his house, was of *Damascus*; [Gen. xv. 2.] and pursued *Chedorlaomer*, and the five confederated Kings as far as *Hobah*, which is to the [Gen. xiv. 15.] left, or northward of *Damascus*. The Scripture says nothing more of this city till [In the year of the World 2091, before J. C. 1908, before the Vulgar Æra 1912.] *David's* time; when *Hadad* king of *Damascus*, sending troops to the assistance of *Hadadezer* king of *Zobah*, *David* defeated both, and subdued their country. *Josephus* says, that this *Hadad* was the first, [2 Sam. viii. 5. and 1 Chron xviii. 4, 5, &c.] who took upon him the title of king in this city; and this he takes notice of from *Nicholas* of *Damascus*, the historian of that country, who lived in the time of *Herod the Great*. [Joseph. Antiq. l. 7. c. 6.]

Towards the end of *Solomon's* reign, God [1 King. xi. 23, 24, 25.] stir'd up *Rezin* the son of *Eliadah*, who restored the kingdom *Damascus*, and shook off the yoke of the *Jewish* kings. [In the year of the World 3027, before J. C. 973. before the Vulgar Æra 977.] A good while after, *Asa* king of *Judah*, implored the help of *Benhadad* son of *Tabrimon*, king of *Damascus*, against *Baasha* king of *Israel*, and engaged him to invade his enemy's territories. [1 Kings xv. 18.] From this time the kings of *Damascus* were generally called *Benhadad*: for example, *Benhadad*, the son of him, whom we have just mentioned, the same who laid siege to *Samaria*, attended by two and thirty kings, in the reign of *Ahab*, [In the year of the World 3064, before J. C. 936, before the Vulgar Æra 940.]

[1 Kings xx. 1, 2, & seq.] *Ahab* king of *Israel*. *Benhadad* was obliged to raiſe the ſiege, and the year following having ſet another army on foot, he [1 Kings xx. 23, 24.] was overcome by *Ahab*; and was obliged to reſtore thoſe places to the king of *Iſrael*, which his anceſtors had taken from that crown. *Benhadad* not having executed faithfully his promiſe, and refuſing to make reſtitution of *Ramoth* in *Gilead*, occaſion was hereby given for ſeveral wars between the kings of *Iſrael* and *Damaſcus*.

Benhadad made war with *Jehoram* the ſon of *Ahab*, as he had done before with his father. He beſieged *Samaria*, and undertook ſeveral expeditions againſt *Iſrael*; but the prophet *Eliſha* diſappointed all his deſigns, by diſcovering them to king *Jehoram*: ſo that *Benhadad* ſent troops to ſeize the prophet, and bring him to him. But *Eliſha* ſtruck them with blindneſs, and without their perceiving it, carried them to [2 Kings vi. 13, 14, 15.] *Samaria*. Some time after, *Benhadad* falling ſick at *Damaſcus*, *Eliſha* went thither, and the King having ſent great preſents to him by *Hazael*, the prophet told *Hazael*, he ſhould be king; and he hereupon returning to *Benhadad*, ſtifled him in his bed, [2 Kings viii. 7, 8, &c.] and reigned in his room.

He inherited the averſion which his predeceſſors had always entertained againſt the kingdom of *Iſrael*, upon which he made war, and committed a thouſand ravages throughout all parts of it. He attacked [2 Kings xii. 17.] likewiſe the kingdom of *Judah*; and *Joaſh* king of *Judah*, to prevent him from pillaging his country and his capital, was obliged to pay him great ſums of money. *Benhadad* the ſon of *Hazael*, followed his father's ſteps, and made war with ſucceſs a- [2 Kings xiii. 3, 22, 25.] gainſt the kings of *Iſrael* and *Judah*. However, *Joaſh* king of *Iſrael* defeated him in three ſeveral engagements, and obliged him to reſtore the cities which *Hazael* had taken from his father.

Jeroboam II. king of *Iſrael*, reſumed the old ſuperiority over the kings of *Syria*. He conquered *Damaſcus* and *Hamath*, the [2 Kings xiv. 25, &c.] two principal cities of *Syria*: but after the death of *Jeroboam* II. the *Syrians* re-eſtabliſhed their monarchy. *Rezin* took upon him the title of king of *Damaſcus*; entred into a confederacy with *Pekah*, the uſurper of the kingdom of *Iſrael*, and with him made great havock in the territories of [2 Kings xvi. 5, &c.] *Jotham* and *Ahaz* kings of *Judah*. *Ahaz* being ſenſible, that he was not ſtrong enough to reſiſt them; ſent to *Tiglath-pileſer* king of *Aſſyria*, and deſired his aſſiſtance. Here- [2 Kings xvi. 9. Iſai. vii. 4, 8. viii. 4. x. 9. xvii. 1, 2, 3. Amos i. 3, 4.] upon this prince, in order to make a diverſion, invaded the dominions belonigng to *Rezin*, took *Damaſcus*, deſtroy'd it, killed *Rezin*, and ſent the *Syrians* his ſubjects into captivity beyond the *Euphrates*, according to the predictions of *Iſaiah* and *Amos*.

Damaſcus recovered itſelf out of all theſe misfortunes. It is our belief, that *Sennacherib* took it, when he marched againſt *Hezekiah*, as is obſerved by *Iſaiah*, ch. ix. 9. *Holofernes* alſo took it in the [Judith ii. 17.] time of *Manaſſeh*, king of *Judah*. *Ezekiel* ſpeaks as if it were a flouriſhing city in [Ezek. xxvii. 18.] his time. *Jeremiah* threatens it with *Ne-* [Jerem. xxv. 9, 10. xxvii. 8. xlix. 23, 24.] *buchadnezzar's* arms, who ſubdued that, and all the other cities of *Syria*. After the return from the captivity, *Zechary* [Zech. ix. 1.] foretold ſeveral calamities which ſhould befall it, and which in all probability did then befall it, when it was conquered by *Alexander the Great*'s generals. It ſeems, as if [Plutarch. in Alex. Q. Curt. l. 3.] *Jonathan Maccabæus*, *Simon*'s brother, had made himſelf maſter of *Damaſcus*, during the troubles in *Syria*: but it does not [1 Macc. xii. 32.] appear that he kept it for any time. The *Romans* took poſſeſſion of it about the year of the world 3939, when *Pompey* made war againſt *Tigranes*, and ſent *Metellus* and *Lælius* thither, who ſeized upon it. [Joſeph. Antiq. l. 14. c. 4.] *Scaurus* came thither ſome time after; and after him *Pompey*, who ſent for *Hircanus* and *Ariſtobulus*, while he continued in this place, and heard the diſpute which was between them concerning their title to the crown of *Judæa*. [Antiq. l. 14. c. 56.]

Damaſcus remained under the dominion of the *Romans* till it fell into the hands of the *Arabians*. *Obodas* the father of *Aretas* king of *Arabia*, whom St. *Paul* ſpeaks [2 Cor. xi. 32.] of, was already maſter of *Damaſcus* in the reign of *Auguſtus*; but tho' he was poſſeſſed [Antiq. l. 16. c. 15.] of it, he was not intirely independant; he, as well as many other kings, being ſubject to the *Romans*. *Aretas*, who had a governour at *Damaſcus*, when St. *Paul* came thither, quarrell'd with the *Romans*; and when the *Jews* of *Damaſcus* ſhewed a diſpoſition to lay hands on this Apoſtle, *Aretas* was then at war with them. This [In the year of J. C. 37.] is as much as it is neceſſary to know concerning the ſeveral ſtates and revolutions of *Damaſcus*, at leaſt with relation to the Sacred Writings, the Hiſtory of the *Hebrews*, and the New Teſtament.

Naaman, the king of *Syria*'s general, coming to *Eliſha*, in order to be cured of his leproſy, the prophet bid him go, and bathe ſeven times in *Jordan*. But *Naaman* with ſome diſorder replied, *Are not* Abana [2 Kings v. 1, 2, 3, &c.] *and* Pharphar, *rivers of* Damaſcus, *better than all the waters of* Iſrael? *may I not waſh in them, and be clean?* There are ſome Authors who take *Abana* to be the *Orontes*, and *Pharphar* the *Chryſorroas*, celebrated rivers in *Syria*. *Benjamin* of *Tudela* ſays, that the river *Abana* or *Amana* waters the city of *Damaſcus*, and *Pharphar* the country about it. Travellers in- [See Daviti's Syria.] form us, that the river which runs into *Damaſcus*, is ſtill at this day called *Tarfar*,

Tarfaro,

Tarfaro, *Farfaro*, or *Fer*, or *Pir*. *Stephens* the Geographer calls the river of *Damaſcus*, *Baradin*; and *Maundrel* aſſures us, that the *Syrians* call it *Barrady*. The ſource of this river is in the *Antilibanus*, and loſes itſelf in the marſhes four or five leagues from *Damaſcus* towards the ſouth. This Traveller ſays, that he could find no traces * in this country of the names *Abana* or *Pharphar*.

Maundrel's *Journey from Aleppo to* Jeruſalem.

At about five hundred paces from *Damaſcus* on the ſouth ſide, upon the highway, the place is ſhewn, where St. *Paul* was thrown upon the ground and heard a voice ſaying unto him, Saul, Saul, *why perſecuteſt thou me?* Here a church was built, which at preſent is intirely ruined. In the ſame city there is ſtill to be ſeen the houſe which is ſaid to be *Ananias's*, who baptized and inſtructed St. *Paul*; it was changed into a Church, but the *Turks* have made a *Moſque* of it. Several writers have been of opinion that *Cain* and *Abel* dwelt near *Damaſcus*, and that this city takes its name from the blood of *Abel*. For *damſak* in *Hebrew* ſignifies a *ſack of blood*. They ſtill ſhew in theſe parts *Abel's* monument, which is, as they ſay, forty foot in length. But there is no reckoning upon the truth of ſuch relations.

The *Arabians* call this city *Damaſchk* or *Demeſchk*, or *Scham*, which is the name of the province whereof *Damaſcus* is the capital. They generally believe, that this city derived its name from *Dameſchek Eliezer*, *Abraham's* ſervant or ſteward; and that this Patriarch was the founder of it. Notwithſtanding there are ſome *Arabian* Hiſtorians, who make the city of *Damaſcus* ſtill more antient than *Abraham's* time, and pretend that it was founded and named by *Demſchak* the ſon of *Canaan*, ſon to *Ham*, and grandſon to *Noah*.

Bibl. Orient. p. 282, 772, &c.

The *Perſian* Geographer ſays, that the Field or Plain of *Damaſcus*, which extends itſelf between *Libanus* and *Anti-Libanus*, and is called by the *Arabians* *Ganthah*, is one of the four Paradiſes of the Eaſt. The three others are *Obilla* in *Chaldæa*, where there is a river of the ſame name, *Scheb-Baoran* in *Perſia*, and the *Sogdian*, which the eaſtern people call the valley of *Samarcand*. They aſſert, that *Adam* was created near *Damaſcus*, of a certain red earth, which is to be ſeen at the ſame place, and which to them ſeemed more proper than any other to form live fleſh. Many ſuppoſe the terreſtrial Paradiſe to have been in the ſame place.

The city of *Damaſcus*, according to *Stephens* the Geographer, borrow'd its name from its founder *Damaſcus* the ſon of *Mercury* and *Alcimeda*. In the firſt Book of Chronicles ch. xviii. 5, 6. *Damaſcus* is call'd *Darmaſch*. Some derive the name of *Damaſch* or *Damſak* from the *Hebrew*, *Dam* blood, and *ſak* a righteous perſon, as it were to denote that this city was polluted with the blood of *Abel*. *Damaſcus* was a metropolitan See under the Patriarch of *Antioch*; but at preſent the *Greek* Patriarch of *Antioch* reſides there. The Temple of *Damaſcus* paſſes for one of the fineſt that the *Turks* have. They ſay this Temple was firſt built by the *Sabians*, Diſciples to St. *John Baptiſt*, who kept the head of this Saint hung up at the roof of this building: afterwards the *Chriſtians* made themſelves maſters of it, and were driven from thence by the Caliph *Valid*, ſon of *Abdalmelech*, who for ſeveral years laid out the whole revenue which he received from *Syria* in embelliſhing it. There is a magnificent Dome which goes by the name of *Aliat's* Dome. There are many other Domes of a leſſer ſize about it, one whereof is called the Dome of the Stairs, or of *Mahomet's* aſcenſion up to Heaven; the third the Dome of the Reſurrection of the Dead; and the fourth the Dome of the Balance, or of the laſt Judgement. Notwithſtanding all the revolutions which have happened to *Damaſcus*, this city ſtill paſſes for one of the fineſt and moſt conſiderable in the Eaſt.

Darmaſch דרמשק *inſtead of* דמשק Damaſh.

DAMIETTE, a city of *Egypt*. See PELUSIUM.

DAMMIM; ſee EPHEZ-DAMMIM.

DAN, the fifth ſon of *Jacob*, and his eldeſt by *Bilhah*, *Rachel's* handmaid. *Rachel* ſeeing that ſhe was not bleſſed by God with any Children, deſired *Jacob* to take *Bilhah* her ſervant, that by her means at leaſt, ſhe might have children. *Jacob* complied with her requeſt, and *Bilhah* was delivered of a ſon. Hereupon *Rachel* ſaid, *The Lord hath judged in my favour, and hath hearkened to my voice in thus giving me a ſon: and ſhe called him* Dan; which ſignifies, *He hath judged*.

Gen. xxx. 4, 5, 6, &c.

Dan had but one ſon, whoſe name was *Huſhim*; notwithſtanding which, he had a very numerous poſterity: for when the *Iſraelites* went out of *Egypt*, this Tribe was compoſed of ſixty-two thouſand ſeven hundred men capable of bearing arms, without reckoning women and children. *Jacob* on his death-bed bleſſed *Dan* in theſe words; Dan *ſhall judge his people as one of the Tribes of* Iſrael. Dan *ſhall be a ſerpent by the way, an adder in the path, that biteth the horſe's heels, ſo that his rider ſhall fall backward.* Whereby *Jacob* meant, that tho' this Tribe was not one of the moſt powerful, and celebrated in *Iſrael*, it would notwithſtanding produce one, who ſhould be the prince of his people; which

Gen. xlvi. 23. Numb. i. 38. Gen. xlix. 16, 17.

* The Jews *and* Chriſtians *here have a Tradition, that Paradiſe was ſituated in the Valley of* Damaſcus. *The beauty and fertility of this place induced the Inhabitants to be of this opinion, tho' it is at a good diſtance from the* Tigris *and* Euphrates.

which prediction was accomplished in *Samson*, who was descended from *Dan*.

Jacob adds, that *Dan* should be as a serpent by the way, that biteth the horse's heels, so that his rider shall fall backward; whereby he might farther describe his valour and address, in surprizing and conquering an enemy stronger than himself. Others have been of opinion, that *Jacob's* meaning in these last words, was, that *Antichrist* should come out of the Tribe of *Dan*: and this opinion is very commonly to be met with in the Fathers, and other ecclesiastical writers: to support it they alledge, that St. *John* in the *Revelations*, among the other Tribes of *Israel*, takes no notice at all of the Tribe of *Dan*. But these arguments, tho' countenanced by the authority of several among the Ancients, are nevertheless not very convincing; and the original of *Antichrist* will always be a very uncertain question, till the event shall clear it.

Rev. vii.

The Tribe of *Dan* had its lot in a very fat, and fertil soil, between the Tribe of *Judah* eastward, and the country of the *Philistins* westward: but the limits of their land were very narrow, because it was part only of the territories of *Judah* dismembred from the rest. This obliged the people belonging to this Tribe to look for a country of more extent, whither they might send a colony of several of their families, which had not sufficient room in their own land. They sent therefore five chosen men of the most valiant among them, to seek an habitation which they liked. They advanced as far as *Laish* near the sources of *Jordan*, where they found the people lived without any diffidence, and in full security. Of this they came and gave notice to their country-men, who sent six hundred men well armed, with their families, to make themselves masters of *Laish*. As they passed over mount *Ephraim*, they met with a young *Levite* in the house of *Micah*, where he kept up a superstitious worship. Him they carried with them to *Laish*. They made themselves with great ease masters of the city, and there established that wrong way of worship which they saw practised in the house of *Micah*. At that time the town, which was before called *Laish*, took the name of *Dan*, upon the account of its new masters, who were of this Tribe.

Judges xviii. 1, 2, 3, &c. Josh. xix. 46, 47.

A *Jewish* historian, by name *Eldad*, whom some suppose to have lived in the ninth century about the year 880, and others in the thirteenth in 1283, relates, that the Tribe of *Dan* being unwilling to take arms against their brethren in the reign of *Jeroboam*, withdrew into *Ethiopia*, where they made alliances with the inhabitants of the country, and became tributary to the kings of *Ethiopia*. They went up the river *Phison*, (he means the *Nile*) and found people black as crows, of a gigantick stature, who fed upon human flesh. The Tribes of *Naphtali*, *Gad*, and *Asher* followed that of *Dan* into this country, and having passed the rivers of *Ethiopia*, settled there, feeding their flocks, and dwelling under tents. They had a king at their head, descended from *Oliab*, and observed the principal ordinances of the Law. Their prince was able to arm an hundred and twenty thousand horse, and an hundred thousand foot. These four tribes being united, divided the four seasons of the year among themselves; each made war during three months, and brought their booty to the king, who made an equal distribution of it among the other Tribes, who staid behind to guard the country. But this account of their transplanting themselves is a mere fable, without any the least foundation in the sacred history.

Apud Bartolocci Bibl. Rab. t. 1. p. 127.

DAN, a town situated at the northern extremity of the land of *Israel*, in the Tribe of *Naphtali*. The scripture often uses this way of speaking, *From* Dan *even unto* Beersheba, to denote the two extremities of the land of promise. *Dan* lay northward, and *Beersheba* southward. The city of *Dan* was seated at the foot of Mount *Libanus*, upon the spring of *Dan*, or *Jordan*; and several Authors have been of opinion, that the river *Jordan*, *Jordanes*, took its name from the *Hebrew*, *Jor*, a spring, and *Dan*, which was a town situated near the source of it. *See the article* JORDAN. *Dan* lay four miles from *Paneas*, on the side of *Tyre*. Some have improperly confounded it with *Paneas*, because *Dan* is near this city. *Jeroboam* the son of *Nebat* set up one of his golden calves in *Dan*, and the other at *Bethel*.

1 Sam. xxx. 2. 2 Sam. iii. 10. xvii. 11. xxiv. 2. & passim.

Euseb. in Δαν & Βηθσαμᾶ. Hieronym. in Ezek. xlviii. Philostorg. hist. l. 7. c. 7. alii. 1 Kings xii. 29.

DANIEL, the prophet of the Lord, was descended from the royal family of *David*, and carried captive to *Babylon*, when he was yet very young, in the fourth year of *Jehoiakim* king of *Judah*, in the year of the world 3398, before *Jesus Christ* 602, before the Vulgar Æra 606. He was chosen with his three companions *Hananiah*, *Mishael*, and *Azariah* to continue in *Nebuchadnezzar's* court; and such an education was given them, as was suitable to the employments for which they were design'd. *Daniel* and his companions made very great progress in all the sciences of the *Chaldæans*, and never would consent to pollute themselves, by eating such provision as was served up at the king's table.

Dan. i. 2, 3, 4, &c.

The first occasion on which *Daniel* made an eminent discovery of his wisdom, was in the deliverance of *Susanna*, who was accused unjustly, and condemned to die. He made her innocence appear, and laid open the slander of the Elders, her accusers, *See the article* SUSANNA. Some time after, *Nebuchadnezzar* having in a dream seen a large statue, composed of several metals, which

Dan. xiii.

Dan. ii.

which was beaten to pieces by a ſtone cut off from the mountain, had a mind to have his dream explained to him. But as he had forgotten it, he inſiſted, that the *Magians* ſhould not only interpret it, but ſhould likewiſe recall it to his memory. As this was what they could not poſſibly do, they were all condemned to death. *Daniel* being informed of what paſſed, divined, and explained the dream, and thereupon was eſtabliſhed Governour of the province of *Babylon*, and chief of all the Magians and Diviners in that country.

In the year of the World 3434. before *J.C.* 566. before the Vulgar Æra 570. Dan. iv. 1, 2, 3, &c.

At another time *Nebuchadnezzar* having in a dream ſeen a large tree, which was hewn down and cut in pieces, but ſo notwithſtanding, that its root remained; *Daniel* foretold to him, that he would be ſoon reduced to the condition of beaſts, and ſhould be driven from his palace. The event immediately follow'd the interpretation, and this prince was ſtruck with madneſs, and imagined that he was become an Ox. He continued ſeven years in this ſad ſtate, after which he re-aſcended the throne, and reigned as before.

Dan. iii. 1, 2, 3, &c. In the year of the World 3444. before *J.C.* 556. before the Vulgar Æra 560.

Some time after he ſet up a golden ſtatue, and made publick proclamation, that all men, when they heard the ſound of muſical inſtruments, ſhould fall down and worſhip the ſtatue which he had erected. *Daniel* in all probability was at that time abſent from *Babylon*. But his three companions having diſobey'd the king's order, were thrown into a fiery furnace, out of which they came without receiving any hurt. The greatneſs and evidence of this miracle engaged *Nebuchadnezzar* to put out an edict in favour of the *Jewiſh* religion. He died a little after; and *Evil-merodach* ſucceeded him. *Daniel* under this prince maintained all that credit, which he had poſſeſs'd under the king his father.

In the year of the World 3444.

Belſhazzar ſucceeded *Evilmerodach*; and in his reign *Daniel* had the famous viſions of the four beaſts, which came out of the ſea, and repreſented the four great Empires of the *Chaldæans*, *Perſians*, *Greeks* and *Romans*, or rather of the *Seleucidæ* and *Lagidæ*. After this, in the ſame viſion, God diſcovered to *Daniel* the Perſecutions which the *Jews* were to ſuffer under *Antiochus Epiphanes*; the vengeance of God upon him for ſo oppreſſing them; and the victories which the *Maccabees* would obtain over him. In the following chapter, God ſhewed to *Daniel* a ram and an he-goat, puſhing at each other with their horns. By the he-goat was meant *Alexander the Great*, and by the ram *Darius Codomannus*, the laſt of the *Perſian* kings, who were the ſucceſſors of *Cyrus*. The ram was overcome, and the he-goat became extremely powerful. The prophet deſcribed the ſucceſſors of *Alexander*, particularly *Antiochus Epiphanes*, under the repreſentation of horns riſing above the head of the he-goat. This was all explained to *Daniel* in the ſame viſion by the Angel *Gabriel*.

Dan. vii. — Dan. viii.

Dan. v. 1, 2, 3. In the year of the World 3445. before *J.C.* 555. before the Vulgar Æra 559.

Belſhazzar king of *Chaldæa*, being killed the very night, wherein he had profaned the ſacred veſſels of God's Temple, *Darius* the *Mede*, his great-uncle by the mother's ſide, ſucceeded him. This prince having eſtabliſhed an hundred and twenty governours over the provinces of his Dominions, raiſed *Daniel* above all of them, and deſigned to give him the general adminiſtration of the whole kingdom; which having excited the envy of the other grandees, they engaged the king to make an Edict, forbidding every man to aſk any thing of God, or of any other beſides the king. The Edict was publiſhed, and obſerved by all the people. But *Daniel* continued to put up his prayers to God regularly three times a day, with his face turned towards *Jeruſalem*. His enemies immediately gave the king notice of it, who was obliged to order, that he ſhould be thrown into the lion's den. The next day early in the morning *Darius* went thither, and finding *Daniel* to be there in perfect health, commanded him to be taken out, and his accuſers with their wives and families to be thrown into the ſame place in his room.

Dan. ix. In the year of the World 3448. before *J.C.* 552. before the Vulgar Æra 556. Dan. vi. 1, 2, &c.

In this prince's reign, *Daniel* having read in the prophet *Jeremiah*, that ſeventy years would be accompliſhed in the deſolation of *Jeruſalem*, he pray'd earneſtly to God, and faſted, in order to receive the explanation of them: when he had thus devoutly pray'd, the angel *Gabriel* appeared to him, and revealed ſomething elſe of much greater importance, which was the death and ſacrifice of the *Meſſiah*, which was to happen at the end of ſeventy weeks, compoſed each of ſeven years, and which alltogether make the ſum of four hundred and ninety years. In the third year of *Cyrus*'s reign in *Perſia*, which falls in with the firſt of *Darius* at *Babylon*, *Daniel* had another remarkable viſion, wherein the angel *Gabriel* told him, that *Michael* had aſſiſted him to overcome the king of *Perſia*, that is to ſay, *Cyrus*. After this, the angel diſcovered to him in a manner almoſt as clear, as if he had related an hiſtory, whatever was to happen in *Perſia*, after *Cyrus*: The coming of *Alexander the Great*, his conqueſts, the overthrow of the *Perſian* empire, the erecting that of the *Greeks*; the long and continued wars between the kingdoms of *Syria* and *Egypt*; the perſecutions of the ſaints by *Antiochus Epiphanes*, the deſtruction of this perſecuting prince; and the victory and happineſs of the ſaints.

In the year of the World 3448. before *J.C.* 552. before the Vulgar Æra 556. Dan. x. — Dan. xi. — Dan. xii.

In the year of the World 3456. before *J.C.* 544. before the Vulgar Æra 548.

After the death of *Darius* the *Mede*, *Cyrus* aſcended the throne of the *Perſians* and *Medes*. *Daniel* had always great authority in his dominions. We refer the hiſtory

history of *Bel* and the *Dragon*, who were worshipped by the *Babylonians*, to the reign of this prince. *Bel* was a brazen Idol, to which there were offered every day twelve measures of fine flour, forty
Dan. xiv. sheep, and six large vessels of wine. The Idol was believed to be alive, and to consume all this that was presented to it. *Daniel* hereupon undertook to undeceive the king. He told him, that not *Bel*, but others for him, eat what was put before him. The truth was, that there were seventy priests belonging to *Bel*, without reckoning their wives and children, who were supported this way, and entered by night into the Temple through subterraneous passages, without any one's perceiving it. *Daniel* therefore coming to the Temple with the king, directed the ordinary quantity of meat, bread, and wine, to be placed upon the altar; then obliging the priests to retire, he spread ashes upon the pavement of the Temple, and going out, shut the door close, and put the king's signet upon it.

In the night time the priests came, as usual, with their wives and children, and eat up the provisions on the altar. The next morning the king came with *Daniel*, and finding the door shut close, and the seals to be entire, they opened the door, and the king observing that there was nothing remaining of what was left upon the altar the evening before, cried out, *Great art thou, O* Bel, *and with thee is no deceit at all*. *Daniel* hereupon began to laugh, and holding the king to prevent his going any farther, said to him, *See this pavement, whose footsteps are these?* The king said, *I see the footsteps of men, women, and children*; and he was extremely angry. He commanded therefore the priests, their wives and children to be seized, and they shewed him the private little doors through which they entred, and eat whatever was put upon the table: the king therefore commanded them to be put to death, and delivered the idol *Bel* into *Daniel*'s power, who destroy'd him and his temple.

There was a great Dragon in the same
Dan. xiv. city, which the *Babylonians* worshipped.
22, 23. The king said to *Daniel*, You cannot say
&c. In the now but this is a god, therefore adore him.
year of *Daniel* reply'd, I adore the Lord my God;
the World 3457. but this is nothing like a deity. Let me
before J. C. have your permission, and I will slay him
543. before the without making use either of staff or sword.
Vulgar The king permitting him, *Daniel* took
Æra 547. pitch, fat, and hair, and seething them together, made lumps thereof; these he put into the dragon's mouth, and the dragon burst asunder. The *Babylonians* being strangely provoked with this, came to the king and told him, that unless he delivered *Daniel to them*, they would destroy him and his family. The king therefore was compell'd to put *Daniel* into their hands, and they cast him into the lion's den, where he remained six days. Now there were seven lions in the den, and every day they gave them the bodies of two men, and two sheep, which then were not given them, to the intent they might devour *Daniel*.

At that time, the prophet *Habbacuc*, who was in *Judæa*, having made provision for his reapers, the Angel of the Lord directed him to carry the dinner which he had prepared, to *Babylon*, and give it to *Daniel*, who was in the lion's den. *Habbacuc* answered, I never was at *Babylon*, and know not where the den is. Then the Angel of the Lord took him by the crown of the head, and holding him by the hair, carried him through the air to *Babylon*; there setting him upon the den, he gave *Daniel* his dinner, and the Angel immediately convey'd *Habbacuc* back to the place from whence he had taken him.

Upon the seventh day, the king came to bewail *Daniel*, and as he approach'd near to the den, he saw *Daniel* sitting among the lions: whereupon he immediately cried with a loud voice, and said, *Great art thou, O Lord God of* Daniel; and taking him out, he cast those in, who would have destroy'd this prophet, and the lions devoured them in a moment before his face. This is what the Scripture teaches us concerning *Daniel* *: notwithstanding there are some Authors, who maintain, that there were two *Daniels*, one of *David*'s family, who is the prophet, of whom we have been speaking; the other of the Tribe of *Levi*, and of *Ithamar*'s family, who is said to be the author of the history concerning the deliverance of *Susanna*, and of that relating to the death of the *Dragon*, and the destruction of *Bel*'s Temple. But there is no solid proof of this distinction of two *Daniels*.

The reputation of *Daniel* was so great, even in his life-time, that it became a
proverb; *Thou art wiser than* Daniel, said Ezek.
Ezekiel in an ironical way to the king of xxviii. 3.
Tyre; and in another place of the same Ezek. xiv.
prophet, God said, *Though these three men* 14, 20.
Noah, Daniel *and* Job *were in it, they should deliver but their own souls by their*
righteousness. *Josephus* tells us, that God Antiq.
bestowed l. x. c. 12.

* *It is surprizing to see such ridiculous fables as have not the least air of probability termed, by any man of piety and understanding, Scripture. I would treat our Author with the greatest tenderness, but in this particular he must excuse me, if I believe that he accommodates himself only to the credulity of his good Catholick Readers, and to the taste of those principally who are fond of legendary stories. I am sure he does no honour to the sacred writings, by producing circumstances so absurd, as facts supported by the authority of scripture. Let any one consider what is here related of* Daniel, Habbacuc, *and the Angel, and take them, if he can, for serious and certain truths. May he not as well believe with the* Chinese, *that people after death are transported to heaven by the hair of their heads? for which reason, they suffer it to grow continually, and preserve it with great care.*

beſtowed many favours on him, and that he was advanced to the rank of the moſt conſiderable prophets. He enjoy'd the good graces of the princes with whom he lived, and the affection of the people, to his death, after which his reputation was immortal. Some of the *Jews*[a] ſhewed an inclination formerly to exclude *Daniel* from the number of the prophets; but their diſlike to this prophet proceeded from hence only, *viz.* that his predictions were too clear and too expreſs for *Jeſus Chriſt*, and that he points out the time of his coming too evidently.

It is believed that *Daniel* died in *Chaldæa*, and that he did not take the advantage of the permiſſion granted by *Cyrus* to all *Jews*, of returning to their country. The great employments which he poſſeſſed in the *Perſian* empire, kept him probably among them. St. *Epiphanius* ſays he died at *Babylon*; and herein he is followed by the generality of Hiſtorians. Others think he died at *Shuſhan* or *Suſa*, where he paſſed a good part of his life, and had many viſions. *Benjamin* of *Tudela* relates, that his monument was ſhewn at *Chuzeſtan*, which is the ancient *Suſa*. *Joſephus* ſays, (Antiq. l. x. c. ult.) that in his time there was ſtill to be ſeen at *Ecbatane*, the Capital of *Media*, a tower of admirable ſtructure, ſaid to have been built by *Daniel*. The kings of *Perſia* and *Media* were buried in it, and the guard of it was committed to a prieſt of *Jewiſh* extraction.

Among *Daniel's* writings, there are ſome pieces which have at all times conſtantly been eſteemed to be Canonical; and others which have been long conteſted. Whatſoever is written in *Hebrew*, or *Chaldee*, (for ſome parts of his works are in *Chaldee* mixed with *Hebrew*) is all generally acknowledged to be Canonical both by *Jews* and Chriſtians. But there has been great oppoſition to thoſe parts, which are written in *Greek* only, and were never properly admitted to be Canonical, till after the Decree of the Council of *Trent*. In St. *Jerom's* time, (Hieronym. Præf. in Dan. & in Dan. xiii.) the *Jews* were hereupon divided; ſome admitted the whole hiſtory of *Suſanna*, others rejected it intirely; ſome again received one part, and rejected another. *Joſephus* the hiſtorian has ſaid nothing concerning the ſtory of *Suſanna*, nor that of *Bel* and the *Dragon*. But *Joſephus Ben-Gorion*, a *Jewiſh* Author, who wrote in *Hebrew*, relates at full length every thing that has any reſpect to *Bel* and the *Dragon*, and ſays nothing of *Suſanna*. The reader may ſee every thing that concerns the canonical Authority of theſe places treated more at length in our Preface upon *Daniel*.

The twelve firſt chapters of *Daniel* are partly in *Hebrew*, partly in *Chaldee*, and the two laſt in *Greek* *. He ſpeaks *Hebrew*, where what he delivers is a bare narrative; but he relates in *Chaldee*, the converſations which he had in this language with the *Magians*, and the kings *Nebuchadnezzar*, *Belſhazzar*, and *Darius* the *Mede*. In the ſame language he reports (Dan. ii. 4. & ſeq. iii. v. vi. viii.) *Nebuchadnezzar's* Edict, publiſhed by him after *Daniel* had interpreted his dream concerning a great golden Image. This ſhews (Dan. ii. & iv. 1. 2. & ſeq. ad 34.) the extreme accuracy of this Prophet, who relates the very words of thoſe perſons whom he introduces as ſpeaking. The third chap. ver. 24, and following ones, as far as the nineteenth, are in *Greek*, as well as the two laſt chapters; and it is a great queſtion among the Criticks, whether they were ever writ in *Hebrew*. The *Greek* Verſion which we have of all *Daniel*, is *Theodotion's*; that of the *Septuagint* has been long ſince loſt. (Vide Hieronym. Præfat. in Dan.)

Porphyry pretended, that the Prophecies, which we have in *Daniel's* name, were (Apud Hieronym. loco citato.) falſely aſcribed to him; that this work was written by an Impoſtor, who lived in *Judæa*, in the time of *Antiochus Epiphanes*, who in order to procure credit, counterfeited an inſpired perſon, and ſet down thoſe things in a prophetick ſtyle, which he had ſeen with his own eyes, and were tranſacted in his own time: that if he advanced any thing beyond the time of *Epiphanes*, he did ſo by chance, and contrary to truth. This celebrated Enemy of our Religion had obſerved ſo much clearneſs in the prophecies of *Daniel*, that he took them to be hiſtories. But that *Daniel* lived at *Babylon* long before *Antiochus Epiphanes*, and there wrote the prophecies, which go under his name, is what cannot reaſonably be conteſted. *See St.* Jerom*'s Preface to* Daniel, *and our Preface to the ſame Prophet.*

The Chronology of *Daniel* we diſpoſe in this order: He was brought to *Babylon* in the year of the world 3398, at the age perhaps of twelve years. The hiſtory of *Suſanna* might have happened in 3401. *Nebuchadnezzar's* dream of a great ſtatue of gold, in 3402. The ſame prince's dream of a great tree, which was cut down to the root, in 3434. The year following, *Nebuchadnezzar* run mad, and imagined him-

[a] Vide apud Hieronym. Præfat. in Daniel. Theodoret. Præfat. Comment. in Daniel.

* *By the two laſt chapters of* Daniel, *he means the ſtories of* Suſanna, *and of* Bel *and the* Dragon, *which, make the thirteenth and fourteenth chapters in the* Latin *Vulgate, being tranſlated from the* Greek *of* Theodotion. *In the ſame* Latin *Verſion after the 23d verſe of the third chapter, between that and the 24th verſe is added the Song of the three children. But theſe additions were never received into the* Jewiſh *Canon; and neither are, nor, as appears, ever were extant in the* Hebrew *or* Chaldee *language.*

himſelf to be an ox. In 3443 he aſcended the throne again. The ſame year the hiſtory of the golden ſtatue erected by this prince might have happened. *Daniel* had the viſion of the four beaſts in the beginning of *Belſhazzar*'s reign, 3446. Two years after, that is to ſay, in 3448, he had that of the ram and the he-goat, who puſhed their horns one againſt the other. The viſions of *Daniel* ſet down in the ix. x. xi. and xii. chapters of his prophecy we refer to the year 3449, in the beginning of the reign of *Darius* the *Mede*. Laſtly, the hiſtory of *Bel* and the *Dragon* happened in the reign of *Cyrus*, about the year 3468. The time of *Daniel*'s death is not known.

The Rabbins, who are out of humour with *Daniel*, in all probability becauſe his prophecies are too evident proofs, that *Jeſus Chriſt* is the true *Meſſiah*, and that the time of his coming, who is called the deſire of all nations, is paſſed; maintain that he ought not to be ranked among the prophets for two [a] reaſons: firſt, becauſe he did not live in the Holy Land, out of which the ſpirit of propheſy does not reſide: ſecondly becauſe he ſpent his life in the court of a great king, in the enjoyment of honours and pleaſures, and in a manner very different from the other prophets way of living. Some add that he was an Eunuch, which opinion they ground upon the following words of *Iſaiah* to *Hezekiah*; *And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of* Babylon. Now the Law excludes all ſorts of Eunuchs from the Church or Congregation of the Lord. *Non introibit Eunuchus Eccleſiam Domini.*

2 Kings ix. 18.

Deut. xxiii. 1.

It is true, *Abenezra* and the generality of the Rabbins purge him from this laſt defect, but the other accuſations remain; and many are content to place his writings among the *Hagiographa*, which are of much leſs authority than the canonical Scriptures. They add farther another ſpiteful remark againſt this Prophet. They pretend that while his three companions *Shadrach*, *Meſhech*, and *Abednego* reſiſted the impious orders of the king of *Babylon*, and were thrown into the fiery furnace, *Daniel* went into *Egypt*: what to do? to look for hogs, which he convey'd cunningly and by ſtealth out of this country. But *Joſephus* teſtifies the great merit of *Daniel*. The prophet *Ezekiel* commends him as one of the moſt illuſtrious perſons of his time; and *Jeſus Chriſt* in the Goſpel clearly acknowledges him to be a Prophet.

Gemar. Cod. Sanhedr. Coch. Dan. iii.

Joſeph. Antiq. l. x. c. 12. Ezek. xiv. 4. xxviii. 3. Matth. xxiv. 15.

Some believed that *Daniel* returned with *Eſdras* into *Judæa*; and the eaſtern people declare, that he was ſent back thither by *Bahaman* the ſon of *Asfendias* king of *Perſia*. They add, that he returned into *Perſia*, and died in the city of *Suſa*. *Joſephus* [b] relates, that *Daniel* built a famous edifice at *Ecbatane*, in the form of a caſtle, which was ſtill in being in the time of this Hiſtorian, and was ſo admirable for its workmanſhip, that it ſeem'd to have been but juſt finiſhed, ſo well did it preſerve its firſt luſtre. In this palace the kings of *Perſia* choſe to have the place of their interment, and in conſideration of its firſt founder, the guard of it was ſtill in his time committed to one of the *Jewiſh* nation.

Bibl. Orient. p. 287.

Others are of opinion, that he dwelt at *Babylon* or *Suſa*, and that he never returned into *Judæa*: his great age, his employments, and the want which his brethren had of his protection in the place of their captivity, might probably excuſe him from returning into his own country. There were many men who did not think it convenient to leave *Chaldæa*, where they lived in repoſe, and had been long ſettled, to go and ſeek for an uncertain ſettlement in a land reduced almoſt to a wilderneſs.

Some oriental Authors attribute to *Daniel* the invention of *Geomancy*, which they call *Reml*; others aſcribe it to *Edris*, who is the ſame with the patriarch *Enoch*. This *Geomancy* conſiſts in marking many points on tables prepared for this purpoſe, which they call *Raml*. Theſe points thus diſpoſed in a certain number in many unequal lines, may likewiſe be deſcribed with a pen on paper; and he who divines by the help of this art is called *Rammal*.

Bibl. Orient. p. 709. Raml, & 18; Danial.

They likewiſe make *Daniel* the author of a volume intitled, *Principles relating to the explantion of dreams*; and there is another book in the king of *France*'s library with this title, *Odmath-al-mantoul ân Danial al-nabi*, which contains predictions of the prophet *Daniel* received by tradition from him. This is a work which abounds with falſities, forged by the *Mahometans*, and founded on the real prophecies of *Daniel*. They farther aſſert, that this Prophet preached the Unity of God throughout all *Chaldæa*; and that he converted the king of *Perſia*, *Lohorasb*, and *Cyrus*. That the latter gave *Daniel* the government of *Syria*, and the poſſeſſion of the city of *Damaſcus*.

II. DANIEL, the ſon of *David* and *Abigail*, 1 Chr. iii. 1.

III. DANIEL, of *Ithamar*'s family returned from the Captivity of *Babylon*, Ezra viii. 2.

DANNAH, a Town in the mountains of *Judah*, Joſh. xv. 49.

DAPHNE. *Joſephus* ſpeaks of a fountain ſo called, which encreaſed the waters of *Jordan*. St. *Jerom* and the *Chaldee* read likewiſe the *fountain of* Daphne, Numb. xxiv. 11. where in the *Hebrew* it is

[a] Hieronym. Præfat. in Daniel. Maimonid. More Nevochim, parte 2. c. 45. Vide Grot. Præfat. in Eſaiam.
[b] Joſeph. Antiq. l. x. c. 12. *reads* Ecbatane, *but St.* Jerom, Suſa.

is ſaid only *the fountain*, in this manner: *And the coaſt ſhall go down from* Shepham *to* Riblah, *on the eaſt-ſide* * *of the fountain of* Daphnis; in the *Hebrew*, *on the eaſt-ſide of the fountain.*

It is very probable that St. *Jerom* and the *Chaldee* Interpreters had in view the fountain of *Daphne* near *Antioch*. But they might likewiſe have ſome regard to the fountain *Daphne*, near the lake *Semechon*, mentioned by *Joſephus*. Nevertheleſs it muſt be confeſſed, that there is ſome difficulty in the text of *Joſephus*. He ſays, *That the lake* Semechon *is thirty furlongs wide, and ſixty in length*; *and that the marſhes belonging to it reach as far as the plains of* Daphne, *which are very delicious, and are made ſo particularly by the fine ſprings of water, which help to enlarge the leſſer* Jordan *ſomething higher than the Temple of the golden Calf*. It is very well known, that the Temple of the golden Calf was at *Dan*; wherefore it is very probable that inſtead *of the plains of* Daphne, we ſhould read, *the plains of* Dan.

DAPHNE, a Grove, or Suburb near *Antioch*, the Capital of *Syria*. This Suburb was not contiguous to the City, but at about forty furlongs, or a league and a half diſtance from it. It was celebrated for its fine Water, its Wood, and Temple, which was a Sanctuary to all thoſe who retired thither. The high prieſt *Onias* III. apprehending the deſigns of the uſurper *Menelaus*, retreated to this place of refuge. But *Menelaus* having corrupted *Andronicus*, who commanded at *Antioch* in the abſence of *Antiochus Epiphanes*, *Onias* was treacherouſly prevailed with to come out of his ſanctuary, and maſſacred by *Andronicus*'s order.

2 Macc. iv. 33. In the year of the World 3834. before *J. C.* 166. before the Vulgar Æra 170.

The Oracle of *Daphne*, as *Sozomen*, *Theodoret*, and St. *John Chryſoſtom* tell us, was ſilent in the reign of the Emperor *Julian*; and that his brother *Gallus*, who was a *Chriſtian*, reſolving to purge this place of the Superſtition which prevailed there, ordered the body of St. *Babylas*, who had been biſhop of this City, and ſuffered martyrdom there an hundred years before under the Emperor *Decius*, to be removed from *Antioch* to *Daphne*; and that from the time of this Saint's being preſent there, the Devil, as had been expected, ceaſed intirely to deliver Oracles in this place. But *Julian* deſigning to make war againſt the *Perſians*, ſome time after came to *Daphne*, to conſult the Oracle concerning the ſucceſs of it: he ſacrificed a great number of victims, but all the anſwer the Oracle gave him, was, that the preſence of *Babylas* had made it impoſſible to utter any thing. Hereupon the Emperor *Julian*, in great paſſion, commanded the body of this holy Biſhop to be removed to ſome other place; but the lightning fell upon the Temple of *Apollo*, reduced the Altar and Statue of the falſe God to aſhes, and ruined almoſt the whole Edifice. The Churches of St. *Michael* and St. *Euphemius*, were afterwards built at *Daphne*, by the direction of the Emperor *Zeno*.

DARA, the ſon of *Zerah*, of the Tribe of *Judah*, 1 Chr. ii. 6.

DARCMONIM. We find this word דרכמונים Darcmonim in the *Hebrew* of the Book of *Ezra* ii. 69. and in *Nehemiah* vii. 70, 71, 72. and it is generally tranſlated, *Drachms*. Now a Drachm is a piece of money which was current among the *Greeks*, worth about ſeven pence †.

St. *Jerom*, *Ezra* ii. 69. renders it *Solidos*, and the *Septuagint* in the ſame place tranſlate it, *golden Mina's*. In *Nehemiah* vii. 70, 71, 72. St. *Jerom* conſtantly tranſlates it *Drachms*, and the *Septuagint* in the ſame place *pieces of gold*. We believe with M. *Pelletier* of *Rohan*, that the *Darcmonim* are the ſame coin as the *Adarcmonim*, to be met with 1 *Chr.* xxix. 7. and *Ezra* viii. 27. and that both ſignify *Daricks*, coin made of very fine gold, and, as it is ſaid, ſtamp'd by *Darius* the ſon of *Hyſtaſpes*, king of *Perſia*, or rather by another *Darius* more ancient, according to the Scholiaſt of *Ariſtophanes*; for *Darius* the ſon of *Hyſtaſpes* did not appear till many years after *Ezra*. (Herod. l. 4. c. 166. *the firſt* p. xviii. Scholiaſt. in Ariſtoph. Eccleſiaſt. 598.)

M. *le Pelletier*, whom we lately mentioned, values them at eleven livres, eleven ſous, nine deniers and a quarter; which, according to his computation, was the value of half a ſhekel of gold among the *Hebrews*. But M. *Gronovius* reckons that they were worth twenty drachms in ſilver; (Gronov. de pecunia vet. l. 1. c. 3.) conſequently, that a thouſand *Darcmonim* would make about 550 pounds ſterling, and twenty thouſand Daricks about 11000 pounds ſterling.

DARDA, an eminent Muſician, by birth a *Levite*, and the ſon of *Mahol*, 1 *Kings* iv. 31.

DARICKS. *See* DARCMONIM. The *Daricks* derive their name from *Darius the Mede*[a], otherwiſe called *Cyaxares*, uncle to *Cyrus*, who was left by this prince Governour of *Babylon*, and the territories won by him from the *Chaldæans*, while he was employ'd in his expedition againſt *Egypt*, *Syria*, and the countries adjacent. As *Darius* found immenſe treaſures at *Babylon*

* *The Vulgate ſays*, contra fontem Daphnim, *but our* Engliſh *Verſion interprets more exactly the original* מקדם עין *on the eaſt-ſide of* Ain.

† *An* Hebrew *Drachm, in the opinion of Dr.* Prideaux, *is nine pence. The* Attick *Drachm, he ſuppoſes might be equivalent to the* Hebrew *in* Judea; *what it wanted in weight being made up in fineneſs, and its ready currency in all countries.* See the Preface to *Prideaux's* Connection, &c. Vol. I.

[a] Vide Suid. voce Δαρεικός. Harpocration. Scholiaſt. Ariſtophan. ad Eccleſiam.

Babylon amassed by the kings of *Chaldæa*, he ordered a gold coin to be made out of them; which, for the purity and fineness of it, for there was scarce any alloy in it, was for many ages prefer'd to all the coins of the East: they were scattered even so far as into *Greece*, where they were very much esteemed. According to Dr. *Bernard*, who has written concerning the Weights and Measures of the Ancients, a *Darick* weighed two grains more than a guinea. Other pieces of the same name and value were stamp'd afterwards, and there were even Half-*Daricks*, which were worth a moiety only of the first, and were but of half their weight.

Bernard. de pond. & mens. antiq. p. 171.

I. DARIUS. There are several Princes of this name mentioned in history: but we shall confine ourselves to four only, who are taken notice of in Scripture. *Darius the Mede*, spoken of in *Daniel*, was the son of *Astyages* King of the *Medes*, and brother to *Mandane*, the mother of *Cyrus*, and *Amyit* the mother of *Evilmerodach*, and grandmother to *Belshazzar*. Thus *Darius the Mede* was uncle by the mother's side to *Evilmerodach* and *Cyrus*. The *Hebrew* text generally calls him *Dariavesch* or *Darius*. The *Septuagint* give him the name of *Artaxerxes* in *Dan.* vii. and the *Greek* of ch. xiii. 65. of the same *Daniel*, calls him *Astyages*. Lastly, *Xenophon* throughout speaks of him by the name of *Cyaxares*. This Prince succeeded *Belshazzar* King of *Babylon*, his nephew's son, his sister's grandson, who died in the year of the World 3442, before *Jesus Christ* 558, before the Vulgar Æra 554. *Daniel* does not tell us that there had been war between them; but the prophets *Isaiah* and *Jeremiah* do very clearly, whether they mean the wars between *Darius* the *Mede* and the *Babylonians*, or that which *Cyrus* declared against them.

Dan. v. 31. ix. 1. xi. 1, &c. — Dan. vi. 31. — Isai. xiii. xiv. xlv. xlvi. xlvii. Jer. l. li.

Darius having got upon the throne of *Babylon*, thought fit to appoint an hundred and twenty of the principal Lords in his kingdom to govern the different Provinces of his Dominions. Over all the rest he set three, whereof *Daniel* was one, to whom the several Governours were to be accountable. As *Daniel* had more authority than all of them; and the king shewed an inclination to make him Superintendant of the whole kingdom, the other princes conspired to destroy him. To this end they engaged the king to make an Edict forbidding every man to put up any petition either to God or man, excepting to himself. This Edict was published, and obey'd by all the people. But *Daniel* continuing his prayers regularly three times a day, his enemies obliged the king to give orders, that he should be thrown into the den of lions; because what the king had once ordained with the advice and consent of his great Lords, it was not in his power to reverse. *Darius* was very much afflicted at *Daniel*'s condemnation, and the next morning early going to the den of lions, and there finding him secure and unhurt, he commanded him to be taken out of the den, and his accusers with their wives and children to be cast into it.

Dan. vi. 1, 2.

It was in the reign of this *Darius* the *Mede*, that *Daniel* had the famous Vision of the seventy Weeks, after the expiration whereof *Christ* was to suffer death; and that of the Persecutions which the *Jews* were to undergo under *Antiochus Epiphanes*. These visions are related in the ix. x. xi. xii. chapters of this Prophet. *Darius* the *Mede* died at *Babylon* about the year of the World 3456, before *Jesus Christ* 544, and before the Vulgar Æra 548. He was succeeded by *Cyrus* in the Monarchy of the *Persians*, *Medes*, and *Chaldæans*, who were once more united under his Empire.

In the year of the World 3450. before J. C. 550. before the Vulgar Æra 554.

II. DARIUS the *Mede*. See above CYAXARES.

III. DARIUS, the son of *Hystaspes*, was one of the seven Conspirators, who killed the impostor *Smerdis*, and the *Magians*, who had usurped the kingdom of *Persia*. Every one knows how *Darius* the son of *Hystaspes* came to be acknowledged king. For as they had agreed among themselves, that he should be owned by all the rest as king, whose horse first saluted the rising sun with his neighing, *Darius*'s Groom, the day before they were to meet for this purpose, carried his master's horse with a mare to the place of rendezvous. The next morning the seven Conspirators met there. *Darius* was there at the sun's rising, and his horse enlivened with what had passed there the day before, began to neigh: whereupon the six Lords, his Competitors, immediately dismounted, and prostrating themselves before him, unanimously vested him with the royal Authority. This fell out in the year of the world 3488, before *Jesus Christ* 517, before the Vulgar Æra 521.

Justin. l. 3. Herodot. l. 3.

Darius married first of all *Atossa* the daughter of *Cyrus*, who had before been married to *Cambyses* her own brother, and was afterwards to the impostor *Smerdis*. *Herodotus* says, that *Darius* had four sons by her, and that for a long time she had a great share in the government; for which reason it is thought she was not the same as *Vashti*, who was very early divorced by this Prince. He married besides *Aristone*, for whom he had a particular tenderness, preferring her before his other wives, and erected a statue to her of hammer'd gold. She and *Esther* were probably the same. Besides these two wives, he had many others, according to the custom of the eastern Princes. His first wife was the daughter

Herodot. l. 7. c. 3. — Herodot. l. 7. c. 69.

daughter of *Gobrias*; he married likewiſe the princeſs *Parmis*, daughter to *Smerdis* the
Herodot. l. 7. c. 88. Idem ibidem, c. 68, 69. Idem, l. 7. c. 114. ſon of *Cyrus*, and *Phædima*, daughter to *Othanes*, and *Phralagune*, the only daughter of *Atarnes*, brother to *Darius*. One of theſe was probably the perſon whom he divorced, and who is called *Vaſhti* in the book of *Eſther*. I ſhall not relate this hiſtory at length, it will be ſeen more particularly in the Article *Eſther*, and ſome account of it has already been given in that of *Ahaſuerus*. We place the divorce of *Vaſhti* in the fourth year of *Darius*, and of the World 3487. *Eſther* became his wife, and was acknowledged to be Queen about the year 3488, before the Vulgar Æra 514.

In the ſecond year of this Prince's reign, and in that of the World 3485, the *Jews*, encouraged by the exhortations of the prophets *Haggai* and *Zachary*, began again to work upon the Temple, in which ſtructure they had made no progreſs ever ſince the time of *Cyrus*. Their enemies gave intelligence to *Darius*
Ezra vi. 11, 14. of what they were about, who permitted them to go on with it without interruption. *Haman* the ſon of *Hammedatha*, having abuſed the king's goodneſs towards him, by deſiring the death of all the *Jews* who were in his dominions, *Darius* underſtanding the injuſtice of his requeſt, ordered him to be hanged upon the gallows, which he had prepared for *Mordecai*, and permitted the *Jews* to take vengeance on their enemies in 3496.

This Prince reduced *Babylon* after a ſiege of twenty months. This city, which had been formerly the capital of the whole Eaſt, and the miſtreſs of all nations in the reigns of *Nebuchadnezzar*, his ſons, and grandſons, could not bear without great reluctancy, to ſee itſelf reduced to the ſecond rank, and diveſted of its deareſt prerogatives, upon the kings of *Perſia* transferring the ſeat of their Empire to *Suſa*. She reſolved hereupon to deliver herſelf from the yoke of ſervitude, and revolt from the
Herodot. l. 3. Juſtin. l. 1. c. 10. Polyæn. l. 7. *Perſians*. Having this deſign therefore, and taking advantage of the revolution which happened in *Perſia*, firſt at the death of *Cambyſes*, and afterwards upon the maſſacre of the *Magians*, they began ſecretly to make preparations for war, and to ſuſtain a long ſiege. They employ'd four years in theſe preparations, and when they thought their city abundantly furniſhed with proviſions for ſeveral years, they ſet up the ſtandard of rebellion, and refuſed to obey *Darius* the ſon of *Hyſtaſpes*.

This Prince levied an army in great haſte, and laid ſiege to *Babylon* with all his forces. The *Babylonians* did not venture to expoſe themſelves in the open field againſt a prince of *Darius*'s valour, but ſhut themſelves up within their walls, which were of an height and thickneſs that ſecured them from inſults; and as they had nothing to fear but famine, they took the moſt barbarous reſolution that was ever heard of, which was to deſtroy all the uſeleſs perſons, and ſuch as were incapable of fighting. They got together all the women and children, and ſtrangled them, every one reſerving only the moſt beloved of his wives, and one ſervant to perform the offices of their families. Thus the following words of *Iſaiah* were
verified, *Thou ſaidſt*, O Babylon, *I ſhall* Iſai. xlviii. 7, 8, 9.
be always miſtreſs; and thou haſt conſidered carefully what was to befall thee in the end. Hear now, O delicious city, thou that dwelleſt without fear, and ſayſt in thine heart; I am, and no other is like me: I ſhall not be a widow, nor ſhall I experience thy loſs of children; theſe two evils ſhall fall ſuddenly upon thee in one day, both widowhood, and loſs of children, &c. And in reality, may not *Babylon* be ſaid to have ſuffered theſe two miſfortunes in one day, by the death of her women and children.

Some believe with reaſon, that the *Jews* who dwelt at *Babylon*, were either driven thence by the *Babylonians*, as too much in the intereſt of king *Darius*, who was in all things very favourable to them; or that of themſelves they reſolved upon departing from thence, when they ſaw the people determined to rebel. The Prophets had frequently admoniſhed them to fly from this criminal city. *Go forth from* Baby-
lon, ſaid *Iſaiah*, *flee from the* Chaldæans, Iſa. xlviii. 20.
declare with a loud voice the Lord hath redeemed his people. And *Jeremiah*, *Re-* Jer. l. 8.
move out of the midſt of Babylon, *and go forth out of the land of the* Chaldæans; *for lo, I will raiſe and cauſe to come up againſt* Babylon, *an aſſembly of great nations from the north country, who ſhall take it, and* Chaldæa *ſhall be a ſpoil*. And Jerem. li.
again, *Flee out of the midſt of* Babylon, 6, 7, 8, 9.
and deliver every man his ſoul; be not cut off in her iniquity; for this is the time of the Lord's vengeance. Babylon *hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad: ſhe is ſuddenly fallen and deſtroyd*, &c. Laſtly, *Zachary* almoſt at the ſame time, that is to ſay, about the fifth year of *Darius*, addreſſing himſelf to the *Jews*
of *Babylon*, ſays, *Flee from the land of* Zech. xi.
the north, ſaith the Lord—Deliver thy- 6, 7.
ſelf, O Sion, *that dwelleſt with the daughter of* Babylon.

Darius the ſon of *Hyſtaſpes* lay twenty months before *Babylon*, without making any conſiderable progreſs; the city was furniſhed with all ſorts of proviſions for many years: the height and ſtrength of its ramparts render'd it impregnable, and the reſolution of its inhabitants was ex-

treme. Within the inclosure of *Babylon*, there was a large void space of land, capable of being cultivated, which was a mighty help to the besieged; so that it could be taken neither by assault nor famine. *Zopyrus*, one of *Darius*'s Generals, undertook to get possession of it by stratagem. He had his nose and ears cut off, and made several incisions over his whole body, and in this condition threw himself into the place, complaining bitterly of *Darius*'s cruelty, whom he accused with having unjustly treated him in this manner. He so effectually engaged the confidence of the *Babylonians*, that they trusted him with the government of their city, and the command of their troops. He made use of these opportunities to deliver up the city to the king, who during the remainder of his life, heaped honours and wealth upon him.

Q. Curt. l. 5. c. 1.

He no sooner had *Babylon* in his power, but he ordered the hundred gates of brass to be taken away, according to *Jeremiah*'s prediction in this particular: *Thus saith the Lord, the broad walls of* Babylon *shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain.* This is what we have related by *Herodotus*. *Darius* pulled down the walls of *Babylon*, not entirely, for he left them fifty cubits high, instead of two hundred, which was the height of them before; *and carried off all the gates, which* Cyrus, *when he took the city, had not done*. Lastly, *he commanded three thousand of the most mutinous to be crucified*; and pardon'd all the rest: and to prevent *Babylon*'s continuing a desart, he took care to have fifty thousand women brought from the neighbouring provinces to supply the place of those who had been killed in the beginning of the siege.

Jerem. li. 58.

Herod. l. 3.

The other wars which *Darius* the son of *Hystaspes* was concerned in, and the other events of his reign, have no relation to our subject. We read, that this prince, who appeared always to be very favourable to the *Jews*, and had married *Esther*, and advanced *Mordecai* to great honours, and who consequently must have had some knowledge of the true God, towards the end of his life fell into the errors of the *Magians*, who were worshippers of fire. *Zoroastres* coming to his court at *Susa*, so effectually insinuated himself into the king's favour, and proposed his opinions to him with so much address, that *Darius* embraced them: and his example was followed by the Courtiers, the Nobility, and all the Persons of distinction in the kingdom. Thus *Magianism*, or the worship of fire, became the prevailing Religion in *Persia*, and so continued to be till the establishment of *Mahometanism* in the same country.

Religio vet. Persarum, c. 24. 25, 26.

Zoroastres attempted afterwards to engage *Argasp* king of the oriental *Scythians*, a zealous *Sabian*, to embrace his religion; and to accomplish this more easily, he made use of *Darius*'s authority.

The *Scythian* king, enraged at the design of imposing arbitrarily upon him in a matter of this nature, invaded *Bactria* with an army, beat the troops of *Darius*, killed *Zoroastres*, with all his priests to the number of fourscore, and demolished all the Temples of this province. *Darius* made haste thither, fell upon the *Scythians* before they had leisure to retreat, made a great slaughter of their troops, drove them out of the country, and rebuilt the Temples which they had destroy'd, particularly that of *Balch*, which was as it were the metropolis of all the religion of the *Magians*: *Darius* restored it with extraordinary grandeur and magnificence, and out of gratitude, it was called afterwards, *The Temple of Darius Hystaspis*. He is said to have assumed the title of *Master of the Magians*, and to have required that this title should be engrav'd upon his tomb.

Porphyr. de abstinentiâ.

We shall in the article *Esther* examine the difficulties that are formed with relation to *Esther*'s husband, which quality we attribute to *Darius* the son of *Hystaspes*.

IV. Darius Codomannus was of the royal family of the *Persians*, but very remote from the crown, and in a low condition, when *Bagoas* the famous eunuch, who had successively procured the destruction of two kings, *Ochus* and *Arses*, placed him upon the throne. His true name was *Codoman*, and he did not take that of *Darius* till he was made king. He was descended from *Darius Nothus*, who had a son named *Ostanes*, father to *Arsanes*, who begat *Codomannus*. He was at first no more than *Astande*, that is to say, Courier, or at best Post-master-general to the emperor *Ochus*. But on a certain day, when he was at this prince's army, one of the enemies came and challenged the bravest of the *Persians*. *Codomannus* offered himself for the combat, and overcame him, and for his reward was made governour of *Armenia*. From hence *Bagoas* took him, in order to place him on the throne of *Persia*.

Diodor. Sic. l. 17.

Plutarch. de fortuna Alexand. & in vita ejusdem.

Diodor. l. 17. Justin. l. x. c. 3.

Bagoas soon perceived, that *Darius* was not of a humour to leave the government to him, and content himself with the bare title of king. He resolved therefore to get rid of him, and prepared poison to destroy him. But *Darius* having intelligence of his design, obliged him to drink it off himself, and so secured to himself the quiet possession of the crown. History represents *Darius* to us as one of the handsomest, best-made men in all the *Persian* empire,

Diodor. l. 17.

empire, and at the same time as the bravest, most generous, gentlest and most merciful.

Alexander the Great having been chosen by the States and free Cities of *Greece*, to command in chief the army which was designed to act against the *Persians*, an honour which had been confer'd on king *Philip* his father, a little before his death; marched into *Asia* at the head of thirty thousand foot and five thousand horse, and engaging with *Darius* at the passage of *Granicus*, who had an army five times stronger than his, he obtained a signal victory over him. He defeated him a second time at *Issus*; whereupon *Darius* three several times made proposals of peace to him: but seeing there were no hopes of it, he levied a new army, two hundred thousand strong, which he led towards *Niniveh*. Thither *Alexander* followed him: the battle was fought near a little village called *Gangamales*; *Darius* lost it; *Alexander* had not above fifty thousand men. After this defeat, *Darius* fled towards *Media*, with hopes of raising such a power in this and the northern provinces of the empire, which continued under his subjection, as might enable him once more to try his fortune.

He arrived at *Ecbatane*, the capital of *Media*, where he gathered together the broken remains of his army, to which he added some new levies. *Alexander* having spent the winter at *Babylon* and *Persepolis*, took the field to go in search after *Darius*, who upon notice of his march, departed from *Ecbatane* with a design of retreating into *Bactria*, there to fortify himself, and encrease his army: but he soon changed his resolution, stopt short, and determin'd once more to hazard a battle, tho' his army at that time consisted only of forty thousand men. While he was preparing for this encounter, *Bessus*, Governour of *Bactria*, and *Narbazanes*, another great man of *Persia*, seized upon *Darius*, loaded him with chains, put him in a covered chariot, and fled, carrying him with them towards *Bactria*, with a full purpose, if *Alexander* pursued them, to purchase their peace by delivering him up to his enemy; if not, to kill him, take possession of the crown, and begin the war anew.

Arrian. l. 3. Diod. l. 17. Plutarch. in Alex. Curt. l. 5.

Eight days after their departure, *Alexander* arrived at *Ecbatane*, and set out upon the pursuit after them, which he continued for eleven days together: at last he stopt at *Rages* in *Media*, despairing to overtake *Darius*: from thence he went into *Parthia*, where he learned what had happen'd to this unfortunate prince. After a precipitate march of many days, he at length overtook the traytors, who seeing themselves so pressed, did what they could to compel *Darius* to get on horseback, and save himself with them; but he refusing to comply with them, they stab'd him in several places, and left him expiring in his chariot. He was dead when *Alexander* came up, who could not forbear weeping at so sad a spectacle. He cover'd *Darius* with his own cloak, and sent him to *Sisigambis* the wife of this prince, that she might bury him in the tombs belonging to the kings of *Persia*.

Thus were verified the prophecies of *Daniel*, who had foretold the destruction of the *Persian* monarchy. He had represented this monarchy under the idea of a bear, with three rows of teeth in its mouth, Dan. vii. 5, 6.
to which they said, *Arise, and glut thyself with carrion.* But this beast was kill'd by another like a leopard, with four wings and four heads. The same Empire of the *Persians* was represented in the statue which appeared to *Nebuchadnezzar* in a dream, by the breast and arms of silver; Dan. ii. 39, 40.
and that of *Alexander* was described by the belly and thighs of brass.

In another place the empire of the *Persians* is again figured to us under the idea of a ram, butting with its horns westward, Dan. viii. 4, 5, 6, 20, 21.
northward, and southward: nothing could resist him; he did what he pleased, and became very powerful. But at the same time a goat, (that is, *Alexander the Great*) came from the west, and over-run the world without touching the earth: he had a very large horn between his two eyes. He advanced against the ram that had two horns, and springing forward with impetuosity, he run against him with all his force, attack'd him with fury, struck him, broke his two horns, and having thrown him down, trampled him under foot, without any one's being able to rescue the ram out of his power. Nothing can be added to the clearness of these prophecies.

The *Greek* Authors agree, that the motive of the war undertaken by the *Greeks* against the *Persians*, was *Xerxes*'s enterprize against *Greece*, wherein, according to *Daniel*'s expression, this prince *stirr'd up* Dan. xi. 2.
all people against Greece. But the oriental Authors relate the matter otherwise. D'Herbelot Bibl. Orient. p. 285.
They say, that *Darab* II. king of *Persia*, and son of *Bahaman*, having made war with *Philip* king of *Macedon*, obliged him to sue for peace, which he obtained, but not without the following conditions: First, to pay the victorious king a thousand *Beizaths*, or an annual tribute of a thousand gold eggs. These *Beizaths* were valued each at forty drams in silver; and in the second place to give him his daughter in marriage. *Darab* having received king *Philip*'s daughter for his wife, and perceiving on his wedding night that she had an offensive breath, resolved to send her back to her father, tho' she was already with child.

Philip ordered her to be guarded carefully till

till ſhe was delivered of *Alexander*, whom *Philip* declared to be his, and left him his ſucceſſor in the kingdom. *Darab* king of *Perſia* died likewiſe about the ſame time, and was ſucceeded by his ſon *Dara*, (this is *Darius Codomannus*) who was a violent and cruel prince, and ſo alienated the affections of the People, and Grandees of his Court, that they ſent a deputation to *Alexander*, exhorting him to make a conqueſt of *Perſia*. *Alexander* therefore refuſing to pay the ordinary tribute, and anſwering thoſe who came to demand it, that the Hen which laid *Beizaths*, or golden Eggs, was fled to the other world, *Dara* levied a great army to make war againſt him. *Alexander* prepared to give him a good reception, and went even into *Perſia* to meet him; gave him battle, and defeated him. *Dara* retiring to his tent, two of his Officers, natives of *Hamadan*, run him through the body with their ſwords, and fled to the victor's camp. *Alexander*, upon information of what had paſſed, came in great haſte to *Dara*'s tent, who was ſtill breathing, took his head, placed it upon his knees, lamented his ſad fate, and proteſted to him, that he had no hand in his death. *Dara* opening his eyes, deſired him to revenge him on his ſervants for their perfidiouſneſs; gave him his daughter *Roxana* in marriage, and recommended to him not to put the Government of *Perſia* into the hands of *Greeks*. Thus he died within *Alexander*'s arms, who was his brother, as the Hiſtorians relate, being born of *Philip*'s daughter, wife to *Darab*, as *Dara* was born of another wife of the ſame *Darab*, father to *Dara*.

Darius Codoman, or *Codomannus*, reigned but ſix years, from the year of the world 3668 to 3674. He died in 3674, in the year 326 before the birth of *Jeſus Chriſt*, and the year 330 before the Vulgar Æra.

Gen. i. DARKNESS, Obſcurity. *Darkneſs was upon the face of the deep*; that is to ſay, the Chaos was plunged in thick Darknneſs, becauſe hitherto the Light was not created. One of the moſt terrible ſorts of Darkneſs was that which *Moſes* brought upon *Egypt* as a plague to the inhabitants of it. It was ſo thick, as to be, as it were, palpable, and ſo that no one could diſcover any object; ſo horrible, that no one durſt to ſtir out of his place; and ſo laſting, that it endured three days and three nights *. (Exod. x. 21, 22.) The Author of the Book of *Wiſdom* deſcribes it thus: "The *Egyptians* were "ſhut up in their houſes, the priſoners of "darkneſs, and fettered with the bonds of "a long night ..... The corner that held "them did not keep them from fear: but "noiſes, as of waters falling down, ſounded "about them, and ſad viſions appeared "unto them with heavy countenances. No "power of the fire might give them light, "neither could the bright flames of the "ſtars endure to lighten that horrible "night. Only there appeared unto them "a fire kindled of itſelf, very dreadful: "for being much terrified, they thought "the things which they ſaw to be worſe "than the ſight they ſaw not." (Wiſd. xvii. 1, 3, 4, &c.)

The Darkneſs which happened at our Saviour's death, began at the ſixth hour of the day, that is to ſay, at noon; and ended not till the third hour, that is to ſay, at three a-clock in the afternoon. Thus it laſted for the whole time almoſt of our Saviour's being upon the croſs, he having been crucified a little before the ſixth hour, and dying a little after the ninth. Compare St. *Matthew*, *chap.* xxvii. *v.* 45. with St. *John*, *chap.* xix. *v.* 14. and with St. *Mark*, *chap.* xv. *v.* 25. and ſee the Commentators and Authors of Concordances on theſe places. *Origen* on St. *Matthew*, *Maldonat*, *Eraſmus*, *Vatablus*, and ſeveral others were of opinion, that this Darkneſs covered *Judæa* only, which is ſometimes mentioned by the name of the *whole earth*. St. *Chryſoſtom*, *Euthymius*, *Theophylact*, and ſome others, aſſert that it extended over our whole Hemiſphere, or at leaſt over the greateſt part of it. *Origen* ſays, that it was cauſed by a thick miſt, which deprived men of the ſight of the ſun; and it is certain that we can ſcarce conceive it otherwiſe, ſince the moon being then at the full, the eclipſe of the ſun was naturally impoſſible.

Julius Africanus, *Euſebius*, and St. *Jerom*, in their ſeveral Chronicles, refer that eclipſe of the ſun, which *Phlegon* mentions, to the time of our Saviour's death. This author ſays, it was the greateſt eclipſe that till then had been ſeen, ſince at noonday the ſtars were diſcernible in the heavens. This happened in the fourth year of the hundred and ſecond *Olympiad*, which is the year of *Jeſus Chriſt*'s death. *Tertullian* refers the Heathens to the publick Archives for an account of that Darkneſs which happened at noon upon the day of *Jeſus Chriſt*'s death. (Tertull. Apolog. c. xxi.) The Author known by the name of *Dionyſius* the *Areopagite* ſays, that being in *Egypt*, and ſeeing the eclipſe which happened at that time, againſt all the rules of Aſtronomy, *Allophanes*, who then ſtudied with him, cried out, *Theſe, my dear* Dionyſius, *are ſupernatural and divine changes*. (Dionyſ. Areop. Ep. 7. ad Polycarp.) *Suidas* makes St. *Dennis* himſelf ſay the ſame thing upon this occaſion: *God either ſuffers, or compaſſionates* (Suidas in Dionyſ.)

* *It is the opinion of a very ingenious Author, that this* Egyptian *Darkneſs was the Darkneſs of Hell below, which is called* Utter Darkneſs, *and which aroſe and over-ſhadowed the land: and herein he ſays he is authorized by the* Wiſdom *of* Solomon, c. 17. v. 14. *where he calls it a night, that came upon them out of the* bottom of inevitable Hell; *and therefore was the more proper to be (as he ſays after) an Image of that Darkneſs, which ſhould afterwards receive them.*

passionates one who is suffering. Concerning this event, see the Commentators on St. *Matthew* xxvii. 45. the Ecclesiastical Historians, such as *Baronius*, M. *de Tillemont*, and our Dissertation on the Darkness which was observable at our Saviour's death, printed in the new Collection of our Dissertations.

I. DARKNESS, is sometimes put for Death. *The land of darkness* is the Grave. *They who sit in darkness and in the shadow of death*, are the dead. The false Gods of the Heathen, are, says *Baruch*, *like a dead body that is cast into the dark.* (Job x. 22. Psal. cvii. 10. Baruch vi. 70.)

II. DARKNESS, Night, Obscurity, signify likewise very frequently the greatest Misfortunes and Calamities. *This day was a day of darkness*, an unhappy day. *Let that day be darkness, let darkness stain it*, let it be reckon'd among the unfortunate days. *I am encompassed with darkness. I will cover the heavens with darkness. The sun shall be turned into darkness, and the moon into blood*, &c. All these expressions signify nothing else but very great calamities. (Esth. xi. 8. Job iii. 4, 5.)

III. DARKNESS, in the moral sense of the word, denotes *Sin. The children of light*, set in opposition to *the children of darkness*, mean the righteous in opposition to the wicked; the faithful in opposition to the incredulous and infidels. *Ye were once darkness, but now are ye light. Walk as children of light. God hath called us out of darkness into his marvellous light*, &c. (Ephes. v. 8, 11. 1 Pet. ii. 9.)

IV. By DARKNESS is meant likewise the kingdom of *Satan*, who is called the *Angel of darkness*; and *Jesus Christ* calls the exercise of *Satan*'s power, *The power of darkness. The works of darkness* are the works of the devil, sin, and all infamous and ignominious actions. (2 Cor. xi. 14.)

DARKON, a *Jew*, who returned from the captivity of *Babylon*, Nehem. vii. 58.

DAROMA, the same as *Darom*, which in *Hebrew* signifies the south. *Eusebius* and St. *Jerom* frequently make use of the word *Daroma* to denote the southern part of *Judah*. The canton of *Daroma* from north to south extends from the city of *Eleutheropolis*, in the way towards *Arabia Petræa* to the length of about twenty miles; and from east to west as far as from the dead sea to *Gerara* and *Beersheba*. (See Reland. Palæst. l. 1. c. 32. p. 185, 186.)

DATHAN, the son of *Eliab*, was one of those who conspired with *Korah*, *Abiram*, and *On*, to deprive *Moses* and *Aaron* of the authority which God had given them for the service of his people. *Dathan* and his accomplices were swallowed up in the earth, and descended quick into the grave. (Numb. xvi. 1—31. Psal. cv. 17. About the year of the World 2552, before J. C. 1448, before the Vulgar Æra 1452.)

DATHEMA, or *Dathman*, a fortress in the land of *Gilead*, whither the *Jews* beyond *Jordan* retired, and maintained themselves against the attacks of *Timotheus*, till *Judas Maccabæus* came to their relief. (1 Macc. v. &c. Joseph. Antiq. l. xii. c. 11.)

The true situation of this fortress is not known to us; but this is nothing to the history of what passed there. Before the captivity of *Babylon*, and upon the declension of the two kingdoms of *Judah* and *Israel*, the nations which inhabited the land of *Gilead*, that is to say, the *Arabians*, *Ammonites*, and *Moabites*, assembled together in order to extirpate the *Jews* out of their country; for after the Edict of *Antiochus*, obliging them to forsake their religion, all their neighbours and their enemies, thought themselves at liberty to treat them as they pleased, and even joined *Antiochus*'s troops to make war against them: but the *Jews* having intelligence of their design, retired into the fortress of *Dathema*, and immediately sent letters to *Judas Maccabæus* and his brethren, to acquaint them with the condition they were reduced to, and demand speedy succour from them. While they were reading these letters, news to the same purpose was brought them from the *Jews* of *Galilee*: Hereupon *Judas* convened all the people, to deliberate upon what was to be done in these conjunctures. It was resolved that *Judas* and his brother *Jonathan* should pass the *Jordan*, to go to their assistance who were in the land of *Gilead*; and that *Simon* their other brother should go into *Galilee*, to deliver their brethren, who were threatned there with entire destruction. They left *Joseph* and *Azarias* in *Judæa*, to guard the country, with express orders not to fight till their return. (1 Macc. v. 9.)

Simon therefore being gone into *Galilee*, engaged the nations which were enemies to the *Jews*, in several battles; they were defeated and fled before him: he pursued them as far as the gates of *Ptolemais*, kill'd three thousand of their men, and carried off a rich booty.

Judas Maccabæus on his side, and *Jonathan* his brother, having passed the *Jordan*, probably at *Bethsan*, marched three days into the wilderness; and the *Nabathæans*, people of *Arabia*, who were not in the plot with those who designed to massacre the *Jews*, came in a friendly manner to meet them, and being received by them with a peaceable spirit, related to them all that passed in *Gilead*, with respect to their brethren there, who were shut up in places of the greatest strength, that their enemies still continued to besiege them, and were resolved to march their army the next day, in order to destroy them all at one time. (1 Macc. v. 21, 22.)

Judas having received this intelligence, immediately led his army against *Bosor*, surprized the city, burnt it, put all the males he found in it to the sword, and carried (Ibid. ver. 27.)

carried away all the booty. From thence he marched all night in order to reach the fortreſs of *Dathema*, and he arrived there juſt at break of day, in the very inſtant when the attack began with great cries on both ſides, and the enemies were mounting to the aſſault, with their machines and ladders. Hereupon *Judas* divided his army into three bodies, advanced againſt the enemy in order of battle, and when he came within reach of them, his troops ſounded their trumpets, and cried to heaven, invoking God's aſſiſtance. *Timotheus's* ſoldiers immediately diſcovered that it was *Judas Maccabæus*, they therefore quitted the attack of *Dathema*, and fled. *Judas* purſued them, made a great ſlaughter of them; and near eight thouſand were that day left upon the ſpot.

Obſervations on the ſtorming *Dathema* by *Timotheus*, and the ſuccour of this fortreſs by *Judas Maccabæus*. 1 Macc. v. 9, &c.

The attacking cities by the way of ſcaling them, is, I believe, as ancient as their fortifications, and all the machines which induſtry could invent to get poſſeſſion of them, were produced long afterwards. It is true, that at firſt, before there was any thought of ſcaling, people uſed to block them up, and they often proceeded no further, when at any time the walls of a town were ſecured by their extraordinary height, from enterprizes of this kind. Attacks by onſet and ſtorm were generally made by the *Hebrews* all round the place inveſted; to theſe they ſometimes added ſapping, and breaking down of gates, in order to divert the enemy's forces. The *Greeks* and *Romans* obſerved likewiſe this method; the whole army fell on at the ſame time, and the very cavalry had their ſhare in the aſſault. As ſoon as the army was arrived before any place, the infantry encompaſſed it on all ſides; the ſlingers and archers formed a ſecond line behind the heavy-armed ſoldiers, who were commanded to the eſcalade, and the cavalry formed a third line, which ſurrounded the two others.

Theſe three lines thus diſpoſed at a certain diſtance, formed each a circle about the city, and in proportion as they made their approaches, the circle became continually leſs, ſo that there was no interval remaining as ſoon as they were lodged upon the borders of the ditch, which was to be dry for enterprizes of this nature; the archers and ſlingers poured a ſhower of ſtones and arrows upon thoſe who appeared in defence of the walls, while ladders were diſtributed to the heavy-arm'd ſoldiers, who deſcended with great haſte into the ditch, advanced to the foot of the walls, faſtened their ladders to them, and endeavoured to get upon the top of them. The *Romans* called this way of attacking, *coronâ capere*; but certainly they were not the firſt, who carried on their attacks in this manner, no more than the *Greeks*: the people of *Aſia* obſerved this method before they were known in the world. What they called *Teſtudines*, the *Hebrews* were acquainted with, and practiſed in their ſudden attacks and onſets; that is to ſay, the ſoldiers covering themſelves with their bucklers, which they raiſed over their heads, and cloſing their ranks and files, advanced to the foot of the walls without fearing the ſtones and fires which were caſt down upon them from above, and run over them. M. *de Brebeuf* has very well explained this in his *Pharſalia*: *The* Romans *joining their ſhields by conſent in the form of a tortoiſe, march under this cover to the very foot of the ramparts, and leave the ſtones and darts behind them.* This Tortoiſe, or *Teſtudo*, is not ſo clearly explained in the ſacred Books, but we may perceive ſufficiently, that the *Hebrews* were not ſtrangers to it. This ſeems to me enough to give the Reader a competent knowledge of theſe ſorts of attacks. Let us come now to the action above mentioned, begun under the conduct of *Judas Maccabæus*.

Lucan's Pharſalia, book 3.

This enterprize againſt *Timotheus* is worthy of ſo great a General as *Judas* was: He does not go in ſearch of an enemy, diſingaged from all incumbrances, and encamped only before a place; he chuſes his opportunity more prudently, waits till *Timotheus* had fixed his ladders to the walls, and brought all his forces thither, and had nothing to oppoſe him, that he might the more effectually ſurprize him, and attack him immediately as ſoon as his army was divided, ſo as not to have leiſure to unite again, and put themſelves in order of battle to reſiſt him. *Judas* was ſenſible, that his army was too weak to come openly to a general action; his induſtry therefore furniſhed him with an expedient which ſecured the ſucceſs of his undertaking: the better to deceive his enemy, *he ordered his army to march towards the wilderneſs of* Boſora, *and ſuddenly ſurprized the city.* *Timotheus*, informed that *Judas* was drawing this way, believed without doubt that he had time remaining to take *Dathema* by aſſault, and proceed afterwards to the relief of *Boſora*, but he was miſtaken; for this city was immediately taken. After this expedition, *Judas* marched his army all night with ſo much ſecrecy and diligence to ſuccour *Dathema*, that he arrived there, *and at break of day lifting up their eyes*, ſays the Author of the Book of *Maccabees*, they perceived an innumerable company of people bearing ladders and other engines of war, in order to get poſſeſſion of the fortreſs, and take thoſe within it. He arrived juſt at the lucky moment he wiſhed, that is to ſay, when the attack was already begun: in ſuch a ſurprize, people do not know what to go about, orders are to be iſſued out, an aſſault abandoned, the troops which lay round the city to be got together, and

1 Macc. v. 28.

Ibid. ver. 30.

and put in battle-array; all which is not to be done in an inftant. *Timotheus* was under this perplexity, having the enemy upon his back, and in his very camp.

Ibid. ver. 33.

The Author defcribes the order wherein *Judas* engaged. *He marched in three bodies behind the enemy; thefe at the fame time founded their trumpets and cried to God in their prayers.* To the furprize of their enemies, they joined valour and good conduct, together with a recourfe to him, who is the God of Hofts, and heard them; whereas *Jofeph* and *Azarias*, who were left to guard the country, envying the happy fuccefs of their brethren, and, contrary to their orders, marching their troops towards *Jamnia*, were beaten by *Gorgias*, who went out of the city to meet them, and put them to flight. Thus their temerity and difobedience were juftly punifhed, and fhewed, that the fuccefs of holy wars does not depend on courage or numbers, but that God only is the Author of it, and does not approve the criminal difpofitions of thofe, who undertake things for the fervice of Religion upon motives of vanity and glory.

Ibid. ver. 58.

DAUGHTER *of the Voice*; in *Hebrew Bath-kol. See above* BATH-KOL, *and* Bafnage's *Hiftory of the* Jews, *t.* 7.

DAVID, the fon of *Jeffe*, of the Tribe of *Judah*, and little town of *Bethlehem*. After the rejection of *Saul*, the Lord fent *Samuel* to *Bethlehem*, in order to anoint one of the fons of *Jeffe*, whom he fhould appoint to be king. *Samuel* coming to the houfe of *Jeffe*, and declaring the occafion of his journey, *Jeffe* produced his feven fons one after another; but the Lord revealed to his prophet, that he who was to reign was not among them: *David* therefore was fent for, who was very young, being no more than about fifteen years of age, and *Samuel* confer'd on him the Royal Unction in the midft of all his brethren. After which, *David* returned to his ordinary occupation, which was that of feeding his father's flocks.

1 Sam. xvi. 1, 2, 3, *&c.*

We fix the birth of *David* to the year of the World 2919, and his anointing by *Samuel* to 2934, before *J. C.* 1066.

Some time after, *Saul* falling into a difmal ftate of melancholy, wherewith an evil fpirit troubled him, was advifed to fend for *David*, to play to him on fome mufical inftruments, and relieve him, when his diftemper came upon him *. He was told, that David *was a mighty valiant man, and a man of war, and prudent in matters, and a comely perfon, and that the Lord was him.* *David* therefore muft have acquired this reputation for valour, between the age of fifteen, when he was anointed king, and two or three and twenty, which was his age at that time. *David* acquitted himfelf fo well in performing what was required of him, that the king made him his armour-bearer: notwithftanding which, he returned to his father's, as foon as *Saul* grew better. Some years after, the *Philiftins* took the field, and incamped at *Azekah* and *Shocoh*. There was a Giant in their army, of an extraordinary ftrength and ftature, called *Goliath*, who infulted the *Ifraelites*, and challenged any of their number to come out and fight him. The two armies continued incamped in fight of one another for forty days, and not one *Ifraelite* was found, who had the courage to undertake the combat with *Goliath*.

1 Sam. xvi. 15, 16.

In the year of the World 2942, before *J. C.* 1058, *David* was then two or three and twenty.

1 Sam. xvii. 1, 2, 3, *&c.*

In the mean time, *Jeffe* fent *David* to the camp, where he had three fons in the fervice, to enquire after them. *David*, upon his arrival, hearing how this Giant had defied the whole forces of *Ifrael*, was infpired with a generous refolution, and declared he would encounter him. His eldeft brother reproved him for his rafhnefs; but *David*'s declaration being at laft reported to the king, he fent for him, and asked him, if he thought himfelf able to engage with the *Philiftin*. *David* replied, he was, and that none ought to be terrified with the difcourfes and threatnings of this Giant. *Saul* told him, he was too young to attack a man who had been all his life enured to war. But to this *David* anfwered, *Thy fervant kept his father's fheep, and there came a lion and a bear, and took a lamb out of the flock: And I went out after him, and fmote him, and delivered it out of his mouth; and when he arofe againft me, I caught him by his beard, and fmote him and flew him. Thy fervant flew both the lion and the bear, and this uncircumcifed* Philiftin *fhall be as one of them.*

Saul admiring *David*'s courage, would have dreffed him in his own armour: but *David* having tried it, and attempting to go, returned it, faying, he could not go with it. He took his ftaff therefore, which he generally carried with him, and having chofen five well-polifh'd ftones out of the brook, he put them in his fcrip, and with the fling in his hand, marched againft *Goliath*, who, advancing near to him, and obferving him to be a young man of a beautiful and frefh complexion, defpifed him, and faid, *Am I a dog, that thou comeft*

* *That Mufick fhould cure fettled difeafes in the Body, we fhould hardly believe, if we had not both human and divine Teftimony for it.* Pliny *tells us of the Gout and Sciatica being cured by it; that it had the effect of a good Styptick, and ftops a flux of blood.* Plin. l. 28. c. 1. *And* Theophraftus *witneffes, that many in his time, efpecially the* Thebans, *ufed the Pipe for the cure of feveral fickneffes, which* Galen *calls* καταυλεῖν τῷ τόπῳ, fuper loco affecto tibia canere; *or,* Loca dolentia decantare. *An ingenious Author affirms the true natural Reafon of this Effect to be, that as mufical Sounds move the outward Air, fo that does the inward, and that the Spirits, and they the Humours, (which are the feat of difeafes) by condenfation, rarefaction, diffipation, or expulfion of Vapours. As for the cure of the* Tarantifm *by Mufick, the experiments of it are too notorious to be denied.*

comest to me with staves? Come, come, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. *David*, without being at all dismay'd, marched against him, and flung a stone at him, which struck him in the middle of his forehead with so much violence, that he fell down upon the ground: whereupon *David* run immediately and threw himself upon him, drew *Goliath's* sword and cut his head off with it. The *Philistins* therefore seeing their hero was thus killed, fled, and were pursued with great cries by the *Hebrews*.

When *Saul* saw *David* marching against this *Philistin*, he enquired of *Abner*, who he was? *Abner* answered, That he had no knowledge of him. Which is very strange, considering that this prince had seen him so often in his own house, when he play'd before him on his harp, and had made him his armour-bearer. His face, his voice, and air, must have been very much changed since he last appeared before *Saul*, or else he must at this time have been very intent upon something else. But however this may be, *Abner* presented *David* to the king, after the victory, with the head and sword of *Goliath* in his hands. From this instant *Jonathan* conceived a great affection for *David*, and continued ever afterwards to love him as himself. Now it happened, that when *Saul* and *David* returned from this expedition, the women of *Israel* came out to meet them, singing and dancing, and said, Saul *has killed his thousands, and* David *his ten thousands*; which so enraged *Saul* against *David*, that from this time he no longer looked on him with a good eye. Notwithstanding, he kept him about his person, and would not permit him to return any more to his father's house. He farther gave him the command of some troops; but refused to give him his daughter in marriage, though he had promised her to any man, who should kill *Goliath*.

1 Sam. xvi. 15, 16, 17, 18.

1 Sam. xviii. 6, 7.

1 Sam. xvii. 25.

The next day *Saul* returning to his own house, the evil Spirit seized on him, and *David* play'd upon the harp before him. *Saul* had a spear in his hand, with which he attempted twice to run *David* through; but he avoided the blow: from this time *Saul* began to be apprehensive of him, and defend himself against him. Yet still he promised him his eldest daughter *Merab*, hoping all along, that he would at last fall into the hands of the *Philistins*, and that he would be killed by them: but *David* behaved himself with so much prudence and discretion, that he disengaged himself out of all dangers. Nevertheless *Saul*, instead of giving him his daughter *Merab*, married her to *Adriel* the *Meholathite*.

1 Sam. xviii. 10.

Michal, *Saul's* second daughter, entertained kind thoughts of *David*; her father was extremely pleased at it, and appointed some persons to tell him, that to merit the honour of becoming the king's son-in-law, he required no more of him, than an hundred foreskins of the *Philistins*: his design in this demand was, to have him fall into their hands. Some days after, *David*, with his people, went and attacked the *Philistins*, killed two hundred of them, and brought their foreskins to the king. *Saul* therefore no longer could refuse him the marriage of his daughter; but still did not lay aside his intention to procure his destruction. He conversed with his son *Jonathan* about it, and with the principal persons of his court: and *Jonathan* diverted him from this resolution. 1 Sam. xix.

Soon after the war broke out again; and *David* defeated the *Philistins*. He cut in pieces a great number of them, and put the rest to flight. Now it happen'd that the evil Spirit once more possessing *Saul*, *David* again play'd upon the harp before him; the king endeavoured to pierce him with his lance by darting it at him, but he avoided once more the intended blow, and fled away that night. *Saul* sent his guards, as soon as it was light, to seize him; but *Michal* let him down through a window, and so he made his escape. The next day, when they came with a purpose to lay hold on him, *Michal* pretended that he was sick; and the king having given his orders that he should be brought even in his bed, *Michal* discovered to them that he was not there, and shewed them an image in the bed, with a pillow of goat's hair for his bolster.

In the year of the World 2944. before *J. C.* 1056. before the Vulgar Æra 1060.

David being thus happily delivered, went to *Samuel* at *Ramah*, and related what had passed to him; from whence they both went together to *Naioth*, which was not far off, where there was a community of prophets *. *Saul* having intelligence of this, sent people to seize on *David*; but they upon their arrival at the place where the prophets were, began to prophesy with them. *Saul* still sent other messengers, who did the same; at last, he went himself, and he too prophesied with the rest of them. Nevertheless, *David* not thinking himself secure at *Naioth*, made a visit secretly to *Jonathan*, and complained to him of his father's conduct towards 1 Sam. xx.

* *These, as a learned Man observes, were not properly called Prophets, or Foretellers of future things, but religious Persons, who separated themselves from the business of the world, to employ their time in the contemplation and praise of God.* Saul's *messengers saw the company of Prophets prophesying (that is, saw them together in divine Service) and* Samuel *standing as appointed over them*; Stantem super eos, *which the* Chaldee *interprets* Stantem docentem eos, *preaching to them.* *At* Bethel *and* Jericho *there were Sons of the Prophets*, 2 Kings ii. 3, 5. *so called because taught by some great Prophets*; *or as the* Greeks *term Physicians* Ἰατρῶν παῖδες.

towards him. *Jonathan* gave him encouragement, and deſired him to conceal himſelf in a certain field, with a promiſe of diſcovering *Saul*'s real diſpoſitions on the third day after their conference. The next day, which was the firſt of the month, *Saul* being at table with *Jonathan* and *Abner*, the place which *David* ſhould have been in, remained void. The king took no notice of it, imagining that perhaps he might have been prevented by ſome pollution, which he might have contracted. But the day after, *Saul* asked, why the ſon of *Jeſſe* did not come. *Jonathan* replied, that he had requeſted him to give him leave to go to *Bethlehem*, in order to be preſent at a ſolemn Sacrifice made there by his family, and that he had permiſſion from him to go thither. Whereupon *Saul* was very much enraged with *Jonathan*, and threatned to kill him with his lance.

Jonathan was aſſured by this, that the deſtruction of *David* was a thing reſolved on, and the day following he went to the particular field agreed upon between him and *David*, with a ſhew of exerciſing himſelf in ſhooting; and after he had ſhot ſome arrows, he diſmiſſed his armour-bearer with his bow and quiver: when he was alone, *David* came to him, and was informed by him, that *Saul* had determined to deſtroy him. The two friends made new proteſtations to each other of perpetual friendſhip; after which, *David* retired to
1 Sam. xxi. the High-prieſt *Abimelech* at *Nob*, to whom he ſaid, that the king had ſent him upon an affair which required diſpatch, without giving him leiſure to take his arms and neceſſary proviſion with him. *Abimelech* gave him *Goliath*'s ſword, which was depoſited in the Tabernacle, and ſome of the Shew-bread, which the day before was taken from the golden table. *Doeg* the *Edomite* was then at *Nob*, and ſome time after diſcovered what had paſſed between *David* and *Abimelech* to *Saul*; which was the cauſe of *Abimelech*'s death, and of the other Prieſts, who were cruelly maſſacred
1 Sam. xxi. by *Saul's* order.

6, 7, 8, 9, 10. *David* believing himſelf not to be ſecure in *Saul*'s territories, retired to *Achiſh* king of *Gath*, a prince of the *Philiſtins*: but being there ſoon diſcovered, he preſerved himſelf by counterfeiting madneſs, and an epilepſy. From thence he went to
1 Sam. xxii. *Adullam*, where his brethren and relations, with many other perſons reſorted to him, ſo that he ſaw himſelf at the head of about four hundred men. But he did not continue here long. Upon the prophet *Gad*'s admonition to return into the land of *Judah*, he went into the foreſt of *Hareth*, whither *Abiathar* the prieſt followed him, bringing
1 Sam. xxii. 20. with him the High-prieſt's Ornaments. At that time the *Philiſtins* having made an inroad into the country, and fallen upon the threſhing-floors of *Keilah*, *David* came 1 Sam. xxiii. 6, 7.
with ſpeed to their aſſiſtance, and diſperſed the *Philiſtins*. *Saul* having underſtood that *David* was at *Keilah*, marched with an intention to beſiege and take him. But *David* retreated into the wilderneſs of *Ziph*, and from thence removed to the deſart of *Maon*. *Saul* had notice of it, and purſued him with all his people. *David* lay on one ſide of the mountain, and *Saul* on the other. But upon information at the ſame time, that the *Philiſtins* had invaded the land, he deſiſted from purſuing *David*, and made haſte to oppoſe them.

David being delivered out of this danger, retired to the wilderneſs of *En-gedi*, 1 Sam. xxiv.
whither *Saul* ſoon followed with three thouſand men in ſearch of him. But going into a cave upon ſome natural neceſſity, *David*, who lay there concealed with his people, cut off the skirt of his robe, without his perceiving any thing of it, and ſuffered him to go out without doing him any harm. About the year of the World 2946. before J.C. 1054. before the Vulgar Æra 1058.
When he was got to ſome diſtance, *David* went out, cried after him, remonſtrated his innocence to him, and aſſured him that he was ſo far from having any deſign upon his life, that he had made no attempt upon it at a time, when God ſeemed to have delivered him up into his hands: and then immediately produced the skirt of his robe, which he had cut off in the cave. *Saul* was touched with what he ſaid, ſhed tears, and acknowledged, that *David* was a more juſt perſon than himſelf. He proceeded to deſire of him, that he would promiſe with an oath not to exterminate his family, whenever he ſhould be advanced to the throne of *Iſrael*; and *David* having ſworn this to him, he returned to his houſe; and *David* retreated to places of greater ſecurity.

While *David* continued in the Wilderneſs of *Maon*, he took a great deal of care 1 Sam. xxv. About the year of the World 2947. before J.C. 1053. before the Vulgar Æra 1057.
to reſtrain his people from doing any injury to *Nabal*'s flocks, who dwelt not far from him at *Carmel*, which lies ſouth of *Judah*, and is very different from another *Carmel*, ſituated on the *Mediterranean* to the ſouth of *Ptolemaïs*. The time being come, when *Nabal* was to ſhear his ſheep, *David* ſent ſome of his people to deſire he would give him ſomething. *Nabal* received his meſſengers very ill, ſpoke to them very brutally, and diſmiſſed them without ſending any preſent. *David*, provoked at this refuſal, and *Nabal*'s inſolent behaviour, purſued the firſt fire of his reſentment; and ſwore, that he would that very day utterly deſtroy *Nabal*'s whole family. And with this reſolution he ſet forward. But *Abigail*, *Nabal*'s wife, being informed of what had paſſed, made haſte to meet *David*, made him preſents, and ſtopt the effects of his indignation. *David* was very thankful to God for ſending her, and ſo preventing him from executing what

what he had too rashly sworn to do. Some few days after *Nabal* died, and *David* married *Abigail.*

1 Sam. xxvi. The *Ziphites* knowing that *David* lay concealed in the hill of *Hachilah*, gave notice of it to *Saul*, who marched with three thousand men to take him. But *David* by night getting into *Saul's* tent, took his spear, and a cruse of water that was near his bolster, and went away, without any one's perceiving it. When he was got to the other side of the hill, he called to *Abner* with a loud voice, and told him, that he was a bad guardian; that they had entred into the king's tent, and taken thence his spear and cruse of water; but that he would send some person who should restore them. *Saul* hereupon acknowledged the integrity of *David*, and returned to his house.

After all this, that *Saul* might no longer have any inclination to pursue him farther, *David* fled for refuge among the *Phi-*
1 Sam. xxvii. *listins* to *Achish* king of *Gath*. This prince gave him *Ziklag* for an habitation; and while he abode there, he made several excursions on the *Amalekites*, and upon the people of *Geshur* and *Gezri*, and in these expeditions killed all he met with, both men and women, to prevent any one's discovering where he had been: but he brought all the cattle he could take to *Achish*, telling this prince, that these were what he had found in the southern parts of *Judah*, *Jerahmeel*, and *Keni*; thus disguising things in a manner, which is by no means to be imitated. By this conduct, *David* so far acquired the confidence of *Achish*, that this prince made no scruple of carrying him with him to the war which
In the year of the World 1949 before J. C. 1051. before the Vulgar Æra 1055. the *Philistins* declared some time after, against *Saul*. But the other princes of the *Philistins* observing him, prevailed with *Achish* to send him back, being apprehensive, that in the day of battle he might turn against them, in order to procure a reconciliation with *Saul*.

1 Sam. xxviii. 1 Sam. xxix. There can scarce be any doubt, but that this dismission was very agreeable to *David*, who was engaged in very nice circumstances, and must either have failed in the performance of his promise, or have fought against his king and country: notwithstanding he politickly pretended to be much concerned at it; and *Achish* made excuses to him upon this occasion. *Da-*
1 Sam. xxx. *vid* therefore returned to *Ziklag*, and coming thither after a march of three days, he perceived that the *Amalekites* had pillaged it, set fire to the place, and carried off all the persons they could find there. *David* and his people pursued them, and meeting with an *Egyptian* slave, whom his master, who was an *Amalekite*, had been obliged to leave behind him in the wilderness, because he was not able to follow, they learned from him, where they were who had plundered *Ziklag*. *David*, upon this intelligence, fell upon them, cut them in pieces, and recovered all the persons and the booty which they had taken.

In the mean time a battle was fought by the *Philistins* and *Hebrews* on mount *Gilboa*, wherein *Saul* was overpowered, 1 Sam. xxxi.
and died in the engagement, together with *Jonathan* his son, and a great number of the *Israelites*. Three days after this 2 Sam. i.
action, an *Amalekite* came to *Ziklag* with the news of it to *David*, and boasted that he had assisted *Saul* in dispatching himself. In the year of the World 1949. before J. C. 1051. before the Vulgar Æra 1055.
At the same time he presented him with *Saul's* diadem and bracelet. *David* and all his people expressed abundance of sorrow for the death of *Saul*, and the defeat of the *Israelitish* forces. *David* composed a mournful song in honour of *Saul* and *Jonathan*; and ordered the *Amalekite* to be put to death, who boasted that he had laid his hands upon the Lord's Anointed.

Then *David* by God's direction withdrew to *Hebron*, and the places adjacent, with his company; and they of the Tribe 2 Sam. ii.
of *Judah* acknowledged him to be their King, and accordingly anointed him. In the mean time, *Ishbosheth* the son of *Saul* reigned at *Mahanaim* beyond *Jordan*, over the other Tribes of *Israel*. There were some conflicts from time to time between the parties of *Ishbosheth* and *David*, wherein *David's* had always the advantage. 2 Sam. iii.
Ishbosheth having one day reprimanded *Abner*, the General of his Forces, he was so exasperated at it, that he went to *David*, and promised to make him master of all *Israel*. But *Joab* growing jealous of him, and fearing lest *David* might confer on him the command of his army, he treacherously killed him at the gate of *Hebron*. In the year of the World 1956. before J. C. 1044. before the Vulgar Æra 1048.
David was extremely displeased with this Action, but *Joab* at that time had so much credit with the soldiers, that he could not take a just revenge; he contented himself therefore with declaring publickly his detestation of it, and with making a magnificent funeral for *Abner*.

Ishbosheth having been assassinated soon 2 Sam. iv, v.
after in his bed, *David* commanded the murderers to be put to death, and was proclaimed king over all *Israel*. He dispossessed the *Jebusites* of *Jerusalem*, and there settled his residence. The *Philistins* being informed that he was acknowledged In the year of the World 1957.
king of all *Israel*, came twice and incamped near *Jerusalem*; but they were defeated by him, and forced to fly. Some years after he removed the Ark of the Lord from *Kirjath-jearim* to *Jerusalem*, into a place, which he had prepared for it in his palace. In the year of the World 1959.
But upon the death of *Uzzah*, who was smitten of God for laying his hand upon the Ark, *David* left it near the city in the 2 Sam. xi.
house

houſe of *Obed-edom.* Nevertheleſs he brought it ſoon after to his own palace; upon which occaſion *Michal* having rallied him for dancing, as ſhe thought, in an indecent manner before the Ark, *David* replied to her; *Yes, before the Lord, who choſe me before thy father, to appoint me ruler over all his people, I will play, and will be yet more vile than thus, and will be baſe in mine own ſight, and ſhall be had in honour for it of all the people.*

David obſerving himſelf to be at peace in his palace, formed the deſign of building a Temple to the Lord. He communicated his thoughts to the prophet *Nathan*, who applauded him for his intention. But the night following, God diſcovered to this Prophet, that this was an honour reſerved for *David*s ſon; and that for his part, he had ſhed too much blood to be employ'd in ſo holy a work. *David* therefore was ſatisfied with preparing every thing in gold, ſilver, * copper, iron, and wood, which was neceſſary for this Edifice.

In the year of the World 2960. before J. C. 1040. before the Vulgar Æra 1044.

2 Sam. viii.

After this, *David* made war with the *Philiſtins*, and freed *Iſrael* intirely from theſe enemies, who had ſo long moleſted them. He attacked alſo the *Moabites*, and treated them with ſuch a degree of ſeverity, as we ſhall not venture to condemn, or to approve, becauſe we are not well acquainted with the motives and circumſtances of theſe wars. The Scripture informs us, that he divided them into two parts, one whereof was cruſhed in pieces by chariots armed with iron and ſtones, ſuch as were made uſe of at that time in grinding; and the other part was preſerved, and made ſubject to the payment of a tribute. He ſubdued likewiſe all *Syria*, and obliged *Hadadezer* to pay him tribute. At his return from an expedition, which he made as far as the *Euphrates*, he conquered the eaſtern *Edomites* in the Valley of Salt, which lies in all probability between *Palmyra* and *Idumæa*, killed eighteen thouſand of their men, and placed garriſons every where in the country. The particular time of all theſe wars is not exactly known to us.

2 Sam. x. In the year of the World 2967. before J. C. 1031. before the Vulgar Æra 1036.

Nahaſh king of the *Ammonites* being dead, *David* ſent his compliments of condolance to the ſon and ſucceſſor of this Prince. But the great men who were about the king, perſuaded him, that *David* ſent Ambaſſadors to him with no other view than to obſerve his forces, with a deſign at one time or other of making war againſt him. The too credulous young prince hereupon commanded the Ambaſſadors to be ſeized, their beards to be half ſhaved, and half their clothes to be cut off. To revenge this affront, *David* ſent *Joab* the General of his troops, againſt *Nahaſh*, by whom the *Ammorites* were routed, and the *Syrians*, whom they had incited to aſſiſt them. The next year *David* marched in perſon againſt the *Ammonites*, who had received ſuccours from the *Syrians* inhabiting beyond the river *Euphrates*. But both the *Ammonites* and they who came to their aid, were intirely diſperſed. The war however was not yet ended. *David* therefore the year following reſolved to make himſelf maſter of the capital City of the *Ammonites*, and ſubject them to his dominion. To this end he ſent *Joab* with his army to beſiege *Rabbah*; and for his part he continued at *Jeruſalem*.

In the year of the World 2968. before J. C. 1033. before the Vulgar Æra 1037.

In the year of the World 2969. before J. C. 1031. before the Vulgar Æra 1035.

2 Sam. xi.

David riſing one day from his bed after refreſhing himſelf at noon, and walking on his Terrace †, ſaw *Bathſheba* bathing herſelf in a place provided for that purpoſe, belonging to her houſe. She was the wife of *Uriah* the *Hittite*, who was at that time in *Joab*'s army beyond *Jordan*. *David* ſent for her, lay with her, and diſmiſſed her. In ſome ſhort time after ſhe gave intelligence to him, that ſhe was with child by him: whereupon, to conceal his crime, and ſecure the honour of *Bathſheba*, he ſent for *Uriah*, directing him to leave the camp, and come immediately to *Jeruſalem*. When he came, he perſuaded him to paſs the night at his own houſe with *Bathſheba* his wife; but he not complying, *David* ſent him to the Camp again, with Letters directed to *Joab*, wherein he commanded him ſo to manage matters, that *Uriah* might be killed by the *Ammonites*. Theſe orders *Joab* executed; and in an aſſault made upon the Town, *Uriah* being deſerted by the other ſoldiers, periſhed by the enemy's ſword. As ſoon as *David* was informed of this, he married *Bathſheba*, and ſent for her to his own houſe. This action was extremely diſpleaſing to God. All *Iſrael* was ſcandalized at it; and the very Strangers themſelves took from hence an opportunity of blaſpheming the name of the Lord.

2 Sam. xii. 14.

In the year of the World 2970. before J. C. 1034.

Nathan, by God's appointment, viſited *David*, and under a parable invented for this purpoſe, of a rich man, who had taken from

* *The Sum collected for this uſe by* David *is ſo prodigious, ſays Dr.* Prideaux, *as gives reaſon to think, that the Talents whereby that ſum is reckoned, were another ſort of Talents of a far leſs value than the* Moſaick *Talents. For what is ſaid to be given by* David (1 Chr. xxii. 14, 15, 16. *and* xxix. 3, 4, 5.) *and contributed by his Princes* (xxix. 6, 7, 8.) *towards the building of the Temple of* Jeruſalem, *if valued by the* Moſaick *Talents, exceeded the value of eight hundred millions of our money. The* 3000 *Talents of gold which* David *gave out of his own private fortune, amounted to one and twenty millions of our money, beſides the* 7000 *Talents of refined ſilver, which made part of his preſent.* Prid. Connect. &c. P. 1. B. 1.

† *Some believe the Terrace here mentioned to be a Garden upon the top of* David's *Palace, the uſe whereof was very frequent among the Ancients; and that it was ſo particularly among the* Hebrews *in* David's *time, ſeveral Texts of Scripture ſeem to ſhew; as* 2 Sam. xxvi. 22. They ſpread for *Abſalom* a Tent upon the top of the houſe, and *Abſalom* went unto his father's concubines in the ſight of all *Iſrael*. *And* 1 Sam. ix. 25. *Samuel* communed with *Saul* upon the top of the houſe. *It appears from* Seneca *and* Pliny, *that this piece of luxury had made its way from* Aſia *to* Rome.

from another, that was poor, the only Ewe-lamb he had, obliged *David* to condemn himself, and acknowledge his offence. *Nathan* threatned him to fill his house with blood, and deliver up his wives to a stranger, who should abuse them in the sight of all the world; and this as a punishment of the crime, which he had secretly committed. He farther added, For your part, the Lord hath transferred your sin, and you shall not die: but the Child which is born to you, shall lose its life; accordingly he died within a few days after. But the year after, *Bathsheba* had another son, called *Solomon*, and by *Nathan* named, *The beloved of the Lord*.

2 Sam. xii.

In the year of the World 2971, before J. C. 1029, before the Vulgar Æra 1033.

Joab having reduced *Rabbah* to extremities, invited *David* to come and take it. *David* went, took the City and plunder'd it; ordered his people to saw the bodies of the inhabitants asunder, to crush them in pieces under harrows of iron and axes of iron, and throw them into the brick-kilns. We do not pretend to justify *David*'s conduct in this particular. It is very credible, that he fell into this excess of cruelty before his acknowledgement of the crime, whereof he had been guilty with *Bathsheba*, while he was yet in all the pollution of his iniquity, and forsaken by the Spirit of grace.

In the year of the World 2972, before J. C. 1028, before the Vulgar Æra 1032.

After this, *Amnon*, *David*'s son, having conceived a violent passion for his sister *Tamar*, and forced her in the manner related under the Article *Amnon*, *Absalom*, *Tamar*'s own brother, resolved to be revenged of him; and accordingly did take full vengeance for this rape two years after, by procuring *Amnon* to be killed at an entertainment to which he had invited him. When this was done, he fled to his father-in-law the king of *Geshur*, with whom he continued three years.

2 Sam. xiii.

In the year of the World 2974, before J. C. 1030.

At the expiration of this term, *David*, by *Joab*'s means was reconciled to him, and invited him to *Jerusalem*; and was at last prevailed with to suffer him to come into his presence: but he soon abused his father's indulgence, and aspired to the royal dignity. He went to *Hebron* with a company of people in whom he could confide, and there procured himself to be acknowledged king of *Israel*. As soon as *David* was informed of it, he fled from *Jerusalem* with a design to go beyond *Jordan*; and was followed by his guards, his best troops, and principal friends. *Hushai* the *Archite* intended likewise to accompany him; but *David* enjoined him to return, and told him, that he would be more serviceable to him in the city, by pretending to adhere to *Absalom*, and defeating the councils of *Ahitophel*, who was engaged in his son's party, and gave strange uneasiness to *David*, who was well acquainted with his abilities.

2 Sam. xiv.

2 Sam. xv.

In the year of the World 2980, before J. C. 1020, before the Vulgar Æra 1024.

In the year of the World 2981.

David had scarce passed mount *Olivet*, which lies to the east of *Jerusalem*, before *Ziba* the servant of *Mephibosheth*, met him with a couple of asses loaded with provisions, which he presented to the king. *David* asked him, why *Mephibosheth* did not come? *Ziba* replied, that he continued at *Jerusalem*, and said, *To-day shall the house of* Israel *restore to me the kingdom of my father*. *David*, without examining the matter more particularly, gave *Ziba* the whole inheritance of his master; and the sequel shewed, that he gave credit too easily to *Ziba*, who, as it appeared afterwards, would not provide an ass for *Mephibosheth*, that so he might be in a condition to follow the king.

2 Sam. xvi.

David being arrived near *Bahurim*, *Shimei* the son of *Gera*, advanced towards him, loading him with curses and injurious language; but *David* endured all with a truly heroick patience, which shewed very evidently, how deeply he was affected with the sense of his past faults. In the mean while, *Absalom* came to *Jerusalem*, and was received there by all the people. Even *Hushai*, *David*'s friend, waited on him with offers of his service, and protested that he would be his, as before he had been *David*'s. All which was but disguise: for *Hushai* being called to *Absalom*'s council, opposed the advice that was given by *Ahitophel* to pursue the king, without allowing him leisure to look about him. *Hushai* gave intelligence of every thing to *David*, who understood how to make a proper use of it, and passed the river *Jordan* without halting, till he came to *Mahanaim*. *Absalom* followed him thither the next day, and a battle immediately ensued, wherein *Absalom*'s army was defeated, and put to flight, and he hanging by the hair upon a tree, was run through by *Joab* and killed.

2 Sam. xvii.

2 Sam. xviii.

The news of his death being brought unto the king, he was overwhelmed with sorrow, and expressed his concern in the most passionate and tender exclamations. *Joab* represented to him how much his interests would suffer by this conduct, whereupon he shewed himself publickly to the people, and set forward on his journey to *Jerusalem*. The Tribe of *Judah* met him; but the other tribes complained with envy, that this tribe seemed solely to engross the king; and some harsh expressions passed on both sides. At last, one *Sheba* the son of *Bichri*, began to sound the trumpet, saying, *We have no part in* David, *neither have we inheritance in the son of* Jesse. *Every Man to his tents, O* Israel. All *Israel* therefore followed *Sheba*. But the Tribe of *Judah* adhered with constancy to *David*. As soon as this Prince came to *Jerusalem*, he sent *Joab* after *Sheba*, who had retired to *Abila*, a Town in the country of *Maachah*, where *Joab* besieged him.

2 Sam. xix.

2 Sam. xx.

But

But a wise woman of the city persuaded the inhabitants to give up *Sheba*; and his head being thrown over the wall, the siege was raised, and the insurrection quell'd.

In the year of the World 2983. before J. C. 1017. before the Vulgar Æra 1011. 2 Sam. xxi.

God having visited the land with a great famine of three years continuance, the oracle of the Lord declared, that it was owing to the blood of the *Gibeonites* which had been unjustly shed by *Saul*. *David* sent therefore for the *Gibeonites*, and asked what satisfaction they required to repair the injury which they had sustained. They demanded seven of *Saul's* sons, in order to hang them up in *Gibeah*. *David* complied with this demand, and they hanged them up accordingly in *Gibeah*, the place of *Saul's* birth.

In the year of the World 2987. before J. C. 1013. before the Vulgar Æra 1017. 2 Sam. xxiv.

Some years after, *David* having commanded all the people to be numbered, the Lord was offended at it, and the prophet *Gad* came to him, and said, That he was sent by God to offer him the choice of three scourges which were prepared for him; either that the land should be afflicted with a famine for seven years, or that he should fly three months before his enemies, or that the pestilence should make havock in his dominions for three days. *David* chose the latter, and the next day it began to rage, and during those three days, seventy thousand persons died. Nor was the sentence executed with full rigour; for God was mov'd by *David's* prayers, and said to the destroying Angel, *It is enough*. *David*, as an act of thanksgiving, erected an Altar in the threshing-floor of *Araunah*, where the Angel had appeared to him. Some are of opinion, that the Temple was built afterwards in this place.

In the year of the World 2989. before J. C. 1011. before the Vulgar Æra 1015. 1 Kings i.

The king being very old, could scarce receive any warmth: a young woman therefore, a *Shunamite*, whose name was *Abishag*, was brought to him; she lay with him, and attended him in his old age. It is our opinion, that she was really *David's* wife; though she always continued a virgin. In the mean time, *Adonijah* began to set up the equipage of a king, and formed a party of the great Men in the kingdom, who upon occasion might be able to support him. *Nathan*, who knew what promises had been made by *David* in favour of *Solomon*, acquainted *Bathsheba* with what was carrying on, and advised her to go to the king about it. She went, and while she was in conversation with him, *Nathan* came himself, and remonstrated to him, that *Adonijah* without his knowledge, and contrary to what the Lord had promised *Solomon*, intended to have himself proclaimed king. *David* hereupon immediately gave orders, that *Solomon* should be mounted on his own mule, and conducted to *Gihon*, and there should be anointed king. Which was executed without any delay.

In the year of the World 2990. before J. C. 1010. before the Vulgar Æra 1014. 1 Kings ii.

David perceiving himself to be now near his end, sent for *Solomon*, put into his hands the plans and models of the Temple, the gold and silver which he had prepared for this purpose; charged him to be constantly faithful to God, and advised him not to let *Joab* go unpunished, whom too great credit had made insolent, and who besides had committed several actions, whereby he had deserved death. This was what this pious Prince believed was due from him to justice and posterity. He likewise enjoined him to punish *Shimei* for the ignominious language, which he had given him, while he was flying from *Absalom* at the time of his rebellion. After this, he slept with his fathers, and was buried in the City of *David*, in the year of the World 2990, before the birth of *Jesus Christ* 1010, before the Vulgar Æra 1014. He reigned seven years and an half at *Hebron*, and three and thirty at *Jerusalem*, in all forty years. He died in the seventy first year of his Age *.

Joseph. Antiq. l. 7. c. ult.

In the year of the World 3870. before J. C. 130. before the Vulgar Æra 134.

Josephus relates, that *Solomon* put abundance of riches into *David's* Monument, and that thirteen hundred years after, the High-priest *Hircanus* being besieged in *Jerusalem* by King *Antiochus the Pious*, and not knowing where to get the money, which he wanted to induce this prince to raise the siege, *Hircanus* opened *David's* monument, took out three thousand talents, and gave him part of them. He adds, that many years after, *Herod the Great* having once more searched this monument, took great sums out of it.

It is very probable that *Josephus* had read something like this in other Memoirs of his country, and added such improvements as had been made by the tradition of the people. In the Memoirs which are published in the *Arabian* tongue by M. *le Jay* in his *Polyglot*, we read of a report, that *Hircanus*, while he was besieged by King *Antiochus Sidetes*, opened a treasure chamber, which belonged to some of *David's* descendants, and that after he had taken a large sum of money out of it, he still left a great deal in it, and sealed it up again. This is very different from *Josephus's* account.

Benjamin

* *It is surprizing to see in what manner the* Rabbins *treat this great Prince, the man after God's own heart, and the Glory of their nation: They tell us, that he was begotten after a criminal manner; that he lived for some years without a soul; that there was something of Sorcery in his looks; that in his* Physiognomy *he resembled* Esau; *that he was ignorant, proud, hypocritical, and guilty of incest; that he was a Magician, and great dealer in judicial Astrology; and that he died in a tragical manner by a stratagem of the devil's* See Basnage Histoire des *Juifs*, l. v. c. 2. *Thus it is that the* Rabbins *falsify the clearest Histories, and blemish the memory of those, whom in other places of their writings they mention with the greatest honour.*

Benjamin of *Tudela*, who wrote about the year 1173, relates, that not above fifteen years before, a wall belonging to Mount *Sion*, fell down, and the Priests set twenty men at work upon it. Two of these workmen being one day left alone there, when the rest were gone, took up a stone, which opened a passage into a subterraneous place, which they entered. They found there a Palace supported by marble Pillars, and crusted over with gold and silver. At the entrance was a Table, and upon this Table a golden Crown and Scepter. This, says the *Jew*, was *David's* Monument, and opposite to it was *Solomon's*, adorned in the same manner. There too they saw Urns, but could not discern what it was that they contained. As they were attempting to penetrate farther, they were over-set by a whirlwind, and remained there senseless till the evening. Then they heard a voice bidding them rise and be gone. *Benjamin* assures us, that he had this story from the mouth of one *Abraham* a *Pharisee*, who, as he said, had been consulted concerning this event by the Patriarch of *Jerusalem*; and declared, that this was *David's* Monument. But this whole account has so much the air of a fable, that it is needless to confute it.

It is certain, that *David's* Monument was always very much respected by the *Jews*. St. *Peter* in his discourse to the *Jews*, tells them, that this Prince's Sepulchre was still with them: The Heathens themselves knew it; and *Dio* informs us, that part of this *Mausolæum* fell down in the Emperor *Adrian's* reign. St. *Jerom* relates, that he often went to pray at this holy Prophet's Sepulchre. Cardinal *Grimani* has given us the representation of this Monument, which some assert to be *David's*. Modern Travellers describe to us some very magnificent Monuments, dug in a Rock, which are said to be those that were made formerly for the kings of *Judah* *. They are doubtless very ancient, but it would be very hard to distinguish *David's* from the rest.

Acts ii. 29. — Dio in Adriani vita. — Hieronym. Ep. ad Marcellam. — Apud Sellinon de Architectura, l. 3. & apud Pinedam de Rebus Salom. l. 8. c. 3. Doubdan, ch. 16. Morizon, &c.

David is generally reputed the Author of the Book of *Psalms*, and these sacred hymns are cited under his name. It is certain that he composed a good number of them; but it would be difficult to prove in particular that he composed them all. *Amos* reproaches the voluptuaries of *Israel* with sleeping in beds of ivory, with diverting themselves in singing to the sound of instruments, and flattering themselves that they had, like *David*, the gift of writing songs. *Sicut David putaverunt se habere vasa cantici.* See the Article PSALMS.

Amos vi. 5.

The *Jewish* Doctors have added several particulars to the history of *David*. They say, that *Jesse*, the father of *David*, having sollicited his maid-servant, she inform'd her mistress of it, who took her servant's place, and conceived *David*. *Jesse* believing he was born of a slave, sent him to keep his flocks, and did not think him worthy to appear before *Samuel*. But *Samuel* declared to *Jesse*, that this stone rejected by the Architect, would become the head of the corner. They add, that *David* came into the world circumcised. This opinion they found upon the title of some *Psalms*, which have *Michtam* in the front of them; that is to say, *perfectly struck*, as having been circumcised with the hand of God. Others say, that he was not circumcised till he was fourteen years of age; and that it was not till this moment that God said to him, *Thou art my son, this day have I begotten thee.* He would have died as soon as he was born, if *Adam*, to whom God had foretold this, had not lent him seventy years of his life.

Bartoloc. Bibl. Rabbin. t. 2. p. 42. &c. — Basnage hist. des Juifs, l. 6. c. 19. art. 5, 6.

They tell us, that *David* was red like *Esau*, and of a physiognomy not much to be liked; that *Samuel* having taken notice of him, and designing to reject him by reason of his savage air, God told him, that *Esau* killed men without the forms of justice, and of his own authority; but that *David* would not put any one to death, without consulting the *Sanhedrim*. When *David* looked askew upon any one, he made a leper of him; thus *Goliath*, and particularly the front of this giant, was immediately covered with a leprosy. *Joab* suffered the same fate, and something worse. *David* himself became leprous, God withdrew from him, and the whole *Sanhedrim* forsook him, during the six months continuance of this disease.

This likewise is the tradition of the Mussulmen. Bibl. Orient. p. 184.

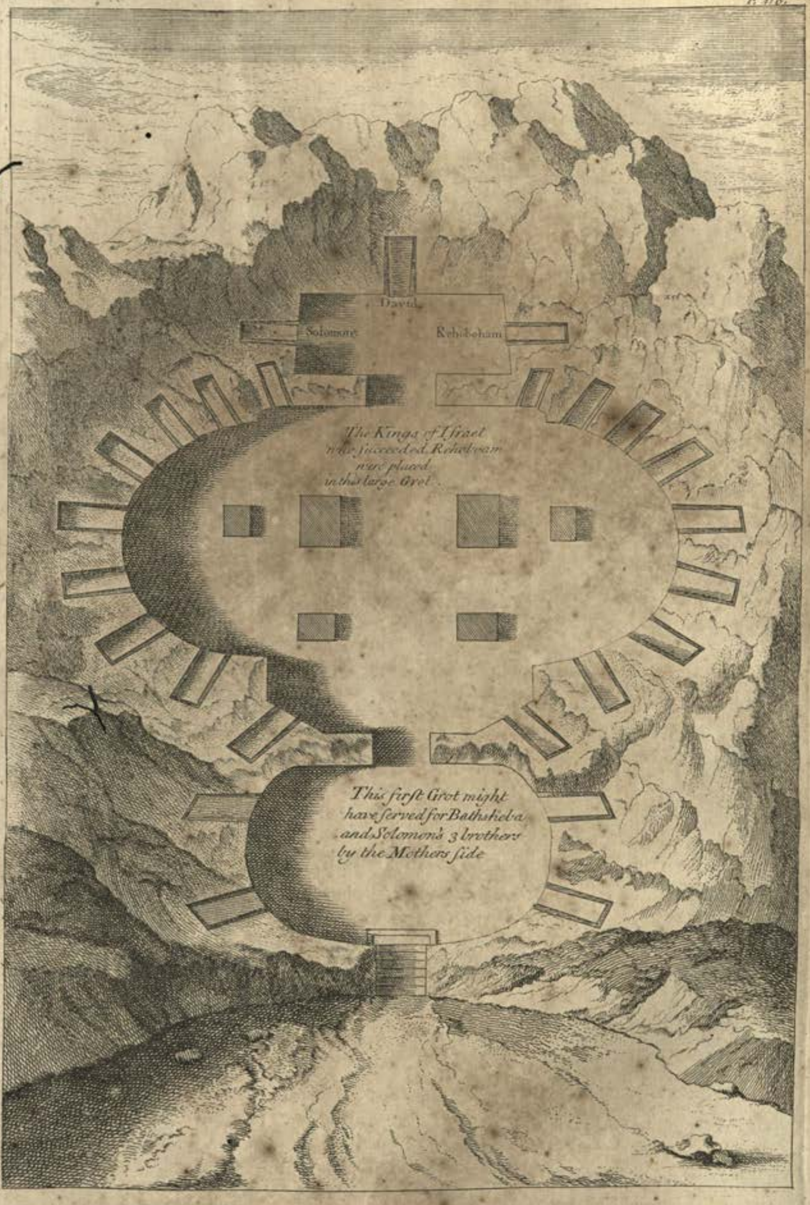
When he appeared before *Saul* to go and encounter *Goliath*, *Saul* was astonished to see his armour fitted him, though they were of a very different stature. He concluded from thence, that *David* would be king; but *David* penetrating *Saul's* thoughts, excused himself from using his armour.

His son *Absalom* was damned: of the seven gates through which there is an entrance into hell, he had already passed five of them; but upon *David's* crying five times, *Absalom my son*, at each time he repassed one of these gates; and thereupon *David* sung aloud this verse of the lxxxvi. 17. *Lord give me some marks of thy favour, that they who hate me may see it, and be ashamed.*

They say, that *David* had a harp, which when a certain wind blew, play'd of itself all night; this sound sometimes awakened him,

* Maundrell *describes particularly these famous Grots, call'd the Sepulchres of the Kings: but for what reason they go by that name, is, he says, hard to resolve; for it is certain, none of the Kings either of* Jerusalem *or* Judah *were buried here; the Scriptures assigning other places for their Sepultures.*

THE VIEW AND ELEVATION OF THE SEPULCHER OF THE KINGS OF ISRAEL.



A SUBTERRANEOUS PLAN OF THE SEPULCHERS OF THE KINGS OF ISRAEL,

Taken from Serlius l. 3. Architect.

him, and he was used to value himself upon it, observing that he awakened the morning, wheras the morning awakens other kings. We are moreover told, that he married the two sisters, daughters of *Saul*, both living at the same time, namely *Merab* and *Michal*. But we know he never wedded *Merab*, though she had been promised to him in marriage. They accuse this Prince of having given into the follies of Astrology, Magick, and even into Idolatry, and of having despaired of his own salvation.

But that which shews the height of their extravagancy, is, the story they relate of this Patriarch's death. He knew by revelation that he should die upon some sabbath-day. He did not like the day, because they could neither mourn for him upon it, nor provide for his funeral. He desired some little delay till the next day, but could not obtain it; all the favour God would grant him, was, not to die till saturday in the evening. The devil waited the moment of his ceasing to read the law, in order to give him his death's wound; but as he did not discontinue the reading of it, *Satan* bethought himself of going and knocking down apples in the king's garden, and by this means to draw him off. *David* run out upon the noise, and as he was descending too hastily by a wooden-ladder, in order to discover the thief, the devil moved it, and the king fell and killed himself.

His dead body remained exposed to the dogs, because no one would venture to stir it on the sabbath-day. The University was consulted to know what was to be done in so melancholy a juncture, and the Doctors directed pieces of bread to be thrown about the dead body for the dogs, till the sabbath was over. The dogs prefer'd the bread to the dead body of the king, and *David* was buried. Thus the *Hebrew* Doctors disfigure the most serious histories with their silly impertinences; we should not amuse our selves with relating them, if we were to consult only our own inclination, or the contempt we have of them: but it is one part of wisdom to know
Eccl. ii. 12. the errors and follies of mankind. *Transivi ad contemplandam sapientiam, erroresque & stultitiam*, says *Solomon*.

Bibl. Orient. p.184. The *Mahometans* have as many fabulous stories as the *Jews*, when they speak of *David*. *Mahomet* says, that this Prince killed *Goliath*; that *God gave him the kingdom, and wisdom, and taught him whatever he desired to know*. Hereupon
Alcoran Cap. Bacrat. a certain Commentator of the *Alcoran*, says, that *Saul's* army consisted only of three hundred and thirteen men, whom God had chosen, because they had drunk of the stream only out of their hands. He confounds the history of *Gideon* with that of *Saul*. After *David* had killed *Goliath*, *God gave him the kingdom*; because *Saul* had promised his daughter in marriage and half his kingdom to him, who should dispatch the Giant; and *Saul* dying soon after, *David* entred into the possession of his dominions. *God gave him likewise wisdom*; that is to say, the gift of prophecy, and his Spirit in order to compose the *Psalms*. Lastly, *God taught him every thing he had a mind to know*; that is to say, the gift of making coats of mail, of hair-shirts and sackcloaths, which was the common trade of the prophets; and even the gift of understanding the language of birds. Some add, that the birds and stones obey'd him, that iron grew soft within his hands; and that during the forty days of his lamenting his sins, his tears were so copious and so fertile, that they made plants grow.

DAY. The Day is distinguish'd four several ways; there is the *natural*, *astronomical*, *civil*, and *artificial Day* *. The natural or solar Day, is the duration of four and twenty hours. The astronomical Day, is the duration of the intire revolution of the Æquator, and of that portion besides of the same Æquator through which the sun passes with its own proper motion in one natural Day. The civil Day is that, the beginning and end whereof is determined by the common custom of any nation. The *Hebrews* began their civil and ecclesiastical Day from one Evening to another. *From Even unto Even shall ye celebrate your Sabbath*. The *Roman* Catholick Lev. xxiii. 32.
Church still does the same in the ecclesiastical Office, but not with regard to that rest from labour, which it appoints to be observed on festivals. The *Babylonians* reckoned their Days from one sun-rising to another; which is the practice of the inhabitants of *Nuremburg* at this day: the *Italians* from one sun-set to another; the astronomers from noon to noon; the *Roman* Catholicks from midnight to midnight. Lastly, the artificial Day is the time of the sun's continuance above the horizon, which is unequal according to different times and seasons, by reason of the obliquity of the sphere. The sacred writers generally divide the Day and Night into twelve unequal hours. The sixth hour is always answerable to noon-day in all seasons of the year; and the twelfth hour to the last hour of the Day. But in summer-time, the twelfth hour, as well as all the rest, were longer than the winter hours. *See the Article* HOURS.

TO-DAY, does not only signify the particular Day upon which we are speaking, but

* *There is another distinction of the Day, which may be term'd* Prophetical; *the Prophets being the only Persons who call Years, Days; whereof there is an Example in the Explanation which is given of* Daniel's *seventy Weeks.*

[Psal. xcv. 8.] but likewise any indefinite time. *To-day if you will hear his voice, harden not your hearts.* This *To-day*, says St. *Paul*, denotes our whole life. [Heb. iii. 13.] *Daily while it is called to-day.* And, [Psal. cx.] *This day have I begotten thee*; that is to say, from all eternity, and I do not cease to beget thee. And [Heb. xiii. 8.] St. *Paul*, *Jesus Christ, the same yesterday, to-day, and to-morrow.* And [Nehem. ix. 36.] *Nehemiah*, *Behold we are servants this day*: we are so as we have always been. And [Ecclus. xxxviii. 22.] *Ecclesiasticus*, *Yesterday for me, and to-day for thee.* You must undergo the same fate as I. And *Jesus Christ*, in St. *Luke*, [Luke xiii. 33.] *I must walk to-day, and to-morrow, and the day following*: that is to say, still a little while.

[Διάκονος. Diaconus. *Minister.*] DEACON, comes from the *Greek*, *Diaconos*, which signifies, *Minister*, *Servant.* This word is made use of in the language of the Church, to denote those whose office it is to assist the Bishop or Priest in the distribution of the Eucharist, and besides this, in the service of the poor, and administring what is necessary for them. The number of the disciples increasing daily at [Acts vi. 1.] *Jerusalem*, the *Greeks*, that is to say, the Gentile Converts, began to murmur against the *Hebrews*, and to complain, that their widows were neglected in the distribution of Alms, which was made every day. Hereupon the Apostles called the multitude of Believers together, and said, It is not reasonable that we should leave the word of God, and serve tables: wherefore look ye out among you seven men of honest report, full of the Holy Ghost and Wisdom, whom ye may appoint over this business. They therefore chose seven, viz. *Stephen*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicolas*: these they presented to the Apostles, and they were ordained by prayer, and imposition of hands.

[1 Tim. iii. 8, 12.] Saint *Paul* in his first Epistle to *Timothy*, requires that Deacons should be chaste, sincere, and blameless; that they should be neither great drinkers, nor given to filthy lucre; that they should hold the mystery of the faith in a pure conscience; that they should be well proved before they were admitted into the sacred ministry; that they should be the husbands of one wife, and should take care of their house and family.

DEACONESS. Such particular Widows and Virgins were called *Deaconesses*, who served the Church in those Offices, which the Deacons could not exercise themselves; such as, first, keeping the doors of that part of the Church where the women used to sit: for they were not seated promiscuously with the men, but had separate places in the Church assigned them. Secondly, the *Deaconesses* assisted the women to undress before Baptism, and dress again after this ceremony. Thirdly, They privately instructed those of their own sex, and visited others who were imprisoned for the faith. They were of mature and advanced age, when they were chosen, of good manners and reputation. They were in the primitive times appointed to this office with ceremony, and with the imposition of hands. [Concil. Laodic. c. 11.] St. *Paul*, in his Epistle to the *Romans*, speaks of [Rom. xvi. 1.] *Phœbe*, *Deaconess* of the Church belonging to the port of *Cenchrea.* The same Apostle requires, that such only should be [1 Tim. v. 9, 10.] received as widows for the service of the Church, who were at least sixty years of age, had been married only to one husband, were well reported of for their good works, had brought up their children well, had exercised hospitality, had washed the saints feet, had relieved the afflicted, and had diligently followed all good works. The younger widows were excluded out of this number.

The DEAD. It is our opinion, that the *Hebrews* by this name sometimes understood the false god *Adonis*: and in this sense we explain the following words of [Deut. xiv. 1.] *Moses*; *Ye are the children of the Lord your God, ye shall not cut yourselves, nor make any baldness between your eyes for the dead.* Which were circumstances practised in the time of mourning for *Adonis.* [Deut. xxvi. 14.] And in another place, the *Israelites* coming to present their first-fruits to the Lord, make this profession; *I have not eaten thereof in my mourning, neither have I taken away ought thereof for the dead*, probably for *Adonis*. *The offerings of the dead*, which the *Psalmist* speaks of, and whereof [Psal. cvi. 28.] he says the *Hebrews* did partake in the abomination of *Baal-peor*, are likewise, in our judgment, sacrifices which were offered in honour of *Baal-peor*. *See our Dissertation on* Baal-peor, *printed before our Comment upon* Numbers.

The DEAD. It is not strange that the *Hebrews* should have a great deal of consideration for the Dead, since they believed [Jerem. viii. 2. xxii. 14.] the soul's immortality, and a future resurrection. They esteemed it to be one of [Eccl. vi. 3.] the greatest misfortunes that could happen [2 Macc. v. 10.] to be deprived of burial, and the best men made it a point of duty to bury the dead, [Tob. i. 20. ii. 10. vi. 18.] to perform their obsequies, to leave something on their graves to eat, that the poor might have the advantage of it. When an *Israelite* died in any house or tent, all who were in it, and the furniture belonging to it contracted a pollution, which continued [Numb. xix. 14, 15, 16.] for seven days. All likewise who touched the body of one who either died of himself, or was killed in the open fields; all who touched his bones or his grave, were impure for seven days; and the manner of expiating this pollution was as follows: They took the ashes of a red heifer sacrificed by the High-priest upon the day of solemn

THE FUNERALS OF THE ANCIENT JEWS

or

Their manner of carrying the dead to their graves

Numb. xix. 3, 4, 5, 6.

solemn Expiation. Some of these ashes they threw into a vessel full of water, and one who was free from all uncleanness dipt a bunch of hyssop in the water, and sprinkled the furniture with it, the chamber and persons that were polluted. This ceremony was performed upon the third and seventh day. But besides this, it was required that he who had contracted this pollution should bathe his whole body, and wash his clothes upon the seventh day; after which he was though to be perfectly purified.

Joan. Nicolai de Sepulcris Hebr. l. 2. c. 3. *Basnage's* hist. of the *Jews*, l. 7. c. 25.

The *Rabbins* tell us, that no uncleanness was contracted at funerals, unless the dead person was an *Israelite*; for as to the *Gentiles*, say they, they pollute those who come near them while they are living; but after death, their carcases are clean, and communicate no impurity. The *Israelites*, on the contrary, while they are living, exhale a pure smell, which sanctifies those who come near them; but after death, their Soul and the holy Spirit having forsaken them, they are then fit only to spread infection and pollution. The rules which we have related for the purification of those, who had touched a dead body, or been present at any funeral, are now no more observed since the destruction of the Temple, and the sacrifice of the red heifer has ceased. The *Jews* therefore no longer look upon themselves to be polluted by a dead body. *See* Leo *of* Modena *concerning the ceremonies of the* Jews, *p.* 1. *c.* 8.

All they who are present in the place where any sick person has just expired, tear their clothes, according to the most ancient custom of the *Hebrews*; but then they generally tear only the extremities of them, about the breadth of their hand, and this more out of ceremony, than to express a sense of great sorrow. It is an old custom with them to pour out all the water into the street, which is at that time in the house and neighbourhood. The *Rabbins* say, that the destroying Angel hath in this water washed the sword of execution with which he killed the sick person, whereby the water becomes mortal poison. After this they put the dead body upon a sheet spread upon the pavement, turn his thumb inward to his hand, and light a wax taper at his feet, or head. This done, they wash the body, put a shirt upon it, and over the shirt another garment of fine linnen, which he wore upon the day of solemn expiation; then his *taled*, which is a piece of square cloth with tufts. Lastly, they put a white cap upon his head, and in this condition he is shut up in his coffin.

It appears to have been a custom anciently in *Palestine*, to embalm the dead bodies of persons, who were of any distinction, and left a good fortune behind them: but this usage was never general. St. *John* remarks, that our Saviour was wrapt up in linnen clothes, and rub'd with perfumes, according to the custom of the *Jews*; *as the manner of the* Jews *is to bury*. We read, that either with or near the bodies of some Kings of *Judah* abundance of spices was burnt; but we cannot certainly affirm that there was any uniform custom in this particular. After the body has been for some time exposed, the Relations meet in order to carry it to the ground. They carry it out the feet foremost, according to the prescription of the *Rabbins*. Anciently they had women, who were hired to cry, and persons that play'd on doleful instruments, who walked in the funeral procession. The *Rabbins* say, that an *Israelite* was not allowed to have less than two of these Musicians at his wife's obsequies, without reckoning the woman who was hired to cry, and was always to be present upon such occasions. They who met the funeral procession were in civility to join the company, and mingle their groans with those of the Relations to the deceased. To this our Saviour seems to allude in these words, *We have mourned to you, and ye have not wept*. And St. *Paul* requires us *to weep with those that weep, and rejoice with those who rejoice.*

John xix. 39. — 2 Chr. xxi. 19. xxvi. 14. Jer. xxxiv. 5. — Vide Jer. ix. 17, 18. Matth. ix. 23. Joseph. de Bello, l. 2. c. 15. Misna tit. Chetuboth. c. 4. Gemar. Babyl. ibidem. Joseph. l. 2. contra Appion. p. 1075. Luke vii. 32. Rom. xii. 15.

When they come to the place of burial, the coffin is set down upon the ground; then if the deceased be of any consideration, some one of the company makes his Encomium: after which, they walk ten times about the grave, repeating a long prayer, which begins with these words, *God is the rock, his way is perfect*, &c. Then the dead body is let down into the grave, with its face turned towards heaven: the nearest Relations throw the earth first upon it, and then the grave is filled with a shovel. When they depart from the place where the corpse is buried, they walk backward, and pulling up some grass three several times, they throw it behind their backs, with these words, *They shall flourish like the grass of the earth*. They believe that all the dead bodies of the *Jews* are conveyed through subterraneous passages to *Palestine*, and this they call *the rolling of the dead*, or *the rolling of the caves*. They hope to rise again and enjoy a state of bliss in this country. They do not believe the Soul of the dead person to be received into the place of rest, before the body is reduced to dust. They imagine that for a year after his deceace, it often visits its body in the grave. *See our Dissertation* on the funerals of the *Hebrews*, *prefixed to the Book of* Numbers.

Deut. xxxii. 4. — Rab. Salomon in Gen. xlvii. 29. Abarbanel. alii.

Prayers for the DEAD. *See* PURGATORY *and* PRAYERS.

DEAD, the state of the Dead after their decease. *See* SOULS.

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The queſtion concerning the univerſality of the Deluge, is of the moſt ſerious and important nature. Some learned men have denied it, and pretended that to maintain it, were an abſurdity, and a great argument of want of reaſon; that to believe God capable of making things contrary to nature and reaſon, were to form a miſtaken idea of his power and greatneſs; that the univerſality of the Deluge is contrary to both; that it may be geometrically demonſtrated, that although all the clouds in the air were reduced to water, and fell upon the earth, yet would they not cover the whole ſuperficies of it to the height of a foot and an half; and that if all the water contained in rivers and in the ſea, were to be ſpread over the earth, it would never riſe to the height of four thouſand paces, ſo as to reach the tops of the higheſt mountains, unleſs it was rarified in an extraordinary manner, and then it would not be in a condition to ſupport the weight of the Ark; that if all the air which encompaſſes the earth were changed into water, this would not make above one and thirty feet of water, which would be very far from what were neceſſary to cover the whole ſurface of the earth and the higheſt mountains ſo far as fifty cubits above their tops.

All this ſeems contrary to Reaſon, and what follows, to Nature. The rain does not fall upon eminences above 600 paces high: it does not deſcend from a greater altitude than this, and there can be no rain formed higher which would not immediately be frozen by the cold that prevails there: whence then came the water which was to cover the tops of thoſe mountains that are above the middle region of the air? Will any one ſay, that the rain found a way back again? How could the plants be preſerved ſo long under water? How could the animals that came out of the Ark, diſperſe themſelves throughout the whole world? Beſides, all the Earth was not then peopled: why then ſhould the Deluge be intended to be univerſal? Was it not ſufficient for it to reach thoſe countries which were inhabited? How were beaſts brought from the extremities of the world into the Ark?

Theſe are the principal objections which are form'd againſt the univerſality of the Deluge [a]. *Iſaac Voſſius* mentioned them in a diſſertation compoſed particularly by him, under the title, *de Ætate Mundi*, in his epiſtle to *Andrew Colvius*, and in his anſwers to *Andrew Scotanus*, and *George Hornius*. This opinion was examined while *F. John Mabillon* was at *Rome*, in the journey which he made thither in 1685. And the counſellors of the Sacred Congregation *de l'Indice* having done him the honour to adviſe with him concerning it [b], he ſet forth the reaſons to them which might be alledged againſt *Voſſius*, and at the ſame time thoſe which might be offered to excuſe him. He obſerves, that his opinion contains nothing contrary either to faith or good manners; that *Voſſius* propoſed this Syſtem with no other deſign but to reply more eaſily to the objections of ſuch Libertines, who made uſe of what was ſaid concerning the univerſality of the deluge, to deſtroy the authority of the Holy Scriptures.

That *Voſſius* ſaid nothing exaſperating or injurious to the church of *Rome*, nor againſt thoſe who maintain the opinion which he oppoſes, but only declared his own as the moſt probable: that it is of advantage to receive, or at leaſt tolerate, diverſe ſenſes in the explanation of the Scripture, provided they do not contradict the manifeſt authority of the Sacred Writings, and the Church. That theſe expreſſions *omnis terra*, *omnes montes*, *omnis caro*, may be conſtrued with reſtriction, and ſo are often underſtood in Scripture. That ſome Catholick Doctors, ſuch as *Cajetan*, believed that the mountain upon which he ſuppoſes Paradiſe to have been ſituated, was not covered with the waters of the Deluge. That as this opinion of *Voſſius* had hitherto produced no diſturbance among Catholicks, and had been attack'd by Proteſtants only, there was no danger in tolerating it; and that it were better to leave it without cenſure, than to concern themſelves in diſputes which are carried on among Proteſtants: that however, if the Congregation were inclined to ſtigmatize this opinion by any cenſure, they ſhould farther cenſure *Hornius*'s confutation of it, becauſe of his injurious reflexions on the Pope and the Catholick Church. Such was the advice of this wiſe and learned Monk.

We ſhall now ſhow whether *Voſſius* had reaſon to depart in this particular from the common opinion of the Fathers, and of all Commentators, as well Catholicks as Proteſtants. He viſibly departs from the Text of *Moſes* which we have related, and which cannot more clearly evidence than it does, the univerſality of the Deluge.

But the univerſality of the Deluge, ſays *Voſſius*, is impoſſible and unneceſſary; why ſhould the whole Earth be overflowed to deſtroy all mankind? was it not ſufficient to pour forth the waters into countries where there were men? But who told *Voſſius* that the World was not then intirely peopled, after above two thouſand years continuance? for, according to the Septuagint, whoſe Chronology is ſupported by him,

[a] M. *le Pelletier* of *Rohan* in the preface to his Diſſertation on *Noah's* Ark, ſays, that he demonſtrates there the Deluge to have been neceſſarily univerſal, as the Scripture deſcribes it, and as the conſtant tradition of the *Jewiſh* and *Chriſtian* Churches has always repreſented it. Yet he ſays the contrary, *p.* 344 and *p.* 416.

[b] Votum D. Joan. Mabili. de quibuſd. Iſaaci Voſſii opuſcul. t. 2. edit. operum poſthum. ejuſdem Mabill. Anno 1724 p. 59, &c.

him, the World was above 2200 years old in the beginning of the Deluge: Was a longer time neceſſary for the ſettling inhabitants in all the countries in the World? Beſides, did he think to find leſs conſiderable difficulties in the ſyſtem of a particular Deluge? Suppoſing this, what neceſſity was there to build at great expence a prodigious Ark, to bring all ſorts of animals into it, to oblige eight perſons to enter into it? Was all this done to ſecure them from an inundation which was to cover ſome part only of the Earth? Was it not more eaſy to command theſe people to ſtay in thoſe countries which the Deluge was not to reach, and by a particular providence to conduct thoſe animals thither, which as yet were not there?

How could the waters continue at the height of fifteen cubits above the talleſt mountains of *Armenia*, for example, *Chaldæa* or *Perſia*, without ſpreading into the neighbouring countries? How ſhould ſuch a veſſel as the Ark float for many months upon a mountain of water, without ſliding by its own weight down the declivity of it? Now *Voſſius* himſelf confeſſes, that ſuppoſing a particular Deluge, this would be the ſituation of the Ark upon the waters.

He ſays, that if the Deluge had extended itſelf throughout all the World, the plants and trees would have died: that according to his own Syſtem they did not, ſince *Noah* and his family, and the animals which he had preſerved in the Ark, when they went out of it, lived and ſettled in thoſe very countries, to which, by his confeſſion, the Deluge did extend; that is to ſay, round about mount *Ararat*, in *Meſopotamia* and *Chaldæa*. If the plants and trees did not die in this country, why ſhould they die elſewhere? And if *Noah* could have ſtored the country afreſh with them, ſuppoſing they did die, why might he not have done the ſame in the reſt of the World in time, and a ſucceſſion of Ages? And if the waters of the Deluge, which he aſſerts to have been particular only, corrupted all the trees and plants wherever they reached, whence came the branch or ſhoot of the Olive-tree, which
Gen. viii. 11. the Dove brought to *Noah*? We have many experiments of an infinite fertility of nature in the production and reproduction of plants; we know of many wonderful effects from the preſervation of ſeeds, both under the water in the Earth, and out of the Earth for many years, and which are afterwards as fruitful as before; we know that water, with reſpect to plants, is a principle of fertility infinitely more proper to preſerve than to deſtroy them: that many plants grow under water, that all require moiſture to produce and multiply; the dung of beaſts and birds reproduces thoſe grains in the fields which have been eaten by them; virgin earth expoſed to the air produces herbs which were never ſown there; earth taken from under the water will do the ſame. No one can boaſt that he knows thoſe wiſe precautions which the Author of nature has taken for the preſervation of the ſpecies. Trunks of trees have been ſeen to grow green again, and become fruitful, after having been ten or eleven years plucked up by the roots.

Plin. l. 13. c. 25. See M. le Pelletier of Rohan, his *Diſſertation on* Noah's *Ark*, c. 33.

Licet. l. 3. c. 7. De his quæ diu vivunt ſine alimento. Scalig. in Cardan. Exercit. 14.

Add to all this, that the waters of the Deluge did not cover the whole ſurface of the earth for more than about an hundred and ten days: for from the firſt day of the tenth month they began to diſcover the tops of the mountains. *Noah* entered the Ark upon the ſeventeeth day of the ſecond month, after which the rain fell forty days and forty nights, and 256 days before the end of the Deluge the waters began to riſe again in vapours; ſo that the time of all the ſeeds and plants continuing under water, was far from being a whole year. Gen. viii. 3, 4.

The difficulty of bringing beaſts from all places of the world to *Noah*, is not ſo great as may be imagined. The number of beaſts created in the beginning, is not ſo conſiderable as we might believe. God created one man and one woman, and probably a couple of every kind of animals, male and female. From this couple, of horſes, for example, of dogs, or goats, all the animals that we know of, of the ſame ſpecies, were born. The difference which is obſerved between the different ſorts of dogs and horſes, is not greater than that which we ſee between the different ſorts of men, of whom ſome are white, and others black, others of an olive colour, others red; ſome have a beard, others have none.

Beſides, there were all the ſeveral ſpecies of animals in the places round about Paradiſe, ſince God brought all ſorts of them to *Adam*, in order to be named by him. It is very credible that the terreſtrial Paradiſe was not far from *Armenia*, and the ſource of the *Tigris* and *Euphrates*, which are expreſſly mentioned by *Moſes* in his deſcription of this garden. Laſtly, there is ſcarce any doubt to be made, but that *Noah*'s Ark was built in *Meſopotamia*, ſomewhere towards *Chaldæa*. It is very probable therefore, that there were as many animals in this country and the places adjacent, as were neceſſary to be put into the Ark. If there are ſome, that through long habit, which becomes as it were a ſecond nature, cannot now live in this part of the world, which however I think very difficult to prove, it does not follow that there were any ſuch in *Noah*'s time. If on a ſudden any men or beaſts were to be conveyed from the warmeſt parts of *Africk* to

Gen. ii. 19.

Gen. ii. 8, 9, 10, 11.

to the coldeſt places in the North, it is very credible, that both would periſh there; but the caſe would not be the ſame, if they were to be removed by inſenſible degrees nearer to theſt places, or were to be bred there from their being young: and if there are ſome beaſts which are to be found only in particular countries, we are not to inſer from thence, that there never were any of them elſewhere. We know very well, that formerly there were many beaſts of a particular ſpecies in ſome countries, where at preſent very few or none at all of the ſame kind are to be met with, ſuch as the *Hippopotomi* in *Egypt*, wolves in *England*, and beavers [a] in *France*.

But the ſtrongeſt objection propoſed againſt the univerſality of the deluge is taken from the impoſſibility of finding ſo much water in nature, as was requiſite to cover all the Earth to the height mention'd by *Moſes*; that is to ſay, of fifteen cubits above the higheſt mountains, which are ſuppoſed be about a thouſand or twelve hundred paces in perpendicular height. The queſtion is, whether the waters of the Earth may be ſufficient to cover it to ſuch an height; that is to ſay, whether the waters of the ſea, of fountains, rivers, and the conſervatories of water upon Earth, together with the clouds in the air, could ſuffice for the purpoſe we are ſpeaking of.

It has been believed, that tho' all the air in the world, that is to ſay, in the atmoſphere, which extends itſelf between us and the moon, were to be condenſed into water, it would not yield a depth of water of above two and thirty feet over all the earth; becauſe it has been ſuppoſed, that a column of air from the earth to the top of the atmoſphere, does not weigh more than two and thirty feet of water: and this ſuppoſition is founded upon the beſt experiments which have been made to prove the gravity of the air. Nevertheleſs, theſe experiments are contradicted by other experiments, which ſeem to be as exact and certain as the former, and leave room to queſtion at leaſt the truth of this principle, *viz.* that the weight of the air is the cauſe of the water or quickſilver's continuing ſuſpended in the tubes wherein they have been placed, in an equilibrium with the air. Beſides, it is demonſtrated, that if it be true, as they ſay it is, who have carried their experiments of the air's gravity to the greateſt perfection, that five hundred fathoms of elevation ſink the quickſilver included in tubes ſtopped at one end, ſeven and thirty lines and an half, and that the ſame quickſilver continues ſuſpended at the height of eight and twenty inches and an half, in places which are upon a level with the ſea; upon theſe ſuppoſitions, I ſay, it is demonſtrable, that there cannot be more than two leagues and ſixty fathoms of air in height, which could gravitate about the terreſtrial globe, tho' the philoſophers will have it, that the earth is eighty five or eighty ſix thouſand leagues diſtant from the moon, and conſequently a like extent of air which ſhould gravitate like that which is immediately about the earth.

Le Pelletier Differt. ſur l'Arche de Noé, p. 36.

Now ſuppoſing that it really does gravitate, and comes to be reduced to water, what quantities of it will it not produce [b]? And if it does not gravitate, there can be nothing concluded from its weight either for or againſt the univerſality of the Deluge. The truth is, that the weight of the air is, in my opinion, nothing elſe but the effort which the air makes to get away from the center of its motion, which is ſuppoſed to be circular about the earth; and that the weight of bodies in the air conſiſts only in the preſſure of the air, which by the ſame effort that we have been ſpeaking of, repels them towards the earth, and acts upon them with more or leſs force, according as theſe bodies are more ſolid, denſe, and earthy, or more ſubtile, porous, and airy. And all this is nothing to the queſtion of the Univerſality of the Deluge, and whether there is in nature ſo much water as may ſuffice to cover the whole earth as high as we have mention'd, that is to ſay, to about twelve thouſand feet in thickneſs quite round the terreſtrial globe.

In the beginning of the creation the terreſtrial globe was all hemmed in with water, Gen. i.
the earth was a Chaos, the Spirit of God mo- 2, 3.
ved upon the face of the waters, and darkneſs covered the whole face of the deep, as *Moſes* ſays. The Pſalmiſt expreſſes himſelf in as particular a manner, *Thou layeſt the foundations of the earth, that it never ſhould be moved at any time, thou coveredſt it with the deep as with a garment; the waters ſtood above the mountains. At thy rebuke they fled, at the voice of thy thunder they were afraid. They go up as high as the hills, and down to the valleys beneath, even unto the place which thou haſt appointed for them. Thou haſt ſet them their bounds which they ſhall not paſs; neither turn again to cover the earth.* Pſ. civ. 5, 6, 7.

Here therefore is an univerſal Deluge clearly deſcribed in the beginning of the world; and what prevents its returning a ſecond time? What but the commands of God, who has ſaid to the waters of the ſea, *Hither ſhalt thou come, but no farther*; Job. xxxviii. 11.

[a] This is a Water-Fowl with a long beak, jagged and hooked at the end; it has a creſt upon its neck, its back is aſh-colour'd, its belly almoſt white, and its feet reddiſh.

[b] The Author whom we have cited, ſhews, that there might ariſe from it 16514 times more than is neceſſary to cover the whole earth, to the height mentioned by *Moſes*. See pag. 384, 385, 386.

ther; and here ſhall thy proud waves be ſtayed. And Wiſdom in the Proverbs,
Prov. viii. 27, 29. *When he prepared the heavens, I was there: when he ſet a compaſs upon the face of the depth.*

But, it will be ſaid, to reduce things to the firſt ſtate wherein *Moſes* deſcribes them, God muſt not only have ſpread the waters of the ſea, fountains, and rivers over the earth, which ſeems impoſſible without diſordering the whole œconomy of the terreſtrial globe; but likewiſe muſt have recalled the waters which he had rais'd above the firmament, and have brought them down
Gen. i. 6, 7, 8. upon the earth. *And God ſaid, Let there be a firmament in the midſt of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.* The waters below the firmament are indubitably the waters of the ſea and rivers; the waters above it are thoſe which are rarified in the atmoſphere itſelf: in ſhort, in what place ſoever theſe waters may be, and whatſoever may become of them, it is certain that they are not annihilated; that it was altogether as eaſy for God to reduce them to their firſt ſtate, and form them into waters at the time of the Deluge, as it was for him in the beginning of the world, to reduce them into air or vapours; however, this demonſtrates that there is nothing in the univerſal Deluge contrary to the laws of nature, nor impoſſible to the power of God.

Moſes, to ſhew us the change which happened at that time in nature, tells us,
Gen. vii. 11, 12. *That the fountains of the great deep were broke open, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights.* As if he had ſaid, that the earth was reduced to very near the ſame ſtate wherein it was in the beginning, that it returned in ſome ſort to a Chaos. The barriers and banks, which reſtrained the waters of the ſea, were broken down; the cataracts of the firmament were opened, the lower and upper waters were again collected together, as in the beginning.

But ſuppoſing the Ark to have been rais'd fifteen cubits above the higheſt mountains, how could the men and beaſts in it, live and breathe amidſt the cold and extreme ſubtility of the air in the middle region, wherein ſome affirm that no animal whatſoever can live long? Two things may be ſaid in reply to this: firſt, that the arguments and ſuppoſed experiments which are produced to prove, that there is no living on the higheſt mountains in the world, are by no means certain. It is indeed colder, and the air is finer and ſharper on the tops of the higheſt mountains, but it is not true that people die there, as we know from many very certain relations.

Secondly, the middle region of the air ought not to be looked upon as a fixed point, and a limited region, which never either riſes or falls; it is with reſpect to us more or leſs elevated, according to the greater or leſſer heat of the Sun. During winter it is much nearer the Earth than in the warmth of ſummer; or to ſpeak more properly, the cold which reigns in the middle region of the air during the ſummer, reigns likewiſe in the lower region during winter. Thus ſuppoſing the Deluge to be univerſal, it is evident, that the middle region of the air muſt have riſen higher, and removed to a greater diſtance from the earth and waters; and on the contrary, the lower region muſt have approached nearer unto both, in proportion as the waters of the Deluge encreaſed or decreaſed. So that the Ark was all along in the lower region of the air, even when it was carried fifteen cubits above the higheſt mountains, and the men and beaſts, which were encloſed in it, breathed the ſame air as they would have breathed on Earth, a thouſand or twelve hundred paces lower, if the Deluge had not happened.

We do not however pretend by all theſe arguments to prove, that the univerſal Deluge was produced without a miracle; we acknowledge that it was a very extraordinary one, and particularly remarkable in the fall of the waters for forty days, and in their evaporation, or return into the Deep and Air, in what manner ſoever this may have been effected. We confeſs that this terrible event does involve almoſt inexplicable difficulties, as well according to the ſyſtem which maintains it to be univerſal, as that which ſuppoſes it to be only particular; and ſince it is neceſſary to admit a chain of miracles in both ſyſtems, we had better, methinks, adhere to the common opinion of the Fathers, and Interpreters in all Ages and Communions, than hunt after new ways which engage us in perplexities equal to thoſe which we endeavour to avoid. For if it is our deſign, by allowing the ſyſtem of a particular Deluge, to ſtop the mouths of Libertines, and ſecure the authority of the Holy Scriptures; how ſhould we ſucceed, while we offer violence to the text, and make it ſay that the Deluge covered but a part only of the Earth, while *Moſes* and all the Sacred Authors, who have ſpoken of it, ſhew ſo diſtinctly the univerſality of it? Dr. *Thomas Burnet*, an *Engliſh* Author, in his book intitled, *Telluris Theoria Sacra, Libri duo priores de Diluvio & Paradiſo*, printed in 4to at *London* 1681, has pretended to explain in a phyſical manner, how the Deluge was produced. He ſuppoſes the earth to have been in its beginning round, ſmooth and

and even throughout, without mountains or valleys; that in the center of the Earth there was a great abyſs full of water; that the earth having ſunk in many places, the conſequence of different ſhocks and divers earth-quakes, and riſen in others, had opened a paſſage for the waters, which iſſued out with impetuoſity from the center where they had been ſhut up, and ſpread over all the earth; that theſe ſhocks and earth-quakes, and lands confuſedly heaped together, formed mountains and valleys; that in the beginning the axis of the Earth kept exactly parallel with the axis of the world, moving always directly under the Æquator, and producing a perpetual Æquinox; that indeed the torrid Zone was utterly uninhabitable, but in return there was a perpetual ſpring over all the earth beſides; that in the firſt world there were neither ſeas, nor rain, nor rain-bow; that at laſt the Earth which we inhabit having paſſed through fire, will one day re-aſſume its priſtine form, till at the laſt day of judgment it be changed into a fixed ſtar.

We do not attempt here to confute this ſyſtem, it is ſufficient for us to have propoſed it. It appears evidently enough from *Moſes*, that before the Deluge, there were mountains, ſeas, and viciſſitudes of ſeaſons. *Leidekker*, and ſome other Proteſtant Authors have written againſt *Burnet*, and theſe the reader, if he pleaſes, may conſult.

Another *Engliſh* Author, whoſe name is *Woodward*, in a Book intitled *Naturalis Hiſtoria telluris illuſtrata, &c.* printed at *London* in 1714, aſſerts, that the whole Maſs of the Earth having been diſſolved by the waters of the Deluge, a new Earth was afterwards formed, compoſed of different beds or lays of terreſtrial Matter which was ſwimming in this fluid: That theſe lays were diſpoſed one upon the other almoſt according to their different degrees of gravity; ſo that the Plants or Animals, particularly ſhell-fiſh, and other fiſhes, which as yet were not diſſolved as well as the reſt, remain'd confounded with mineral and foſſile materials, which have preſerved them whole, or at leaſt have retained the different impreſſions of them either raiſed or hollow.

By this Hypotheſis he explains the Shells we meet with in places very remote from the ſea, the Elephant's teeth and bones of Animals, the petrified Fiſhes, and an hundred other things which we find upon the tops of mountains, and in places at a great diſtance from the ſea. He aſſerts, that theſe having been all buried in the earth at the time of the univerſal Deluge, the bituminous matter and ſalts that are in the earth, penetrated, and preſerved them intire, and even ſometimes petrified them. The Reader may conſult the Author whom we have cited, in whoſe work he will find many very curious things relating to the *Deluge*. See likewiſe *Ray's Conſequences of the Deluge*, and *Scheutzer's Piſcium querelæ*, and *Herbarium diluvianum*, printed at *Zurich*, the firſt in 1708, the ſecond in 1709. *Nouvelles de la Rep. des Lettres*, Mars 1704. *Edm. Halley Diſſert. in Actis Philoſophicis, Londin. p.* 104. The Dictionary of *Trevoux*, under the words *Deluge*, *Coquillage*, *Foſſiles*.

The *Muſſulmen*, *Pagans*, *Chineſe*, and the very people of *America*, have preſerved the tradition of the *Deluge*. They all relate it after their own particular manner. *Joſephus* cites *Beroſus*, who upon the teſtimony of ſome ancient monuments ſpoke of the Deluge much as *Moſes* did. He ſaid ſomething of *Noah* and the Ark, and of the mountains where it reſted. *Abydenus* relates, that one *Seſiſtrus* was informed by *Saturn* of a *Deluge* which was to drown all the earth; that *Seſiſtrus* having embarked in a covered veſſel, ſent forth birds to learn in what condition the earth was; and that theſe birds returned three times. *Alexander Polyhiſtor* told the ſame ſtory with *Abydenus*, and added withal, that the four-footed beaſts, the creeping things and birds of the air, were preſerved in this veſſel. *Lucian* in his Book concerning the goddeſs of *Syria*, ſays, that mankind having given themſelves up to the utmoſt irregularities, the earth was drowned with a Deluge, ſo that none but *Deucalion* remained upon it, he having taken ſhelter in a veſſel, together with his family and animals of all ſorts. *Apollodorus*, *Ovid*, and many others have diſcourſed at large of *Deucalion's* Deluge; but they have intermixed many circumſtances in their recital, which agree only with that of *Noah*.

Joſeph. l. 1. contra Appion. p. 1043, 1044.

Apud Euſeb. præpar. l. 9. c. 12.

Apollodor. Bibl. l. 1. c. 1. Ovid. Metam. l. 1. v. 270, &c.

The *Chineſe* maintain, that the Deluge did not overflow their country; that it did not reach ſo far as the *Indies*. This is what we ſee in the account given by two *Mahometan Arabians*, who travelled into this country in the ninth Century; but the *Arabians* made no difficulty of believing it.

We have ſpoken above, under the word *Apamæa*, of the tradition which aſſerted *Noah's* Ark to have reſted near this city, which for this reaſon was called *Kibotos*, that is to ſay, the Ark. Two Medals have been publiſhed, coined in the ſame city: one repreſents on one ſide the Emperor *Philip's* Head with this legend in *Greek*, The *Emperor Cæſar Julius Philippus Auguſtus*, and on the reverſe is an Ark, wherein *Deucalion* and *Pyrrha*, or *Noah* and his wife, are ſhut up: upon the top of the Ark are two pigeons, one whereof holds the branch of an olive-tree. On one ſide of the Ark we read the word *Noe*: and about the reverſe, *Under Marcus Aurelius Alexander* *ſecond*

Renaudot Voyage de deux Arabes en Egypte au neuvieme Siecle, imprime à Paris 1718.

Octav. Falconer Inſcriptiones Atleticæ Rom. 1668. p. 163.

Kircher de arcâ Noë, p. 138.

ſecond Pontiff of the Apamæans. The ſecond Medal reſembles the firſt with this difference, that it repreſents the Head of *Lucius Septimius Severus Pertinax*, and that on the reverſe we read theſe *Greek* letters, ΝΗΤΩΝ upon the Ark; and about the reverſe, *Under him who preſides over the combats of the* Magneſians *and* Apamæans. F. *Kircher* believed theſe *Greek* letters ΝΩΕ, which ſignify *Noah*, to have been the laſt letters of the word ΑΠΑΜΕΩΝ reverſed. Others mention that theſe medals were forged. It would be neceſſary to ſee and examine them: This is certain, that the people of *Apamæa* in *Aſia*, valued themſelves upon having been firſt founded by *Deucalion* and *Pyrrha*, or *Noah* and his wife, when they came out of the Ark, after the Deluge.

Alcoran. cap. Hond. *Mahomet* ſpeaking of the Deluge, ſays, *That when the time which God had preſcribed for the puniſhment of Mankind was come, and that the oven began to boil and run over, God ſaid to* Noah, *take and carry two couple of Animals of all kinds into the Ark with you.* An oven which begins to boil is in *Arabic* called *Tannour*, and the *Mahometans* tell us, that *Eve* made uſe of this oven in baking bread; and that it came by ſucceſſion down to *Noah*: it is different from our common ovens, and has a very narrow mouth at the top of it. It is generally made of ſtone, of a ſort of brown free-ſtone. They heat it by throwing wood into it at the top, and the dough is placed without all round the oven, or within on little white flints, with which the hollow of it is half full.

When therefore *the oven began to boil*, that is to ſay, the waters of the Deluge began to riſe with impetuoſity from the bottom of the earth, God commanded *Noah* to go into the Ark with his family, and thoſe righteous perſons whom he ſhould appoint to enter into it: theſe were fourſcore in number; but *Canaan* refuſed to go on board. After ſix months continuance of the Deluge, for they allow it to have been of no longer duration, *God commanded the earth, and ſaid, Earth ſwallow up thy waters; Heaven draw up thoſe which thou haſt poured out. The water herenpon began immediately to diminiſh, and the order of God was executed. The Ark ſettled on mount* Gioudi, *and a voice was heard from heaven, ſaying, Wo to the wicked.* The Interpreters obſerve, that this verſe is the moſt eloquent and ſublime in the *Alcoran*, both for the ſenſe and words of it.

Coloſſ. iv. 14. I. DEMAS, whom St. *Paul* ſpeaks of in his Epiſtles, was of *Theſſalonica.* He was at firſt one of the moſt zealous Diſciples that this Apoſtle had. He was very ſerviceable to him at *Rome* during his impriſonment. But ſome years after, (about the year of *Jeſus Chriſt* 65.) he forſook him to follow a more ſecular life, and withdrew to *Theſſalonica*, the place of his birth. 2 Tim. iv. 10. *Epiphanius* informs us, that he renounced the faith, and was engaged in the hereſy of *Cerinthus*, *Ebion*, and others, who held *Jeſus Chriſt* to be a mere man. Epiphan. hæreſ. 51. *Dorothæus* in his *Synopſis* ſays, that when he came to *Theſſalonica*, he became a Prieſt to ſome of the Idols of the Country. Others affirm, that he recovered after this fall; and *Eſtius* conjectures, that St. *Ignatius* in his Epiſtle to the *Magneſians* ſpeaks of him, calling him, *their Biſhop worthy of God.* Eſt. Grot. Menoc. Cornel. in 2 Tim. iv. But all this is grounded only upon a falſe ſuppoſition, that the ſecond Epiſtle of St. *Paul* to *Timothy* was written during this Apoſtle's firſt impriſonment at *Rome*, and before the Epiſtles to the *Coloſſians* and *Philemon*.

II. DEMAS. One of the Thieves crucified with *Jeſus Chriſt*, is by ſome called by this name; by others he is called *Dumachus*.

I. DEMETRIUS PHALEREUS, a Peripatetick Philoſopher, and the Diſciple of *Theophraſtus*. His extraordinary qualities recommended him to the government of the *Athenian* Commonwealth for ten years, where three hundred and ſixty Statues in braſs were erected to his honour. But after this he fell into diſgrace with the *Athenians*, who during his abſence condemned him to death, and overthrew all his ſtatues. He retired to *Ptolemy* the ſon of *Lagus*, King of *Egypt*, whom he would have perſuaded to exclude his eldeſt ſon *Ptolemy Philadelphus* from his ſucceſſion to the kingdom, and to ſubſtitute in his room the children of *Eurydice*. But *Philadelphus* coming to the crown, baniſhed *Demetrius* out of his dominions, who thereupon killed himſelf with the biting of an Aſp. This is the account which we have from *Diogenes Laertius* in his life of this Philoſopher. About the year of the World 3723, or 3724. *Philadelphus* aſcended the throne in 3721.

We take notice of him in this Dictionary for no other reaſon, but becauſe it is by ſome pretended, that King *Ptolemy Philadelphus* at his perſuaſion ſet people to work upon tranſlating the Scriptures of the *Hebrews* into *Greek*. But the bare relation of his life, as we have given it, is intirely contrary to this opinion. *Demetrius* was never in any favour or credit in *Egypt* under *Philadelphus*. This we ſhall examine more at large in the Article of the *Seventy Interpreters*. Diogen. Laert. in Demetrio Phalereo, l. 5. ſegm. 78, 79. Cicero Orat. pro Rabirio. Vide Menag. notas in Diogen. l. 5.

II. DEMETRIUS SOTER, King of *Syria*, reigned twelve years, from the year of the world 3842 to 3854, before *Jeſus Chriſt* 146, before the Vulgar Æra 150. He was the ſon of *Seleucus* IV. ſurnamed *Philopater*; but did not immediately ſucceed him, becauſe he was an hoſtage at *Rome*, when his father died, and his uncle

Antiochus Epiphanes, who in the interim arrived in *Syria*, procured himself to be acknowledged King, and reigned eleven years, and after him his son *Antiochus Eupator*, two. At length *Demetrius Soter* was seated in his father's throne, in the year 3842, as we before observed. He is often mentioned in the Books of the *Maccabees*.

Alcimus, who had intruded into the office of High-priest of the *Jews*, with some other malecontents of the same nation, so exasperated *Demetrius* against *Judas Maccabæus*, that this prince sent *Bacchides* with an army against him. But *Judas Maccabæus* defended himself with so much bravery, that *Bacchides* could get no advantage over him. The year following, the King sent *Nicanor* into *Judæa*; but *Nicanor* was intirely defeated, and lost his life in the action. At last *Bacchides* coming a second time into *Judæa*, bore down *Judas* with the number of his troops, and overwhelmed all the *Jews*, who had continued faithful to the Lord, with great calamities. *Jonathan* succeeded *Judas* in the government of his people. *Demetrius* endeavoured to surprize and kill him; but *Jonathan* kept his ground during the whole time of *Demetrius*'s reign, and governed for a long time after him.

1 Macc. vii. and 2 Macc. xiv. — 1 Macc. xv. and 1 Macc. vii. 1 Macc. ix. 1—20. In the year of the World 3843. before J. C. 157. before the Vulgar Æra 161. 1 Macc. ix. 28.

Alexander Balas, who called himself the son of *Antiochus Epiphanes*, having got himself to be acknowledged king of *Syria* by the garrison of *Ptolemaïs*, *Demetrius* put himself at the head of his army, and marched against him. He wrote to *Jonathan Maccabæus*, and desired troops of him against *Balas*. But *Jonathan* prefer'd the offers and conditions which *Alexander Balas* proposed to him, and embraced his party against *Demetrius*; who wrote a second time to him on the same subject, but *Jonathan* would not rely upon his promises. At length *Demetrius* giving battle, he was killed fighting valiantly in the year of the world 3854, before *Jesus Christ* 146, before the Vulgar Æra 150. He was succeeded by *Demetrius Nicanor*, of whom we shall now proceed to speak.

In the year of the World 3851. before J. C. 149. before the Vulgar Æra 153. 1 Macc. x. 1, 2. 1 Macc. x. 3—9. Vide Jos. Antiq. l. 13. c. 3. 1 Macc. x. 49, 50. Joseph. l. 13. Antiq. l. 5. Justin. l. 35.

III. DEMETRIUS NICANOR, or *Nicator*, the son of *Demetrius Soter*, in the beginning of the war against *Balas*, was sent by his father into the isle of *Cnidus*, to secure him against all the accidents, which might happen to him during this time. After the death of his father, he continued for some time in repose, waiting an opportunity to declare himself, and recover the kingdom, which was his right. At length, five years after the death of *Demetrius*, in that of the World 3856, before the Vulgar Æra 148, young *Nicanor* passed into *Cilicia* with some troops. Soon after *Apollonius*, governour of *Cœle-Syria*, joined him; and as *Jonathan Maccabæus* persisted in his alliance with *Balas*, *Apollonius* made war against him with very little success. In the mean time *Balas*'s affairs went worse and worse, and *Nicanor* fortified himself more and more in *Syria*.

Justin. l. 35. c. 2. — 1 Macc. x. 68, 69. Joseph. Antiq. l. 13. c. 8. Justin. l. 35. c. 2. — 1 Macc. x. 76—89.

In the year of the World 3858, *Ptolemy Philometor* came into *Syria* with an army, in appearance to assist *Balas* his son-in-law, but in reality to make himself master of his kingdom. He was so fortunate as to get admittance into *Antioch*, and was there acknowledged King of *Syria*. But he declared to the *Syrians*, that they would do a very agreeable thing to him, if they would give the crown to his son-in-law *Demetrius Nicanor*; (for he had married his daughter *Cleopatra* to him, after having taken her from *Alexander Balas*.) Thus *Demetrius* was once more seated on the throne of his ancestors, and his competitor *Balas* was killed soon afterwards.

Jonathan taking advantage of these disturbances in *Syria*, grew stronger in *Judæa*, and undertook the siege of the Citadel in *Jerusalem*, which was still in the possession of the *Syrians*. *Demetrius* having notice of it, sent for *Jonathan* to come and give an account to him of his conduct at *Ptolemaïs*, where he was. *Jonathan* went thither with large sums of money, and won so effectually the good graces of the King, that he obtained from him the confirmation of the dignity of High-priest, and liberty for all the provinces in *Judæa*, upon paying down three hundred talents, which he promised the King.

1 Macc. xi. 14—18. Joseph. l. 13. c. 8. — In the year of the World 3859. before J. C. 141. before the Vulgar Æra 145.

Demetrius seeing himself peaceable possessor of *Syria*, gave himself up to all manner of excesses, so that he became odious and contemptible to his subjects. One *Diodotus*, who had had some command in *Alexander Balas*'s armies, undertook to dispossess *Demetrius*, and to put young *Antiochus* upon the throne, the son of *Alexander Balas*, who was then a child, and lived with *Elmachuel*, King of the *Arabians*. *Demetrius* once more ruined his affairs, by provoking the inhabitants of *Antioch*, whose arms he had ordered to be taken from them; and in a sedition, which happened upon this occasion, killed a great number of them. As soon as *Diodotus*, otherwise called *Tryphon*, appeared in *Syria* with young *Antiochus*, the *Syrians* flocked in crouds to acknowledge him, and offer him their services. He saw himself very soon at the head of a good army, gave *Demetrius* battel, beat him, and obliged him to fly to *Seleucia*.

1 Macc. xi. 39, 40. — 1 Macc. xi. 45—53.

Jonathan Maccabæus sollicited by *Tryphon*, abandoned *Demetrius*'s party, and espoused that of young *Antiochus Theos*, who permitted him to make war upon the people and cities of *Phœnicia* and *Syria*, which still held out for *Demetrius*. He was

1 Macc. xi. 54, 55. Joseph. Antiq. l. 13. c. 9. — 1 Macc. xi. 57. & seq. Joseph. Antiq. l. 13. c. 9.

was very succeſsful in his attempts, and both he and his brother *Simon* acquir'd the reputation of being very brave men.

Diodotus, who had raiſed young *Antiochus* to the throne with a deſign only of reigning under his name, was not ſatiſfied with the honours and power of royalty, but was impatient to wear the title and marks too of it: he therefore put *Antiochus* to death, and procured himſelf to be acknowledged King of *Syria* under the name of *Tryphon*. He had a little before treacherouſly killed *Judas Maccabæus*, who was one of the moſt powerful ſupports which that young prince had. *Simon*, *Jonathan*'s brother and ſucceſſor, abhorring the cruelty of this Uſurper, ſent a Crown to *Demetrius Nicanor*, acknowledged him for King, and intreated him to grant the *Jews* an exemption from paying tribute. This Prince, who was then, as it were, baniſhed to *Seleucia* in a corner of his dominions, readily conſented to his requeſt, granted him a general amneſty for what was paſſed, and confirmed all the favours and privileges which had been before granted to *Jonathan*. So that in this year 3861, before *Jeſus Chriſt* 139, and before the Vulgar Æra 142, the *Jews* were intirely freed from all ſubjection to the Gentiles.

1 Macc. xiv. 38—41. and xiii. 35—42. Joſeph. Antiq. l. 13. c. 11.

Demetrius obſerving that the Cities generally forſook his party, and that his troops deſpiſed him for his negligence, reſolved to make war againſt the *Parthians*; but he was not ſucceſsful in it. He was treacherouſly taken, and put into the hands of the King of *Parthia*, who treated him with honour, and gave him his own daughter in marriage. *Cleopatra* his firſt wife, whom he left at *Seleucia* with his children, ſeeing him engaged in another marriage, ſent an offer of the Kingdom of *Syria* to *Antiochus Sidetes*, brother to her huſband *Demetrius*, upon condition, that he would make her his wife. *Antiochus* conſented, and coming into *Syria*, aſſumed the title of King, and wrote to *Simon Maccabæus* deſiring his friendſhip. He reigned nine years from the year of the world 3865 to 3874. Having undertaken to get his brother *Demetrius* out of the hands of the *Parthians*, he declared war againſt them; but after a great deal of good ſucceſs, he at laſt periſhed with his army, and *Demetrius* returned into *Syria*, and was once more placed upon the throne. He reigned four years after this, and was killed in the year of the World 3878, before *Jeſus Chriſt* 122, before the Vulgar Æra 126. He was ſucceeded by his eldeſt ſon *Seleucus*, to whom he left a dangerous rival in the perſon of *Alexander*, ſurnamed *Zebina*.

In the year of the World 3863. before J. C. 137. before the Vulgar Æra 140. Joſeph. Antiq. l. 13. c. 9. 1 Macc. xiv. 1, 2, 3, &c.

In the year of the World 3865. before J. C. 135. before the Vulgar Æra 139. Vide 1 Macc. xv. 10, &c.

IV. DEMETRIUS, ſurnamed *Eucærus* or *Eukairus*, the ſon of *Antiochus Gryphus*, is not mentioned in the ſacred Writings; but *Joſephus* ſpeaks of him, and ſays he made war againſt *Alexander Jannæus* King of the *Jews*. *Alexander Jannæus* was ſo odious to the *Jews*, his ſubjects, that having one day asked them what they would have him do to ſatisfy them, they anſwer'd, that the moſt obliging thing he could do to them, would be to go and hang himſelf; at the ſame time they ſent to *Demetrius Eucærus*, deſiring troops from him to be employ'd againſt their own King. *Demetrius* came with forty thouſand foot and three thouſand horſe, and incamped at *Sichem*. *Alexander* marched againſt him at the head of twenty thouſand *Jews* of his party, and ſix thouſand foreign ſoldiers. The battle was fought, *Alexander* was conquered, and obliged to fly to the neighbouring mountains. Whereupon the *Jews* compaſſionating the misfortune of their King, reſorted to him from all parts, ſo that in a little time he had a body of ſix thouſand men. *Demetrius* fearing leſt their number ſhould increaſe, thought it convenient to retire. *Eucærus* was eſtabliſhed in the kingdom by *Ptolemy Lathyrus*, in the year of the World 3912. He was taken and delivered to the *Parthians* ſome years after. *Mithridates*, King of *Parthia*, treated him in an honourable manner, and *Demetrius* died of ſome indiſpoſition in this Prince's court.

Joſeph. Antiq. l. 13. c. 21.

Antiq. l. 13. c. 22. p. 461.

V. DEMETRIUS, a Goldſmith of *Epheſus*, whoſe principal trade it was to make niches or little chapels for *Diana* of *Epheſus*, which he ſold to foreigners. This man obſerving the progreſs which the Goſpel made, not in *Epheſus* only, but in all *Aſia* beſides, called together thoſe who got their livelihood, as he did, in making little chapels, and repreſented the great prejudice their trade would ſuffer by this new doctrine which St. *Paul* preached; he told them, that not only their trade would ſuffer much by it, but the worſhip of the great *Diana* of *Epheſus* would be in danger of being intirely forſaken. At theſe words they were enraged, and began to cry, *Great is* Diana *of the* Epheſians! The whole city was immediately in an uproar, and they ſeized on *Gaius* and *Ariſtarchus*, St. *Paul*'s companions, and brought them in a tumultuous manner to the Theatre. St. *Paul* himſelf had an inclination to be preſent there, but his friends prevented him.

Acts xix. 24. In the year of J. C. 57.

They afterwards laid hands on one *Alexander* a *Jew*, whom they dragg'd to the Aſſembly; but as ſoon as he attempted to ſpeak, and it was perceived that he was a *Jew*, they repeated their cries, and continued them for two hours, ſo that nothing was heard every where but theſe words, *Great is the* Diana *of* Epheſus! At laſt the Town-Clerk of the City coming into the Aſſembly, told them, That no one intended any thing to the prejudice of the *Great Diana* and her honour; that all the world

was convinced of their zeal for her ſervice and worſhip; and that if they continued their cries in this manner, they might be accuſed of raiſing a ſedition. Laſtly, that if *Demetrius* had any conteſt with any one, he might addreſs himſelf to the magiſtrates, without filling the City with confuſion in ſuch a manner. The *Epheſians* ſubmitted to theſe reaſons, and every one returned to his own houſe.

VI. DEMETRIUS, one whom St. *Paul* mentions as a very virtuous Chriſtian. Some believe him to be the ſame perſon, whom we have been juſt ſpeaking of, and who renounced Heatheniſm to embrace *Chriſtianity*. But this opinion wants proof, as well as their conjecture, who make *Demetrius* a Biſhop: I ſay nothing of the chronicle written by the pretended *Lucius Dexter*, which aſſerts *Demetrius* to have been brother to that *Caius*, to whom St. *John* addreſſed his Epiſtle.

Serar. in 3. Ep. Joan.

Catharin. Salmeron.

DEMON, or *Dæmon*, comes from the Greek *Daimon*, which ſignifies *knowing*, *learned*. Good and bad Angels, but much more generally bad angels are called in *Greek* and *Latin*, *Demons* or *Dæmones*. The *Hebrews* expreſs the name of *Demon* by that of *Serpent*, *Satan*, or *Tempter*, *Scheddim*, or Deſtroyer; *Sehirim*, goats or hairy; and in *Greek* authors we find the names *Dæmones*, or *Diabolus*, that is to ſay, *Calumniators*, or *impure Spirits*, or others of the like ſignificancy. The Prince of Demons or Devils, is called *Beelzebub*, *Sammaël*, *Aſmodæus*, *Belial*, *Satan*, *Dragon*, deſtroying Angel, Prince of the powers of he air.

Δαίμων Dæmon.

שטן Satan. שדים Vaſtatores. שעירים Hirſuti.

Several of the ancient fathers, being impoſed upon by the apocryphal book of *Enoch*, which was of great authority with them, and by ſome paſſages of the Septuagint, wherein it is ſaid, that the ſons of God ſaw the daughters of men, that they were fair, and took them wives of all which they choſe, from whom the Giants deſcended: ſeveral of the ancient fathers, I ſay, have from hence aſſerted Angels and Demons to have certain ſubtile bodies, and particular paſſions, which can be conſiſtent only with material ſubſtances. But the opinion of the Church, which has been commonly followed by the Fathers, is, that good and bad Angels are all Spirits diſingaged from matter, that they were all created at the ſame time and with the ſame degree of Grace; but that ſome of them, which kept not their firſt ſtate, and left their own habitation, were precipitated into hell; and the reſt, who continued faithful to their Creator, were confirmed in Grace, and eſtabliſhed in a fixed ſtate of eternal glory.

Geneſ. vi. 2.

Jude 6.

The *Rabbins* are divided in their opinions concerning the nature and original of Demons. Some of them maintain, that they are Spiritual, that God had not leiſure to give them bodies, becauſe the Sabbath began at that very inſtant when he was going to form ſuch for them. Others pretend that they are corporeal, are diſtinguiſhed by the difference of ſexes, are capable of multiplying themſelves by generation, and are ſubject to death. Some teach that they were produced by a conjunction between *Sammaël* prince of the Demons, and *Eve*, before *Adam* knew her. Others ſay, *Adam* was their father, and *Lilith* their mother. They tell us, that *Adam* having been expelled Paradiſe, continued an hundred and thirty years under excommunication, and that during all this time, the male Angels had acceſs to *Eve*, and begat Demons. *Adam* on his part was converſant with female Demons, and begot likewiſe Demons. That when theſe hundred and thirty years of penance were expired, *Adam* began to have children of his wife after his own image and reſemblance. Theſe are fancies of a moſt extraordinary nature.

Bereſchith Rabb. Sect. 7. col. 3.

Manaſſe Ben-Iſrael de creat. problem. 23.

Vide Rabb. Salom. in Pſ. lxxxix. 23. Rab. Jerem. fil. Eliezer, &c.

Some *Jewiſh* Doctors tell us, that after the creation of *Adam*, God appointed two Angels to deſcend from Heaven, and attend him every where, one at his right, the other at his left hand. After the Fall, the Angel on the left hand ingendered other Spirits, which peopled the air, and are employed in ſcourging and afflicting mankind. They moreover believe, that the ſouls of the damned are for ſome time changed into Devils, in order to be employ'd in tormenting men; that they viſit their graves, and go to ſee the worms which prey upon their own dead bodies, which is a very grievous ſpectacle to them; and that after this they return to hell. Theſe Devils have three advantages in common with the Angels; they know what is to come, they have wings wherewithal to raiſe themſelves up into the air, and they fly in a moment from one end of the world unto the other. They have likewiſe three imperfections in common with mankind; they procreate, and multiply; they eat and drink; and laſtly, are ſubject unto death.

Baſnage hiſt. des Juifs, t. 4. l. 6. c. 11. p. 170.

The *Jews* repreſent the evil Angels at the left hand of God's throne, to receive his orders, while the Angels at his right hand are ready there to execute his will. They ſeem to have taken this opinion from what is ſaid in the firſt book of Kings, *I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him on his right hand and on his left: and the Lord ſaid, who ſhall perſuade Ahab? And there came forth a ſpirit and ſtood before the Lord, and ſaid, I will perſuade him. And the Lord ſaid unto him, wherewith? And he ſaid, I will go forth, and be a lying ſpirit in the mouth of all his Prophets.* In the Goſpel likewiſe the Devils and the reprobated part of mankind are ſeated on the left hand of the ſupreme Judge.

Excerpta Gemaræ apud Hottinger. p. 114.

1 Kings xxii. 19, 20, 21.

Matth. xxv. 41.

Other

Vide Bartolocci Bibl. Rabbin. t. 1. p. 195. Other Doctors ſay, that the Souls of men withdraw from the body during the time of ſleep, and that the Devils taking the advantage of their abſence, ſteal into the body, in order to produce ſome pollution. Hence it is that the *Jews* every morning are very careful in waſhing themſelves, and thank God for vouchſafing to reſtore their ſouls to their bodies. *Bleſſed art thou, O Lord, for that thou reſtoreſt the ſouls of men to their dead bodies.* They look upon ſleep as a kind of death, becauſe in reality the ſoul at that time ſhews no ſign of its preſence; its faculties are as it were annihilated, and they believe that the Devil takes this opportunity of its inaction, to produce ſuch impreſſions in the body as are capable of altering its purity.

The Scripture informs us, that Sin came into the world through the envy of the Wiſd. ii. 24. Devil: *God created man to be immortal, and made him to be an image of his own eternity. Nevertheleſs through envy of the devil came death into the world: and they that do hold of his ſide, do find it.* This great event is explained by the Rabbins after the following manner. God converſing one day with the Angels, obſerved that they were envious of man; they maintained that man was nothing but vanity, and that he had done unadviſedly in giving him ſo great a power over the creatures. God aſſerted the dignity of his own work with theſe two reaſons; firſt, in that man was appointed by him to praiſe him upon earth, as the Angels do in heaven; ſecondly, that *Adam* knew the names of all the creatures, wherein he was ſuperior to the Angels, who were not acquainted with them. *Sammaël*, chief of the rebel ſpirits, reſolved to deprive man of his moſt valuable prerogatives; to this end he came down upon earth, and having obſerved that the ſerpent was the moſt cunning and ſubtile of all animals, he made uſe of him to tempt *Eve*, and inſpire her with notions of independancy and pride. *Eve* was ſeduced, and *Adam* was ſo complaiſant as to imitate the vanity and diſobedience of his wife. Here we ſee that the *Jews* call the chief of the Devils *Sammaël*, as we give him the name of *Lucifer*. They add, that *Sammaël* came to tempt *Eve* mounted upon the Serpent, that he corrupted and abuſed her, and that ſhe thereupon conceived and was delivered of *Cain*.

It is remarkable, that we do not read the name of any evil ſpirit in the *Hebrew* books of the Old Teſtament, and thoſe written before the captivity of *Babylon*; but only general names which deſcribe the chief of the Devils, or the Devils his agents. We read there of *Satan*: but this is a generical name, ſignifying accuſer or calumniator, and has a good deal of relation to the *Greek Diabolos*, which has the ſame import. *Tobit* has taught us the name *Aſmodeus*, and in the Goſpel we read of *Beelzebub*, prince of the *Devils*. The apocryphal book of *Enoch* abounds with the names of Angels and Devils: but this book is not of any great antiquity; it does not appear to have been known by the ancient *Jews*. St. *Jude* is the firſt who cited it.

You have here, in the following account, a ſummary of this famous work: The daughters of men being multiplied, the *Egregori* or watchful (for thus the *Chaldæans* call the Angels) ſaid one to another, Let us take wives from among the daughters of men. They were two hundred in number, and *Semexias* or *Semiexas* was at the head of them with nineteen others, namely, 2. *Lotarenph.* 3. *Aracie.* 4. *Chababiel.* 5. *Orammanes.* 6. *Ramiel.* 7. *Sapſick.* 8. *Zaciel.* 9. *Balciel.* 10. *Azalzel.* 11. *Pharmarus.* 12. *Amariel.* 13. *Anagemas.* 14. *Thauſaël.* 15. *Samiel.* 16. *Sarinas.* 17. *Eremiel.* 18. *Tyriel.* 19. *Sariel.* They engaged themſelves by oath to do what they ſhould ſee *Semexias* their chief do. They took therefore wives from among the daughters of men, and were polluted with all ſorts of vileneſs. Now from thoſe marriages ſprung up giants, of whom all antiquity has ſo much ſpoken.

Azalzel, the tenth of theſe evil Angels, taught men the art of making arms, and of caſting metals in order to make money of them. He moreover ſhewed women the art of uſing paint, and ornaments in dreſs. *Semexias* likewiſe taught the Giants how to uſe their ſtrength, and work upon the paſſions. *Pharmarus* inſtructed them in the virtue of Simples, and the force of Poiſons, inchantments, bewitching, and in the means of rendring all theſe uſeleſs, whenever they would prevent the effects of them. *Balciel* taught men aſtronomy; *Chababiel* aſtrology; *Zaciel* divination by ſigns in the air; *Araciel* the ſigns on the Earth; *Sapſick* thoſe in the moon. Such were the inventions wherein the rebel Angels inſtructed their wives and children; and from hence ſprung that deluge of miſchief and diſorder, which ſpread over the earth, and drew down the utmoſt effects of God's juſtice.

The good Angels, captains of the hoſt of Heaven, ſuch as *Michael*, *Gabriel*, *Raphael* and *Uriel*, being informed of the irregularities committed in the world by their rebellious brethren, complained to the Almighty, who gave them orders to ſtop the progreſs of them: Go, ſaid he to *Uriel*, go to *Noah* the ſon of *Lamech*, and bid him conceal himſelf for a time: for I muſt ſend a deluge upon the earth, which will deſtroy every thing that is to be met

with

with upon the furface of it: inftruct him what to do in order to fecure himfelf from this calamity, that fo he may become the father of a new race.

Afterwards God faid to *Raphael*, Go, bind *Azazel*, load him with chains, caft him into darknefs: open the deepeft part of the wildernefs of *Dudail*, and throw in this wicked wretch: lay a heap of rough ftones upon him, cover him with darknefs fo that he may not fee the light; and at the day of judgment he fhall be caft into the fire. Repair the evil which the *Egregori*, or watchers, have occafioned upon earth, by that myftery of iniquity which they have taught their wives and children.

After this, the Lord commanded *Gabriel* to march againft the giants, fons of the *Egregori*, and embroil them together, that fo they might deftroy one another, and none of them might remain upon the earth.

Laftly, he ordered *Michael* to bind *Semexias*, and the reft who adhered to him, and that when they had been witneffes to the violent death of the Giants their fons, they fhould continue chained in the woods for feventy generations to the day of judgment: then they will be thrown headlong into the eternal chaos, into the fire which will never be extinguifhed. As for thofe men who fhall imitate their irregularities, and merit condemnation, they fhall be precipitated with them into the dark prifons.

According to the account given in this famous work, it was not till long after the creation of the world, that the evil Angels rebelled againft God upon the occafion of their marriage with the daughters of men; they are faid to be corporeal, capable of fhameful paffions, and of begetting men; and at prefent are chained in wilderneffes or forefts, and fo will remain till at the day of judgment they are plunged into hell.

The authority which this fpurious book of *Enoch* has received from many of the Ancients, is the reafon of our meeting with feveral of thefe opinions fcattered in their writings. *Lactantius* believed there were two forts of Demons, celeftial and terreftrial: the celeftial are the faln Angels, who having been feduced by the prince of Devils, engaged themfelves in impure amours. The terreftrial are they, who iffued from the former, as children from their fathers. Thefe laft, who are neither Men nor Angels, but are a medium between thefe two natures, were not plunged into hell, neither were their fathers admitted into heaven. The terreftrial Angels are impure Spirits, and authors of all the evils committed upon earth.

Lactant. l. 2. c. 14.

Others of the Fathers are of opinion, that God to punifh the rebellion of the evil angels, cloathed them with airy bodies. Saint *Jerom* fays, that this was one of *Origen's* errors: *Quòd Dæmones ob delicta aëreis corporibus funt veftiti*. St. *Auftin* feems to be of the fame opinion: he fays, the rebel Angels, before their fall, had celeftial and fpiritual bodies; but that fince they are invefted with airy bodies, which render them capable of feeling the impreffions of fire. *Fauftus* of *Riez* had advanced the fame thing in an epiftle confuted by *Claudian Mammert*. The *Greeks* in the Council of *Florence* maintained, that thofe Angels who before their fall were fpiritual, became afterwards in fome fort material and carnal; hence proceeded their inclination for bodies, as may be feen in thofe who are poffeffed, and in the Legion of Devils who defired leave to enter into the herd of fwine.

Hieron. Epift. ad Avitum. Aug. de Gen. ad Litter. l. 3. c. 17. vide & lib. 15. de civit. c. 23. & l. 1. contra Academic c. 7. & l. 2. de ordine c. 9.

Matth. viii. 28, 30.

There are three different opinions remarkable in thofe authors, who have written concerning the fall of Angels: fome have attributed the caufe of it to their pride and vain prefumption: others to their envying men: and the third to their irregular love of women. Many join the two firft caufes, I mean the pride of *Lucifer*, and his vain complacency in his own perfections, the glory whereof he did not refer to God; and the envy he conceived againft man, whom he faw like a little God fet over the works of the Lord. This laft opinion is almoft the only one received at prefent in the Church; that which we have obferved in the book of *Enoch*, which attributes their fall to their irregular love of women, is abfolutely given up by Divines.

Many of the Ancients[a] have allotted to every man an Evil Angel, who is continually laying fnares for him, and inclining him to evil, as his Good Angel inclines him to what is good; an opinion borrowed in all probability from *Hermas Paftor*[b]. The *Jews*[c] have ftill the fame fentiments at this day; and the fame principles may be remarked in fome of the old philofophers[d]. *Origen*[e] thinks that every vice has its evil Angel prefiding over it, the Demon of avarice, the Demon of fornication, and the proud man's Demon. The Church prays for the faithful, that they may be delivered from the Demon of fornication. We fee in the Gofpel, that the generality of uneafineffes and difeafes were attributed to the Devil. We find there a dumb Spirit, or a Demon who made the man dumb. Saint *Luke* fpeaks of a woman who had a *fpirit of*

Matth. ix. 32, 33. Luke xiii. 11, 16.

[a] Origen. homil. 35. in Luc. & l. 3. de princip. c. 11. Antioch. homil. 65. Nyffen. de vitâ Mofis, p. 139. Oper. imperfect. in Matt. homil. 5. [b] Hermas l. 2. mandat. 6. [c] Buxtorf. Synag. Jud. c. 10. Bafnage hift. des Juifs, l. 6. c. 19. [d] Orpheus Hymn. ad Mufas. Plutarch. in Bruto. Servi. in Æneid. VI. [e] Origen. homil. 15. in Jofue.

of infirmity, and whom *Satan had bound eighteen years*.

We commonly hold that the Devils are in Hell, where they suffer the punishment of their rebellion, and where they exercise the avenging justice of God upon sinners. Rev. xx. 1, 3. St. *John* in the Revelation, says, that God sent an Angel from Heaven with the key of the abyss, and a great chain in his hands; that he laid hold of the Dragon, the old Serpent, who is the Devil, *Satan*; that he bound him, cast him into the bottomless pit, shut the door upon him, and sealed it for a thousand years. But the ancient Fathers had other sentiments of this matter: they placed the Devils in the air; and St. *Jerom* says, that it was the common opinion of all the doctors in the Church, that the air which is between heaven and Hieron. in Ephes. vi. 12. earth is quite filled with evil spirits. *Hæc autem omnium Doctorum opinio est, quod aër iste, qui cœlum & terram medius dividens, inane appellatur, plenus sit contrariis potestatibus.* St. *Austin*[a] believes that they fell from the highest and purest region of the air into that which is nearest to the earth, which is nothing but darkness in comparison of the serenity and clearness of that from which they were precipitated.

St. *Chrysostom* (in Ephes. vi. Hom. 4.) was persuaded that the Devils after their fall, did not forfeit the dominion which God had given them over the air. But others of the Fathers assert, that if they are in the air, it is with design that they should suffer the punishment of their sins there, till the day of judgment came, when they would be plunged into Hell. Several of the Ancients[b] explain what the Apostles St. 2 Pet. ii. 4. Jude 6. *Peter* and St. *Jude* teach us, concerning the present state of Demons, as meaning the lower region of the air, where they suppose them to be banished. These Apostles represent them to us as fettered with the chains of Hell, and cast down into *tartarus*; *Rudentibus inferni detractos in tartarum tradidit cruciandos*; but several of the Fathers understand it of the lower air, which with respect to heaven should be considered as an abyss, and place of darkness, a prison, a black dungeon.

The request proposed by the Devils to our Saviour, that he would not send them into the deep, but permit them to enter into the herd of Swine, intimates Matth. viii. 29. Luke viii. 31. that these evil Spirits found some refreshment upon earth; and their complaint to our Saviour, that he was come to torment them *before the time*, shews, that the time of their punishment was not yet come. And when our Saviour pronounces sentence against the wicked, he does so in these terms; Matth. xxv. 14. *Go ye cursed into everlasting fire, prepared for the Devil and his Angels.* This everlasting fire therefore was only prepared for the Devil, this evil Angel did not as yet endure the pain of it. It is true, many of the ancient Fathers[c] believe that Devils are indeed condemned to eternal torture, but will not in reality be subject to it till the day of Judgment. We are not to believe that at present they suffer nothing; grief, despair, and rage to see themselves fallen from supreme happiness, and condemned to infinite and eternal misery, is to them a very great punishment. The fire which they suffer at present, says Pope *Gregory*, is different from that which Greg. l. 4. Moral. c. 10. they will endure after the last day. Their sentence is determined, says St. *Bernard*, Bernard. Serm. de transitu S. Malachiæ. but not yet promulged; the fire is prepared for them, but as yet they are not cast headlong into it. Venerable *Bede* compares the Beda in Jacob. iii. present state of Devils to that of one sick of a fever, who, however he may change his place, or posture, carries his fever and misfortune with him. *Ubicunque vel in aëre volitant, vel in terris, aut sub terris vagantur, sive detinentur, suarum secum ferunt semper tormenta flammarum instar febricitantis.* And this is the common opinion of Divines at this day.

That the Devil formerly affected divine honours, and that whole nations were so far blinded as to pay them, is what cannot be questioned after the express testimonies of Scripture. *They sacrified to devils, not* Deut. xxxii. 17. *to God, whom they knew not.* And again, Psal. cvi. 17. *They sacrificed their sons and their daughters unto devils.* And *Baruch*, Baruch iv. 7. *Ye provoked him that made you, by sacrificing to devils, and not to God.* And in *Leviticus*, Levit. xvii. 7. God forbids the *Hebrews* to sacrifice to Devils, to *Goats*, as they had hitherto done. The *Philistins* worshipped *Beelzebub* the prince of Devils, and the King of *Israel* sent to consult this false deity, which was 2 Kings i. 23. paying him a kind of worship, by believing him capable to foretel what was to come. I confess notwithstanding, that the *Hebrews* never, that I know, paid any worship to the Devil, in our sense of this word, as we understand by it *Satan*, the old Serpent, or *Sammaël*; but in reality as often as they adored Idols, they did in one sense worship Devils, since false Gods are no better than Devils; their worship is an invention of the Devil's; and they adore sin, immodesty, pride, and cruelty. What other Deity besides the Devil could require human victims, like those which were sacrificed, for example, to *Moloch*? The *Hebrew* word translated by the *Septuagint*

[a] Aug. de Genes. ad Litter. l. 3. c. 10. Enchirid. c. 28. in Psalm. cxlix. Greg. Mag. l. 12. Moral. c. 17. Beda in 2 Petri ii. Rupert. in Gen. xvii.

[b] Vide Aug. in Psalm. xlix.

[c] Tertull. Apolog. c. 27. Justin. Martyr. Apolog. utraque. Minut. Felix in Octav. Lactant. l. ultimo. Institut. Tatian. contra Gentes. Origen. homil. 8. in Exod. &c.

אלילים Elilim, vana Idola terriculamenta.

gint and Vulgate *dæmonia*, ſignifies properly gods of no value, vain things, ſcare-crows; and in this ſenſe it may be ſaid with truth, that all the heathen gods are Devils: *Omnes Dii gentium Dæmonia.*

As for the Heathens, we know they worſhipped *Pluto*, or *Hades*, the god of hell, and other infernal Deities, Manes, Furies, evil and pernicious Gods; ſuch as Fevers, *Orbona*, whom parents invoked to divert the death of their children, Ill Fortune, Paleneſs, Fear, Tempeſts, Diſcord, Impudence, Calumny, Envy, Neceſſity, and Violence. You may ſay, if you pleaſe, that as the *Greeks* and *Romans* had not the ſame idea of the Devil as we have, they did not pay him divine honours; but they paid them to things which did not better deſerve them, and are no leſs dangerous than the Devil; and St. *Auſtin* aſſures us, that Temples were conſecrated, and altars erected to the Devil throughout the world, and the *Romans* enjoined their people to invoke good Genius's, and appeaſe the bad with ſacrifices.

Cicero de naturâ Deorum. Valer. Maxim. l. x. c. 5.

Aug. in Pſalm. xciv. 4. 6. & de Civit. l. 5. c. 32. Idem de conſenſu Evang. l. 1. c. 18.

It is affirmed, that the *Perſians*, who acknowledged two principles, one good, the other bad; the firſt called *Oromazes*, and the ſecond *Arimanes*; offered ſacrifices of thankſgiving to the firſt, and to the ſecond ſacrifices to divert misfortunes. They took an herb called *Omomi*, which they bruiſed in a mortar, invoking at the ſame time the god of hell and darkneſs: they mingled with it the blood of a wolf which they had killed, and carried this compoſition to a place, where the rays of the ſun never entred; here they threw it down, and left it. It is ſaid that certain people of *America* pay a ſuperſtitious worſhip to the Devil, that is to ſay, to this evil Principle, under whoſe direction they ſuppoſe the government of the earth to be.

Plutarch. de Iſide & Oſiride.

The *Dæmon* of *Noon-day*, mentioned in *Pſalm* xci. 6. *Non timebis a terrore nocturno ... ab incurſu & dæmonio meridiano*, is differently explained. The *Rabbins* for the moſt part underſtand by it the moſt dangerous and violent Demon, who dares to attack us in broad day-light; whereas others aſſault us only in the night. It was the opinion of the common people, ſay *Theodoret* and St. *Jerom*, that there were certain Demons which were dangerous at noon-day. In the hot countries where it is a cuſtom generally to ſleep at noon, and none dare expoſe themſelves to the ſun in its full force, the common people are afraid of Spectres and Apparitions at noon, as well as at night, by reaſon of the ſolitude and ſilence which prevail at both theſe times. They do not fear Spirits nor Demons when they are in company, and have people about them. Some ſuppoſe a ſudden and violent diſeaſe to be meant by this expreſſion, ſuch as the plague, which kills immediately; or an epilepſy, which deprives the patient of his ſenſes, and quite overwhelms him; theſe diſeaſes are imputed to the operation of the *Devil*. The *Hebrew Keteb* is a word, the ſignificaton whereof is not well fixed.

Vide Genebrard. in Pſ. xc. & Chaldæum.

מקטב ישוד צהרים

Vaheb the ſon of *Monbah*, a *Muſſulman* of the greateſt authority in the point of traditions, which the *Mahometans* pretend to have received from the mouth of their Prophet, relates, that God before the creation of *Adam*, created the *Dives* or *Difs*, who are neither Men nor Angels, nor Devils, but Genius's or hurtful Demons. God gave them the World to govern for the ſpace of ſeven thouſand years; after which the *Peris*, another ſpecies of Demons leſs miſchievous than the former, or Hobgoblins, ſucceeded them for two thouſand years under the government of *Gianben-Gian*, their only monarch. Theſe two ſorts of creatures, the *Dives* and the *Peris*, having rebell'd againſt God, God ſet *Eblis* over them, who being of a more noble nature, and having ſomething in him of the Element of Fire, had been brought up among the Angels.

Bibl. Orient. p. 198.

Eblis therefore deſcending from heaven to earth, made war with the *Dives* and *Peris*, who united for their common defence. Nevertheleſs there were ſome *Dives*, who ſubmitting to *Eblis*, continued in this world till the formation of *Adam*, and even to *Solomon*'s time, who had ſome of them in his ſervice. *Eblis* attacked *Gian*, beat this monarch, and ſoon made himſelf maſter of all the lower world, which was then peopled only by the *Dives* and *Peris*. But he forgot his dependance in a ſhort time, rebel'd againſt God, and began to ſay, Who is like to me? I aſcend up to heaven when I pleaſe, and if I remain on earth, I behold it intirely ſubject to my will.

God provoked at his inſolence, reſolved to humble him, and create mankind. He therefore formed *Adam* out of the earth, made him monarch of it, and intended to oblige *Eblis* and the other Angels to adore this new creature. *Eblis*, ſeconded by a company of his people, refuſed to comply, was diveſted of his ſovereignty, and incurred the curſe of God. Upon this account he was called *Iba*, that is to ſay, refractory; *Satan*, which ſignifies *calumniator*; and *Eblis*, or deſperate: for his firſt name was *Hareth*, which ſignifies governour or guardian.

According to this ſyſtem, there were three ſpecies of creatures long before *Adam*; the Angels, the *Dives* and *Peris*; the two latter are what the *Greeks* call good and bad Genius's, or *Dæmons*.

Philo believed that Angels, Demons, and the ſouls of men were of the ſame nature and quality, and that Angels or ſpiritual ſubſtances by inclination and ſome natural attraction, came and joined themſelves

Philo de Gigantib. p. 286. & alibi.

ſelves to bodies, and animated them; and that the ſouls of men, after having been for a long time united with bodies, returned to the place of their firſt abode in the air.

Joſeph. l. 7. de Bello, c. 25. p. 181. *Joſephus* tells us, that the Demons which poſſeſs certain perſons, and ſometimes torment them ſo far as to kill them, are nothing elſe but the ſouls of the wicked, which have ſeized on the bodies of thoſe who are thus poſſeſſed. Idem, Antiq. l. 18. c. 2. & lib. 2. de Bello, p. 788. He ſays moreover, that the *Phariſees* have the ſame notions almoſt of the ſoul as the perſons juſt now mentioned in *Philo*. From whence we may conclude, that theſe two Authors, as well as many other *Jews* of their time, held a kind of tranſmigration, and that they made no other difference between an Angel and a Demon than what conſiſted in moral goodneſs or wickedneſs.

The Scripture repreſents Demons as continually employ'd in deceiving, tempting, hurting, and tormenting us. Untimely and extraordinary kinds of death, bodily diſeaſes, thoſe eſpecially, which are moſt obſtinate and unknown to us, are attributed Matth. ix. 32, 33. Luke xi. 14. xiii. 16. to Demons. We ſee men in the Goſpel, who were made mute, lame, or crooked by ſome Demon. The deſtroying Angel put to death the firſt-born in *Egypt*, the mutineers in the wilderneſs, the ſeven firſt husbands of *Sarah* the daughter of *Raguel*. It was this evil Spirit which tempted *Eve* in Paradiſe, *Jeſus Chriſt* in the wilderneſs, *David* in his palace, and inſpired him 1 Chron. xxi. 1. with the deſign of numbering all his people. 1 Pet. v. 8. St. *Peter* repreſents him to be one that goeth about ſeeking whom he may devour. 1 Kings xxii. 21. In Scripture we read of lying Spirits, of unclean Spirits, of weak and wicked Spirits. St. *Paul* tells us, that the Devil is like an enemy armed with fiery darts, wherewith he Epheſ. vi. 16. endeavours to pierce our very ſouls.

Altho' there is no queſtion made but that there is the ſame ſubordination almoſt among Demons, as among Angels, nevertheleſs we cannot point out the particular degrees of it, becauſe the ſacred Writings ſay nothing to us concerning it. There is menMatth. xii. 24. Luke xi. 15, 18. tion made in the Goſpel of *Beelzebub Prince of Devils*; and the *Jews* accuſed *Jeſus Chriſt* with caſting out Devils in the name only and by the authority of *Beelzebub*. Our Saviour denied that he caſt out Devils in this manner, and ſhewed, that if *Beelzebub* caſt out Devils, his kingdom would be divided and deſtroy'd. He does not however deny, but that there is ſome kind of ſubordination among Devils. He ſeems even to ſuppoſe it, when, in the parable of Luke xi. 25, 26. the ſtrong armed man, he ſays, that the Devil being forced out of his houſe, returns with ſeven others more wicked than himſelf. Eph. vi. 12. Laſtly, St. *Paul* ſpeaks of Principalities, and Powers, of the Rulers of the darkneſs of this world, and of ſpiritual Wickedneſs, or wicked Spirits in high places. The Reader may conſult our *Diſſertation* concerning *good and bad Angels*, prefixed to our *Comment* on St. *Luke*.

I do not take notice of the opinions which the Heathens had of Demons, nor ſhall I relate many things which are to be met with in the Fathers on this ſubject; becauſe I confine myſelf as much as poſſible to the Bible, according to the title of this *Dictionary*.

DEMOPHON, one of the Officers of *Antiochus Eupator's* army, who was left in *Judæa* after the Truce concluded between this Prince and *Judas Maccabæus*.

DENARIUS, a ſort of *Roman* money, generally valued at ſeven pence three farthings *Engliſh*, and was worth four Seſterces *. We do not read the word *Denarius* any where in the Old Teſtament, but we frequently meet with it in the New, where it is taken for a piece of money in general; that is to ſay, for a *Shekel*, which was the moſt common coin among the *Hebrews*, before they were made ſubject to the *Greeks* and *Romans*. St. *Mark* and Mark xii. 15. St. *Luke* call that *Denarius*, which St. Luke xx. 24. *Matthew* calls *numiſma cenſûs*, the piece of money which was paid in *Judæa* to the Matth. xxii. 19. *Romans* in the way of Capitation. But the true value of it is not known to us. The *Rabbins* by the word *Denarius* geMaimon. Halac. Siclim c. 1. §. 3. nerally underſtand a quarter of a ſhekel, that is to ſay, about ſeven pence of our money.

DERBE, a city of *Lycaonia*, whither St. *Paul* and *Barnabas* retreated after having been driven from *Iconium*, in the Acts xiv. 6. year of *Jeſus Chriſt* 41. *Gaius* a diſciple to St. *Paul* and St. *John* the Evangeliſt, was a native of *Derbe*. Acts xx. 4.

DESART. This is a word very well known. The *Hebrews*, by *Midbar*, Deמדבר Ἔρημος. ſart, mean every uncultivated place, particularly mountains. There were Deſarts intirely dry and barren; others were very beautiful, and abounded with good paſtures; for which reaſon the Scripture in ſeveral places ſpeaks of the beauty of the Deſart, *Pingueſcent ſpecioſa deſerti*, Pſ. lxiv. 13. And, *Super ſpecioſa deſerti planctum aſſumam*, Jerem. ix. 10. And *Ignis devorabit ſpecioſa deſerti*, Joel i. 20. The Scripture names ſeveral Deſarts in the Land of Promiſe, and there was ſcarce a town Vide, Illuber, Reland. Palæſt. c. 1. p. 375. without a Deſart belonging to it, that is to ſay, without uncultivated places for woods and paſtures.

The Deſart of *Arabia*, wherein the *Iſraelites* ſojourned forty years after their departure out of *Egypt*, is particularly called the *Deſart*. In the article *Incampment*, and in the geographical Map, any one may ſee the

* *See Dr.* Arbuthnot *of the* Denarius, *who diſcourſes of it more at large, and with his uſual accuracy and learning.* Tables of Ancient Coins, &c. p. 15.

the different stations of the *Israelites* during this whole space of time. The *Mahometans* shorten it mightily, by reducing their forty years sojourning to forty days. They do not scruple to say, that *Moses*, *Aaron*, and their sister *Miriam* died there. One of their poets ridiculing the superstition of the *Jews*, says, that they are always wandering in the Desart. (*Karik. Montekheb*)

(Deut. viii. 4.) *Moses* assures us, that during their journey, their clothes did not wear out, nor were their feet swelled. *Vestimentum tuum quo operiebaris, nequaquam vetustate defecit, & pes tuus non est subtritus; en quadragesimus annus est.* St. *Justin* the Martyr, and many Interpreters as well *Jewish* as *Christian*, still farther enhance the miracle, by saying, that the children's clothes grew with them, and were proportion'd to their size and stature. St. *Jerom* reports something still more incredible, which is, that their hair and nails did not grow during these forty years. But others speak in a more credible manner, affirming that the particular providence of God provided so well for the necessities of the *Hebrews*, that they wanted nothing, neither food nor clothes, nor covering for their legs and feet. (*Justin. Dial. cum Tryphon. Hieron. Ep. 38. Nov. Edit. p. 325. Cosmas Monach. in Depleust. l. 5. p. 205. Est. in Deut. viii. Jun. Drus. Cler.*)

We have observed likewise under the articles *Chion* and *Remphan*, that many of the *Israelites* worshipped Idols in private, during their sojourning in the Desart. And the Psalmist says, that God was grieved forty years with this generation: they did nothing but provoke him, offend him and murmur against him. (*Ps. xcv. 10.* אקוט בדור *LXX.* προσώχθισα τῇ γενεᾷ.)

The Desart of SHUR, lies towards the point of the Red Sea. *Hagar* being driven from *Abraham*'s house, wandered in this wilderness. The *Israelites*, after their march through the Red Sea, went into the Desart of *Shur*. There was, in all probability, a city of this name anciently in these parts.

The Desart of PARAN was in *Arabia Petræa*, in the neighbourhood of the city of *Paran*. *Ishmael*, the son of *Abraham*, dwelt in the wilderness of *Paran*. *Habakkuk* says, that the Lord appeared to his people in the mountains of *Paran*. The *Hebrews* sojourned a long time in this Desart. See PARAN. (*Gen. xxi. 11. Hab. iii. 3.*)

The Desart of SIN. There are two Desarts of this name in Scripture, the first is written with a *Samech*, this lies between *Elim* and Mount *Sinai*. The second is written with a *Tzade*. It is near *Kadesh Barnea*; this town was in the Desart of *Sin* or *Zin*. (*Exod. xvi. 1.* סין *and Numb. xxxiii. 12. Numb. xx. 1. and xxxiii. 36.* צין *Tzin.*)

The Desart of SINAI is that which lies about, and is adjacent to Mount *Sinai*. The people incamped there a long time, and received the generality of those Laws which are written in the books of *Moses*. (*Exod. xix. 2.*)

The Desart of ARNON, or AMON, *which is in the Wilderness*. *Arnon* is a Brook which runs along the Desart of *Gilead*, or the frontiers of *Arabia deserta*. (*Numb. xxi. 13.*)

The Desart of ZIPH, whither *David* retired when he fled from *Saul*. See ZIPH.

The Desart of MAON lay in the country, and perhaps near the capital city of the *Maonians*, or *Meonians* in *Arabia petræa*, at the extremity of the inheritance belonging to *Judah*. (*1 Kings xxiii. 24.*)

The Desart of KADESH, about *Kadesh Barnea*, in the southern part of *Judah*, and in *Arabia petræa*. (*Ps. xxix. 8.*)

The Desart of EDOM. We cannot exactly point out the extent or limits of it; for *Edom* itself extended very far into the mountains of *Arabia*. (*2 Kings iii. 8.*)

The Desart of PALMYRA. *Solomon* built *Palmyra* in the Desarts which lie between the *Euphrates* and the rivers *Orontes* and *Chrysorroas*. *Palmyra* was in *Syria* incompassed every way with Desarts. (*1 Chr. viii. 4.*)

The Desart of DIBLAH, all about this city, which was situated in the land of *Moab*. *Jerem.* xlviii. 22. (*Ezek. vi. 14.*)

The Desart of EGYPT, in *Ezekiel* seems to denote the Desart, wherein the *Hebrews* sojourned forty years after their departure out of *Egypt*. *Tobit* speaks of the Desarts of upper *Egypt*, probably of the *Thebais*, where the Demon *Asmodeus* was banished, and chained up. (*Ezek. xx. 36. Tob. viii. 3.*)

The Desart of JUDÆA, where St. *John* the Baptist preached about *Jericho* in the partition of the Tribe of *Judah*. (*Matth. iii. 1.*)

The Desart of TEKOAH, *the Desart of* BOSOR, *the Desart of* GIBEON. See TEKOAH, BOSOR, GIBEON. Their Desarts signify the uncultivated places near these cities.

The DESART, absolutely speaking, signifies very frequently the Desarts of *Arabia*, which lay between *Jordan* and the mountains of *Gilead*, and the river *Euphrates*: for example, God promised the children of *Israel* all the land lying between *the wilderness and the river*, that is to say, all that country which extends itself from the mountains of *Gilead* as far as the *Euphrates*. And in another place he promises them all that lies between *Libanus*, the Desart, the *Euphrates*, and the *Mediterranean* Sea. (*Exod. xxiii. 31. Deut. xi. 24. Joshua i. 4.*)

DESCENDERE, *to go down, and go up: We go up to Jerusalem: He goes down to Jericho. Abraham came up from Egypt: Jacob went down into Egypt. Go up to Ai: They went down to Cæsarea.* By all which nothing more is meant, than that they went to *Jerusalem*, into *Egypt*, to *Jericho*, *Ai*, and *Cæsarea*; but the situation of the place they were going to, is described by the words *going up and going down*.

Descendere in Infernum; to go down to the grave, the place where the dead are. *Descendant in infernum viventes.* Let them go down alive into the grave, like *Corah*, *Dathan* and *Abiram*. The dead shall not praise thee, O Lord, nor they who go down into Hell, into the Grave. All they who go down to the earth shall worship
Ps xxi. 30. him: *In conspectu ejus cadent omnes qui descendunt in terram.* They who go down to the earth, may signify either mortal men who are born in this world, or the poor *who go down to the dust*, according to the *Hebrew*; or the dead who go down to the grave, the dust.

Hosea xi. 12. *Hosea* says, that *Judah* descended with God, *Judas testis descendit cum Deo & cum sanctis fidelis.* This is interpreted as relating to the Tribe of *Judah*, which descended first into the red Sea, the other Tribes not daring to venture. It may be understood likewise of the Tribe of *Judah*, which continued firm to the worship of God, and the house of *David*; while *Ephraim* and the other Tribes rebelled against *Rehoboam*, and forsook the Lord.

Descendere in lacum, that is to say, *to die*, to descend into the grave. *Lacus* in this place signifies caves, graves dug in rocks, or under ground, into which the dead were let down.

Ps cvii. 23. *They who go down to the Sea*, are the merchants who make voyages upon the
Jonah ii. 7. Sea. *Jonah* says, that *he went down to the very foundation of the mountains*; that is to say, to the bottom of the Sea, where the mountains have their basis and foundation.

DESSAU, a town or castle near unto which the *Israelites* lodged themselves, under the conduct of *Judas Maccabæus*. The situation of it we are not acquainted with. 2 Macc. xiv. 16.

DESTINY, in *Latin Fatum*. We do not meet with this word in Scripture. By Destiny we understand an order, or chain of second causes, which carries with it a necessity of the event. The Heathen Philosophers not daring, on one side, to impute those misfortunes to the Gods, which befel them, as they pretended, unjustly; and being unwilling, on the other, to acknowledge that they were any way owing to their own faults, forged this chimæra of Destiny, whereof they never had any distinct Idea. The ancient *Hebrews* ascribed every thing to God, every thing both good and evil, except sin: the just and avenging Deity sent misfortunes, diseases, war, and pestilence; the good and merciful God granted favours and prosperity of all kinds: he made use of good Angels in doing good to mankind, and evil Angels in inflicting evils on them. All evil was sent either for the punishment of our own sins, or of those committed by our parents, princes or children, or to display the works of God. This is the System of the *Hebrews*, adopted by the *Christian* Church.

They believed that all events, even those which seemed most casual, were ordained by Providence; that not so much as a bird fell to the ground without the direction of our heavenly father; that the hairs of our head were numbered; that Providence extended to the least animals, and plants. The question here is only, whether the looser and more debauched *Jews* believed a Destiny, and whether we find any footsteps of this opinion in the Scripture? It appears that the wicked, whose sentiments are expressed by *Solomon* in the Book of *Ecclesiastes*, were of the opinion of the *Stoicks*, that every thing was ordained by a superior cause, which nothing was capable of resisting. *I have seen just men afflicted, as* Eccl. viii. 14, 17.
if they had been guilty of all the practices of the wicked, and I have seen wicked men who lived with as much assurance, as if they had done all the good that ever was performed by the most righteous.—— I found that man was not able to penetrate the reason of God's works, and that the more he labours to discover it, the farther he is from finding it.—— Man doth Eccl. ix. 1, 11.
not know whether he deserves love or hatred. Every thing happens equally to the righteous and the wicked, to the good and bad, to him who sacrifices, and to him who despises sacrifices, &c. *I have observed that the race is not to the swift, nor the battel to the strong, nor bread to men of understanding, nor favour to men of skill; but time and chance happen to them all.* Here methinks Destiny seems to be clearly described.

Josephus[a] the Historian speaking of the several Sects which prevailed in his time among the *Jews*, says, that the *Pharisees* imputed every thing to Destiny, but nevertheless without robbing man of his free will, and the liberty of determining himself, because God uses such a medium with man, that altho' all things happen by his decree or will, man notwithstanding preserves the liberty of chusing either vice or virtue. In another[b] place he says, that the *Pharisees* attribute all things to Destiny and God: that generally the doing good or evil depends on man, but that Destiny assists him in doing either the one or the other. Here is an Idea of Fate rectified by the *Jewish* Religion, which acknowledged God to be just, good, merciful and powerful; but I do not know what he under-

[a] Joseph. Antiq. L. 18. c. 1. Πράσσεσθαί τε εἱμαρμένῃ τὰ πάντα ἀξιοῦντες, οὐδὲ τοῦ ἀνθρωπείου τὸ βουλόμενον τῆς ἐπ' αὐτοῖς ὁρμῆς ἀφαιροῦνται, δοκῆσαν τῷ θεῷ κρᾶσιν γενέσθαι, καὶ τῷ ἐκείνης βουλευτηρίῳ καὶ τῶν ἀνθρώπων τῷ θελήσαντι προσχωρεῖν μετ' ἀρετῆς ἢ κακίας.

[b] Joseph. de Bello Jud. l. 2. c. 12. Εἱμαρμένῃ τε καὶ θεῷ προσάπτουσι πάντα, καὶ τὸ μὲν πράττειν τὰ δίκαια, καὶ μὴ, κατὰ τὸ πλεῖστον ἐπὶ τοῖς ἀνθρώποις κεῖσθαι· βοηθεῖν δὲ ἕκαστον καὶ τὴν εἱμαρμένην.

understood by Destiny, nor how far he extended its power, nor allowing this, what could be left for man? Notwithstanding he pretends, that to do good or evil was for the most part in his power. It is doubtless very hard to reconcile all this, and distinguish acurately in one and the same good or bad Action the several parts which God had, Destiny, and Man.

[Bullus Harmon. Apost. Differt. post. c. 15.] Some have been of opinion, that they attributed necessary events to Destiny, or the influences of the stars, excepting only a very small number, for which they left a kind of liberty; nay, they insisted that [See Basnage hist. des Juifs. l. 3. c. 2.] God was aiding in free actions. Thus we are to understand the following axiom of the old *Rabbins*, *Every thing is in the hand of heaven, excepting the fear of God.* That is to say, that every thing happens necessarily and by an absolute fatality, and that the Will of man is free only in matters which relate to Religion. The *Chaldee* [Eccl. ix. 2.] Paraphrast explaining the words of *Solomon*, *All things come alike to all, there is one event to the righteous and the wicked*, says that this is owing to *Destiny*; but he adds immediately, that it was so ordained in heaven, and that it was the resolution of God. This has a respect to such events only as we call natural, and not to actions morally good or evil, which are produced by the free Will of Man, *but assisted by Destiny*, according to *Josephus*, probably because of the co-operation of God, and the concurrence of second Causes and Circumstances, which help the Will, and remove the obstacles which might determine it to the contrary. The modern *Jews* allow a great deal to the influences of the stars; they confess that there is no dispute among [Maimon. More Nevoch. part. 2. c. 10. Thalmud. in Moed. Katm. fol. 28. Abenezra, Abarbanel, &c.] wise men on this subject: Their wish to their friends upon their wedding-day is, *That their planet may be happy*; and they carefully observe under what planet, and what sign of the Zodiack their children are born: notwithstanding all which, they are not induced by it to abstract any thing from the privileges of God's omnipotency, and power over the Heart and Will of Man; but they have not disputed near so much concerning grace and liberty, and the manner of reconciling both, as we have done in the *Christian* Schools.

DESTROYING ANGEL. *See* ANGELS *and* DEVILS.

DESTRUCTION. By this word is generally meant an unhappy death sent by God for the punishment of Sin. *The day* [Deut. xxxii. 35.] *of destruction is at hand.* And *Job*, *The* [Job xxi. 30.] *wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath.* God preserves the wicked only to destroy them, and display his vengeance against them. Destruction is likewise taken for *Hell*, for the place where the wicked in eternal torments expiate their past sins. Thus *Job* says, *That hell is naked before* [Job xxvi. 6.] *him, and destruction hath no covering.* And again, *Destruction and death say, we have heard the fame thereof with our ears.* We know Wisdom by fame and reputation only. And the wise Man, *Hell, or the* [Prov. xv. 11.] *grave, and destruction are before the Lord:* he knows them, he sees them plainly, *how much more, then the hearts of the children of men.*

The wicked in the Book of *Wisdom* con- [Wisd. v. 7.] fess that they *have wearied themselves in the way of wickedness and destruction.* In *Ecclesiasticus* it is said, *That a thief is better than a man that is accustomed to lye: but they both shall have destruction to heritage*; an unhappy death. *Hosea* threatens [Hosea xiii. 9.] the *Israelites* with the utmost misfortunes; God will fall upon them like a mad bear, and as a roaring lion. He concludes, *O Israel thou hast destroyed thy self, but in me is thy help.* Thy misery, thy destruction proceeds only from thy self, it is thine own proper act; and thou hast no succour to hope for but from me: in vain wilt thou seek for it elsewhere.

In the Gospel, *Judas* is called *the son* [John xvii. 12.] *of perdition*, as is Antichrist in like manner by St. *Paul*. St. *Peter* says to *Simon* the [2 Thess. ii. 3.] Magician, *Thy money perish with thee.* And our Saviour in St. *Matthew*; *Enter ye in* [Matth. vii. 13.] *at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction.* The *Latin* word *perditio* is most frequently taken for merely loss or waste; for example, *Ut quid perditio ista unguenti facta est*, Mark xiv. 4.

DEUEL, of the Tribe of *Gad*, the father of *Eliasaph*. [Numb. vii. 47.]

DEVIL. *See* DEMON *and* DIABOLUS.

DEVOTING. The most ancient example of Devoting that we have, is that which *Balak* King of *Moab* would have had *Balaam* use against the army of *Israel*, which was incamped in the borders of his country. *Balak* therefore sent Deputies [Numb. xxii. 6.] to *Balaam* with directions to say to him, *Come and curse*, devote this people, *for they are too mighty for me*, and I dare not attempt to force them, *to the end that I may see if by any means I may engage and drive them from my territories; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.* *Balaam* therefore came with *Balak's* messengers, tho' with a great deal of reluctancy, as may be seen in the Article *Balaam*. Upon his arrival in the land of *Moab*, *Balak* carried him up to the high places of *Baal*, and from thence shewed him the extremity of the *Israelitish* camp. Hereupon *Balaam* appointed seven Altars to be erected, and offered sacrifices, after which he retired by himself, waiting for the inspiration of God. Then the Lord put the following words into his mouth: Balak *King of* Moab *hath brought*

brought me from Syria, *from the mountains of the east, saying, Come and curse* Jacob, *make haste, and defy* Israel. *How shall I curse whom the Lord hath not cursed? or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of* Jacob, *and the number of the fourth part of* Israel? *Let me die the death of the righteous, and let my last end be like his.*

As *Balaam*, instead of cursing, blessed the *Israelites*, *Balak* desired him to be silent, and having conducted him to another place, from whence he could see some part only of the *Israelitish* camp, he erected new Altars there, and offered sacrifices. But *Balaam* began again to bless *Israel*, saying, *God is not a man that he should lye, neither the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? He hath not beheld iniquity in* Jacob, *neither hath he seen perverseness in* Israel: *the Lord his God is with him, and the shout of a king is among them: surely there is no enchantment against* Jacob, *neither is there any divination in* Israel, *&c.* or otherwise, *there is no Diviner nor Soothsayer against* Israel. You endeavour in vain to devote them, and have them cursed: no devoting, no cursing can be of any effect against them: their God is above all the art of Magicians, and all the malice of Devils.

This is the only example of this sort of devoting that we find in Scripture.

[Joseph. Antiq. l. 14. c. 4. & de Bell. l. 1. c. 5.] *Josephus* has furnished us with another. During the troubles which happened in *Judæa* between the two brothers *Hircanus* and *Aristobulus*, who disputed for the High-priesthood and Dominion over the *Jews*, *Aristobulus* with his people being shut up in the temple by *Hircanus*, who was in *Jerusalem* with those of his party; the latter sent for one *Onias* into their army, who was reputed a great saint, and was said to have obtained rain in a time of drought by the efficacy of his prayers: they imagined that his curses would be sufficient to draw down the vengeance of heaven upon *Aristobulus* and those of his faction.

Onias resisted their importunities for a long time; but at length, finding that they would never cease tormenting him, he lifted up his hands to heaven in the midst of the army, and pronounced these words; *O Lord God, who art Governour of the Universe, since they who are with us are thy people, and they who are besieged are thy priests, hearken not unto the prayers of either the one or the other against the opposite party.* They who invited him to come were so enraged to see themselves frustrated in their expectation, that they stoned him upon the spot, and so cruelly murdered him.

Several Devotings of another sort are taken notice of in sacred History, as when any people, city, country, or family were devoted to the curse; for example, the Lord [Deut. xx. 16, 17.] devoted the nation of the *Canaanites* and *Amalekites*. The *Israelites* devoted the [1 Sam. xv. 3.] town of *Hormah*, the family of *Achan*, [Numb. xxi. 3.] and the city of *Jericho*. Upon these occasions [Joshua vii. 13, 24, 25.] they generally destroy'd every thing that was in these provinces and cities. As [Joshua vi. 17.] they were not to undertake any war without first consulting God, who was as it were the General and Chief Leader of the *Israelitish* Armies, in whose name the priests sounded the charge and gave the signal of battle, they were as it were sure of success, provided they were faithful to him, and under such a protection they despised the strange Gods of the enemies: indeed they were not taken for Gods, nor did people condescend to call them forth, or use any the least precautions against them.

But the Heathens who admitted a plurality of Gods, and believed them to be subordinate in power to one another, made use of Inchantments and Devotings to bring mischief upon their enemies, their cities and armies. They sometimes called forth the tutelary Deities of cities to deprive their enemies of their protection and defence. It is said, for example, that the *Syrians* chained the Statue of *Apollo*, and fastened him to the Altar of [Q. Curt. l. 4.] *Hercules* tutelar deity of their city, lest he should forsake them and retire out of the city. *Aureâ catenâ devinxere simulachrum, aræque Herculis, cujus numini urbem dicaverant, inseruere vinculum, quasi illo deo Apollinem retenturi.*

The *Romans*, says *Macrobius*, being [Macrob. Saturnal. l. 3. c. 9.] persuaded that every city had its tutelary Deities, used certain verses to call them forth, believing it impossible to make themselves masters of the town without it; and even when they had it in their power to take the place, they thought always that it would be a great crime to take the Gods captives with it: for this reason the *Romans* ever kept the real and concealed name of their cities very private, this being very different from that they generally gave them among the people, as likewise the name of the tutelary God of their cities. *Pliny* [Plin. l. 3. c. 5. l. 28. c. 2.] informs us, that the secret name of *Rome* was *Valentia*, and that *Valerius Soranus* [Solin. c. 2.] was severely punished for revealing it. Now [Plutarch. Problem. 2.] the form made use of in calling forth the tutelary God of any city was as follows: [Macrob. Saturnal. l. 3. c. 9.]
"If it be God or Goddess under whose
"guard are the city and people of *Carthage*,
"I beseech thee, O Great God, who hast
"taken this town and people under thy
"tuition, I conjure and entreat thee gra-
"ciously to abandon the city and people
"of

" of *Carthage*, to forsake all their dwellings, " Temples and sacred Places, to cast them " off, to inspire them with fear, terror, " and forgetfulness, and to retire to *Rome* " among our people; let our Habitations, " our Temples, our Things Sacred, and our " City be more agreeable to thee; demon- " strate to us that thou art my Protector, " the Protector of the *Roman* people, and " of my soldiers. If thou dost this, I en- " gage myself by a solemn vow to found " Temples and institute Games in honour " of thee." We may see in *Livy* the evocation of the Gods of *Veia*. The *Tuscans* called forth the thunder, when they thought they had occasion for it. *Numa Pompilius* did so often with success. *Tullus Hostilius* attempting it without making use of the accustomed rites, was himself struck with thunder.

Tit. Liv. Decad. 1. l. 5.

Plin. l. 2. c. 53.

As to the Devoting hostile armies, or besieged places, we have here an example of it from *Macrobius*: "*Dis-Pater* (this was *Pluto*) " *Jupiter*, ye *Manes*, or by what " other name ye will be called, I earnestly " beseech you to spread fear and terror in " the army I shall mention to you, and " throughout the city of *Carthage*. May " ye look upon all as devoted and ac- " cursed, may ye deprive them of light, " and remove at a distance from this country " all those who shall bear arms against us, " and shall attack our legions and our ar- " mies; may all their armies, fields, cities, " heads, and lives be comprized within " this wish, as far as they may be com- " prized in it by the most solemn Devoting. " Wherefore I devote them, I charge them " with all the mischief that may happen " to myself, our Magistrates, the *Roman* " People, our Armies and our Legions; that " ye may preserve me myself and those " who employ me, the Empire's legions, and " our army which is concern'd in this war. " If you please to do these things, as I " know and understand them, I promise " you, O Earth, mother of all things, and " you, Great *Jupiter*, a sacrifice of three " black sheep."

Macrob. Saturnal. l. 3. c. 9.

DEUTERONOMY, the last of *Moses*'s five Books. The *Greeks* gave it the name of *Deuteronomy*, or the second Law, or repetition of the Law; because *Moses* therein makes a kind of recapitulation of what he had ordained and done in the preceding Books. The *Hebrews* call it *Elle-haddebarim*, which are the first words of this Book in the *Hebrew* Text. Some *Rabbins* call it *Mishnah*, that is to say the *second Law*; others the *Book of Reprehensions*, by reason of the Reproaches wherewith *Moses* loaded the *Israelites* in Chap. i. viii. ix. xxviii. xxx. xxxii. This Book contains the history of what passed in the wilderness from the beginning of the eleventh month, to the seventh day of the twelfth month, in the fortieth year after their departure out of *Egypt*; that is to say, the history of about six weeks.

Some have questioned whether this Book were written by *Moses*, because there is mention in it of the death of this Legislator, and the Author speaks of the land beyond *Jordan*, like one who had written on this side westward of that river. As to the first argument, we allow that the relation of *Moses*'s death was added to this book; and for the second, we believe that the *Hebrew* word *Heber*, which is translated *trans Jordanum*, beyond *Jordan*, may likewise be translated on this side.

עבר trans, or cis בעבר in transitu

In the book of *Deuteronomy*, *Moses* immediately harangues the people, and refreshes their memory with a recital of what had passed ever since their coming out of *Egypt*, till their arrival in the plains of *Moab*. He speaks to them a second time in the fifth and following chapters, and lays before them the laws of God which he had received at *Sinai*, adds some others that were new to them, and explains the old. In the xxviii, xxix, and xxx Chapters, he continues to exhort the people to observe faithfully the laws of God. He afterwards declares, that *Joshua* was by God appointed to succeed him in the government of the multitude. He wrote down what he had been saying to them, put this writing into the hands of the *Levites* and Elders of the nation, and charged them to read it every seven years in a general Assembly of the people at the Feast of Tabernacles.

Chap. i. ii. iii. iv.

Deut. xxxi. 9, 10—14.

Some few days after, he repeated an excellent Song in the presence of the people, wherein he foretold their future Infidelities. He enjoined them to take copies of it, and to preserve the memory of it, that by this means they might be excited to continue constantly faithful to the Lord. Lastly, God having commanded him the same day to go up mount *Nebo*, there to die, he convened all the people, and like a good father, gave his Blessing to all the Tribes, and foretold to them separately what should happen to them. After which, he ascended the mountain, and there died. This is a summary account of what is related in the book of *Deuteronomy*.

DEUTEROSIS. Thus the *Jews* call their *Mishnah*, or second Law. *Deuterosis* in *Greek* has the same signification almost as *Mishnah* in *Hebrew*: both signify *second*, or rather iteration. *Eusebius* accuses the *Jews* with corrupting the true sense of Scripture with the trifling explanations of their *Deuteroses*. St. *Epiphanius* says, that there were four sorts of them quoted: the first under the name of *Moses*; the second under that of *Akiba*; the third under that of *Adda* or *Judah*; and the fourth under the name of the sons of the *Asmonæans* or *Maccabees*. It is not easy to say whether

משנה Mishnah.

Euseb. in Isai. i. 22. p. 362.

Epiphan. Hæres. 33. num. 9.

whether the present *Mishnah* is the same with these, whether it contains them all, or only some part, or whether it be different from them. [Hieron. in Isa. viii.] St. *Jerom* says, that the *Hebrews* referr'd their *Deuteroses* to *Shammai* and *Hillel*; if it were well proved that they were of this antiquity, it would be considerable, since *Josephus* speaks [Joseph. l. 14. Antiq. & l. 15. c. 1.] of *Sammeas*, who is the same with *Shammai* in the beginning of *Herod*'s reign. St. *Jerom* speaks always of the *Deuteroses* with the utmost contempt; he looked upon them as a collection of fables, childish stuff, and obscenities. He says, the principal Authors of these fine decisions, according to the *Jews*, are *Bar-Akiba*, *Simeon*, and *Helles*. *Bar-Akiba* is probably the grandfather or father of the famous *Akiba*: *Simeon* and *Shammai* are the same persons, so are *Helles* and *Hillel*. *See the Article* MISHNAH.

DEW. Dews in *Palestine* are very plentiful. *Hushai* compares an army falling upon the enemy to the Dew descending on the ground. [1 Sam. xvii. 12.] It was as it were a small shower of rain, which fell every morning. *Gideon* filled a bason with the Dew which fell by night upon a fleece of wool. [Judg. vi. 38.] The Spouse in the *Canticles* says, that his hair was moisten'd with the *Dew*. [Cant. v. 2.] *Isaac* blessing *Jacob*, wished him the Dew of heaven which fattens the fields. [Gen. xxvii. 28.] In these warm Countries, and in places where it rains but seldom, the night-dews supply in some sort the want of rain. The wise man says, that the clouds are formed of the Dew; *Nubes rore concrescunt*. [Prov. iii. 20.] Or rather, according to the *Hebrew*, *the clouds produce* or distill the Dew. And in another place, that the good humour of the Prince is like the Dew upon the grass: *Sicut ros super herbam, ita hilaritas ejus*.

Isaiah speaks of rain as if it were a Dew, [Isa. xviii. 4.] because in reality it was almost as copious; *like a cloud of Dew in the heat of Harvest*. [Isa. xxvi. 19.] The same Prophet says, that the Dew which God causes to fall upon the people, is a bright Dew, *ros lucis, ros tuus*: [טל אורות טלך] Thy Dew is a Dew which revives, enlightens, and restores liberty to thy captives. He speaks of the captivity of *Babylon*, as of a state of death. He compares his captive people to withered and dying grass. The Dew refreshes and strengthens it. In like manner, God's visitation of his people will recover them in some sort to life and light. Others translate the *Hebrew*, Thy Dew is as the Dew of herbs, instead of a Dew of light and dawn. This comparison of God's visitation to the Dew is remarkable in several places of the Scripture. *See* Hosea vi. 4. xiii. 1. xiv. 6. Micah v. 7.

DIA, a Town beyond *Jordan*, in the Emperor *Leo's Notitia* set down as a place in *Arabia*.

DIABOLUS. This word comes from the *Greek*, *Diabalos*, which signifies a *Calumniator*. We very rarely meet with it in the Old Testament. [Διάβολος, Calumniator. Accusator.] Sometimes it answers to the *Hebrew*, *Belial*; and at other times to the word *Satan*. The first signifies one who is good for nothing, a Libertine; [1 Kings xxi. 13. בני בליעל] and the second, an Adversary, or an Accuser in a Court of Justice. The Author of the Vulgate has likewise made use of *Diabolus* in *Habbakuk*. [Psal. cix. 6. ושטן] *Egredietur Diabolus ante pedes ejus*, instead of the *Hebrew Rescheph*, [על ימיני יעמד] which signifies *a coal*. [Habb. iii. 5.] The translation therefore should be, Death or *the Pestilence shall go before him, and Coals shall go forth at his feet*. [רשף] In the Books of the Old Testament which were written in the *Greek*, *Diabolus* is taken for the *Devil*, or simply for the *Enemy*: [Wisd. ii. 24.] but in the New Testament it signifies always the Devil, the grand Enemy of Mankind. [Ecclus. xxi. 30. 1 Macc. i. 38.]

We have spoken at large in the Article *Demons*, of the fall of *Lucifer* and his followers. [Factum est hoc ad insidias sanctificationi, & in Diabolum malum in Israel.] We have seen that *Eblis*, according to the *Mahometans*, was the same with him whom we call *Lucifer*. It may be proper to add a word or two farther in this place of *Eblis*, whose name comes pretty near that of *Diabolus*. The *Mussulmen* call him likewise *Azazel*, which is the name in Scripture for the Scape-goat; [Bibl. Orient. p. 307, 465, 785.] and is probably the same with that *Azazel*, whom the Book of *Enoch* mentions by this name, as one of the chief of the revolted Angels. [Numb. xvi. 5, 6, 7, &c.] They maintain that *Eblis* was called by this name, which signifies refractory, by reason of his rebellion against God; and that having received orders to prostrate himself before *Adam*, he would not comply, under pretence that he being of the nature of fire, ought not to bend the knee to *Adam*, who was formed only of earth. They say the Angels were created many thousand years before *Adam*, and that the fire whereof they were composed, was of a much greater activity than ordinary fire; that it was of the nature of lightning.

We have already observed, that they were capable of ingendering, and in reality did ingender other Genius's of the same nature with themselves, and imitators of their disobedience and rebellion. They believe that *Eblis* desired of God to have some respite allowed him, before he was to be tormented in hell. God granted the delay he asked, but without declaring to him for what term of time. They add, that it will continue till the sounding of the first trumpet before the day of Judgment; that then *Eblis* will die, and remain dead forty years, that is to say, to the sounding of the second trumpet, and then will rise again with all men. They never pronounce the word *Eblis* without adding to it, *the Cursed of God*, or *al-Regim*, *the stoned*, the person driven away with stones.

In

In the books of the Old Testament, *Diabolus* signifies sometimes the Devil, as in this place: *Invidiâ Diaboli mors introivit in orbem terrarum.* (Wisd. ii. 24.) Through envy of the Devil came death into the World. Sometimes it is taken for an accuser, and adversary who prosecutes us before the Judges; for example, *Diabolus stet a dextris ejus*; (Psalm cviii. 6.) let him appear in judgment; let his accuser be at his right hand, and when he is to be judged, let him be condemned. And elsewhere, *Cum maledicit impius Diabolum, maledicit ipse animam suam.* (Eccles. xxi. 30.) When the wicketh curseth his adversary, he curseth himself: He drew this enemy upon himself by his own bad conduct; had he been wise, he would have had no enemy. Others understand it as signifying the Devil: he that curseth the Devil who tempts him, and occasions his falling into sin, should complain only of himself; he has indeed incurred the guilt of sin, but should impute it to his own will only.

Sometimes *Diabolus* is taken for a wicked man, a libertine, a man who is under no restraints of law or honesty; a child of *Belial*; (1 Kings xxi. 13.) for example, *Adductis duobus viris filiis diaboli*: they brought two false witnesses, two of the Devil's children, two forgers of lyes, two sons of *Belial*. Lastly, in the first book of *Maccabees*, it is said (1 Macc. i. 38.) that the strangers put a garrison into the citadel of *Jerusalem*, and that this was a snare, *and an evil Devil in Israel* *; that is to say, it was an occasion of divisions, quarrels, wars, and profanations; it was as it were a snare, and matter of falling, to many.

DIADEM. See Crown.

DIAL. There is no mention of a Dial in Scripture before the reign of *Ahaz*; (He began to reign in the year of the World 3262, and died in 3278, before J. C. 722, before the Vulg. Æra 726.) and we do not clearly see, that even after the reign of this Prince, the *Jews* generally divided their time by hours: they continued to reckon still after their usual manner. The first time that we meet with the word *Hour*, is in *Tobit*; where it is said that *Tobit* and his son *Tobias*, continued prostrate on the earth *for three Hours*, which likewise is the reading of the *Chaldee*. This may serve to confirm their opinion, who maintain, that the invention of Dials came from beyond the *Euphrates*. (Herod. l. 2. c. 109.) Others believe, that this invention came from the *Phœnicians*, and that the first footsteps of it in antiquity are what *Homer* says of it: ª *There is*, says he, *an Island called* Syria, *lying above* Ortygia, *where the revolutions of the Sun are observed*: that is to say, in this Island they see the returns of the Sun, the Solstices. As the *Phœnicians* are thought to have inhabited this Island, it is presumed, that they were the people, who left this monument of their skill in Astronomy.

About three hundred years after *Homer*, *Pherecydes* in the same Island set up a Sun-dial to distinguish the hours. Lastly, (Laert. in Pherecyd.) the *Greeks* confess that *Anaximander* was the first who divided the time by hours, (Laert. l. 2. vide & Suidam & Euseb. Præpar. l. x.) and that he introduced Sun-dials among them †. *Usher* fixes the death of *Anaximander* in the year of the world 3457, under the reign of *Cyrus*, and during the captivity of *Babylon*, five hundred forty three years before the birth of *Jesus Christ*, and five hundred forty seven years before the Vulgar Æra. As this Philosopher had travelled into *Chaldæa*, he might have brought with him the Dial and the Needle, which were both in use there.

To return to *Ahaz*'s Dial, the account the Scripture gives us of it, is this: *Hezekiah* (2 Kings xx. 2, &c.) falling dangerously ill, *Isaiah* came and declared to him, that he should recover, and in three days time would be in a condition to go up to the Temple. Hezekiah *said to him, what shall be the sign that the Lord will heal me?* Isaiah *answered, shall the shadow go forward ten degrees or go back ten degrees? The King said, nay but let the shadow return backward ten degrees. And* Isaiah *the prophet cried unto the Lord, and he brought the shadow ten degrees backward, by which it had gone down in the dial of* Ahaz. This happened in the year of the world 3291, about twelve years after the death of *Ahaz*.

Interpreters disagree among themselves concerning the form of *Ahaz*'s Dial: St. *Cyril* of *Alexandria*, and St. *Jerom* believe, (Cyrill. in Isai. l. 3. t. 4. p. 496. Hieron. in Isai. xxxviii.) that it was a stair-case disposed with so much art, that the Sun at his rising shewed the hours upon it by the shadow; and thus the generality of Expositors understand it. Others believe that it was a pillar erected in the middle of a very smooth pavement, (Pagn. Munst. Sanct. Vatab.) upon which the hours were engraved. The lines marked on this pavement, are, according to those Authors, what the Scripture has expressed by the word *Degrees*. *Grotius* described it thus, after *Rabbi Elias Chomer*. It was a concave Hemisphere, in the midst whereof was a globe, the shadow of which fell upon several lines, engraved in the concavity of the Hemisphere: These lines, say they, were

* *The Author here, according to his usual method, keeps close to his Vulgate, which reads the passage thus*; Et factum est hoc ad insidias sanctificationi & in diabolum malum in Israel. *Very different from the* Greek, *which runs thus*, Καὶ ἐγένετο κατοικία ἀλλοτρίων. Καὶ ἐγένετο ἀλλοτρία τοῖς γεννήμασιν αὐτῆς. *Which is literally render'd by our* English *Version*, Whereupon the City was made an habitation of strangers, and became strange to those that were born in her.

ª Homer. Odyss. XV. v. 402. Νῆσός τις Συρίη κικλήσκεται (εἴ που ἀκούεις) Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ Ἠελίοιο.

† Pliny *gives the honour of this invention to* Anaximenes, *so by mistake confounding the Disciple with the Master. For as M.* Basnage *observes, it is more reasonable to think that* Pliny *was mistaken than* Diogenes Laertius.

were eight and twenty in number. Which description comes pretty near the Dial, by the *Greeks* called *Scapha*, a boat, or *Hemispherion*, the invention whereof *Vitruvius* attributes to a *Chaldæan*, whose name was *Berosus*.

Vitruv. l. 9. c. 9.

This is what has been said concerning the form of *Ahaz's* Dial. As to the shadow of retrogradation on this Dial, and the manner of it, whether the Sun did really go backwards, or whether the reflexion of its rays occasioned by some cloud formed suddenly and supernaturally produced this effect, is what opinions are likewise very much divided about. The Reader may consult our Dissertation concerning the Sun's retrogradation on *Ahaz's* Dial, prefixed to our Comment upon the second book of Kings *.

We have shewn in the article *Hours*, that they are distinctly taken notice of in *Daniel*, *Tobit*, and *Judith*; there must have been Dials therefore at that time of some kind or other, whether the hours were measured by feet upon the shadow of one's body, or by the shadow of a gnomon, pillar, stair-case, or any other manner; for all these ways were formerly in use. Sun-dials are still very common at this day; and the country people still judge pretty right what a clock it is by the shadow of their body, or their house.

1 Kings xx. 11. and Isai. xxxviii. 8. מעלות Mahaloth. LXX. ἀναβαθμὸς. Gradus. Vulg. Linea, & Gradus.

The *Hebrew* word *Maaloth*, which in the Vulgate is translated *horologium*, *linea*, and *gradus*, signifies literally a *stair-case*, *stairs*; and consequently nothing can be from thence concluded as to the form of *Ahaz's* Dial. Was it a stair-case made purposely to shew the hours, or did it serve for this use by chance only and occasionally? Was it a common stair-case or Sun-dial, with the name of degrees, by reason of the lines traced out and engrav'd upon it?

Another question as difficult to resolve as the first, is, to know whence the use of Clocks and Dials comes, in what manner soever they are understood; for it is easy to perfect an invention which is once found out. The use of them in *Judæa*, is, we see, particularly taken notice of in the reign of *Ahaz*, and in that of *Manasseh*, as we learn from the book of *Judith*. We observe the same use of it a good while after this in *Chaldæa*, beyond the *Euphrates*, as may be seen in the books of *Tobit* and *Daniel*: and we have no reason to believe, that the invention of it was new either in *Judæa* or *Chaldæa*, when these Authors spoke of it. The *Egyptians* glory in having begun the custom of dividing the day into twelve equal hours, and consequently in introducing the use of Dials; since, as we have observed already, one can scarce go without the other. Some say, that *Mercury Trismegistus*, having made it his remark that the *Cynocephalis* urines twelve times a-day, and always at an equal distance, and howls regularly at particular times, divided the day into twelve equal parts, which we call *Hours*. *Mercury Trismegistus* is much more ancient than either *Ahaz*, *Tobit*, or *Daniel*, if it be true that he lived soon after *Moses's* time.

Tull. apud Victorin. a Macrob. citat. l. c. 21.

Others maintain, that the invention of Dials comes from beyond the *Euphrates*, as it above mentioned. See our Dissertation on the retrogradation of the Sun in *Ahaz's* Dial, prefixed to the second Book of *Kings*.

The Retrogradation of the Sun ten degrees in Ahaz's Dial further requires a serious examination. Some Authors believe the retrogradation was not real, but apparent only, and in people's opinion; that the change which happened was only in the shadow, which fell on *Ahaz's* Dial, and not in the motion of the Sun: this Luminary was in motion as usual, but the rays of it being reflected in an extraordinary manner by the opposition of a cloud, or some other way, naturally produced all that change in *Ahaz's* dial, which was taken for a miracle. And supposing the thing had so happened, as they believe, can it at any time be thought otherwise than a miracle, to change the direction and determination of the Sun's rays to some fixed point, in order to make the shadow in *Ahaz's* Dial return back ten degrees?

Pereira & Spinoza.

They who hold the Sun to be in the center of the world which we inhabit, have no more trouble in disengaging themselves from any perplexities in this respect, than they who are of opinion that the Sun turns about the Earth. Without suspending at all the motion of the Sun or stopping it, it is easily conceivable, that its rays might be so reflected, as to make the shadow of the Sun appear ten degrees backwarder than it should be, according to the common course of it.

But whether these ten degrees denoted so many hours, is what we are no ways able to decide. There might be many degrees for one hour only, or one for every hour. The Scripture does not say, that this day was longer than any other. And in effect, if the miracle consisted only in changing the determination of the Sun's rays to a particular point, and for a short time, the day must not have been longer than ordinary; and supposing the Sun to have stopped in its course, as the Text seems to say, it would not follow that the day would have been ten hours longer than

* *The Reader may likewise, if he pleases, consult M.* Basnage's *History of the* Jews, *T. 6. p.* 213. *and M.* Benoit's *Letters at the end of the same Tome, wherein he shows, that the Retrogradation of the Sun prolonged the Day not above two thirds of an Hour.*

than any others, becaufe, as has been obferved, it is not certain, that every degree denoted an hour.

DIANA, a celebrated Goddefs of the Heathens, who was honoured principally at *Ephefus*. She was of the number of the twelve fuperior Gods; fhe was called likewife by the feveral names of *Hebe*, *Trivia*, *Hecate*. In the Heavens fhe was the Moon, upon Earth fhe was called *Diana*, and in Hell *Hecate*. In the time of women's lying in fhe was invoked under the name of *Lucina*. She was painted with a crefcent upon her head, and a bow in her hand, in a hunting habit. She paffed for a Virgin, for which reafon Bees were confecrated to her. The *Diana* adored at *Ephefus* was reprefented after another manner. Her ftatue was covered with breafts, fometimes from head to foot, and fometimes her bofom only and her belly were covered with them, and all befides was a kind of pedeftal adorned at particular diftances with ftags heads, with the heads of dogs and oxen, defcribed with half their bodies. The breafts were an emblem of her fertility, and fhewed that fhe was a nurfe to men and beafts. The heads of Dogs and Stags denoted her to
Vide Hieronym. Prolog. in Epift. ad Ephef. be the Goddefs of hunting.

Diana was faid to be the daughter of *Jupiter* and *Latona*, and born at the fame birth with *Apollo*. She was worfhipped in *Paleftine* in the times of *Ifaiah* and *Jeremiah* under the name of *Meni*, that is to fay, the Goddefs of months, or the Moon. Bread and liquors were offered to her upon altars, at the corners of the ftreets, in the
Ifai. lxviii. beginning of every month. She was acknowledged to be the Goddefs of the ftreets, together with her brother *Apollo*, who was looked upon as the God of good fortune. She was adored likewife under
Ariftophan. in Pluto, & in Thefmophorias. the name of the *Queen of Heaven*, and cakes were offered to her upon plat-forms on the tops of houfes, at the corners of the ftreets, or doors of houfes. *The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of Heaven*, fays
Jerem. vii. *Jeremiah*.

See likewife Jerem. xi. 13. xliv. 17, 18. Ezek. xvi. 25. We have feen above in the article *Demetrius*, what happened at *Ephefus* upon the occafion of St. *Paul*'s preaching, who proved there the vanity of Idols, and was deftroying the worfhip of *Diana*, and other falfe Gods. *Demetrius* who got his livelihood by making little filver chapels, or niches, or even medals, upon which *Diana* of *Ephefus* was reprefented with her famous Temple, raifed a tumult there, which had almoft produced a fedition in the city. See *Acts* xix. 24. and the following verfes.

DIBLAIM, the father of *Gomer*, who was wife to the Prophet *Hofea*. *Hof.* i. 3.

DIBLATHA, *Deblathaim*, or *Helmon-Deblathaim*. A town beyond *Jordan* at the foot of mount *Nebo* or *Pifgah*.

DIBON, a City given to the Tribe of *Gad* by *Mofes*, and afterwards yielded up Numb.
to that of *Reuben*. *Eufebius* fays, that *Di-* xxxii. 3.
bon was a large town upon the river *Ar-* 33, 34. Jofh. xiii.
non. It is probably the fame as *Dibon-* 9.
Gad, *Numb.* xxxiii. 45. which was one of the incampments of the *Hebrews* under *Mofes*. St. *Jerom* fays, that in his time it was ftill called indifferently *Dibon* or *Dimon*, by reafon of the refemblance of the letters.

Dibon-Gad, the fame as *Dibon*, which we have been fpeaking of.

Dibon, in the Tribe of *Judah*, the fame Nehem.
perhaps as *Debir* or *Kirjath-Sepher*. The xi. 25.
Septuagint call that place *Dibon*, which in the *Hebrew* is named *Debir*. *Jofhua* xii. 26.

DIBRI, the father of *Shelomith*, of the Tribe of *Dan*. *Shelomith* was the mother of that *Ifraelite*, who was ftoned in the wildernefs for having blafphemed the name of the Lord. *Levit.* xxiv. 11,12,13.

DIDRACHMA, a *Greek* word, fig- Matth.
nifying a piece of money of two drachms xvii. 23.
in value. A Didrachm was worth about Δίδραχμα.
fourteen pence *Englifh*; two Didrachms, two fhillings and four pence*, which made an *Hebrew* fhekel. The *Jews* were by the law obliged to pay every one half a fhekel to the Temple. It is faid in St. Exod.
Matthew, that they who received the Tri- xxx. 13.
bute or Capitation of two drachms, or half a fhekel, came and demanded it of our Saviour, and that he, having fent St. *Peter* to fifh in the Lake, told him, that the firft fifh which he fhould take, would have a piece of money in its mouth, of four drachms in value; that he fhould take it and give it to the receivers of this tribute for both of them. See Capitation.

DIDYMUS, that is to fay, *Gemellus*, a twin. This is the fignification of the *Hebrew* or *Syriack* word *Thomas*, *who is called Didymus*. See Thomas. John xi.

DIGIT, is a meafure, in *Hebrew Etz-* 16.
bah, contains $\frac{67}{89}$ of an inch. There are xx. 24. אצבע
four digits in a palm, and fix palms in a Digitus.
cubit: a cubit is almoft twenty inches and an half.

DIKLAH, the feventh fon of *Joktan*. The defcendants of *Diklah* are placed either in *Arabia* the Happy, which abounds in palm-trees, called *Dikla* in *Chaldee* and *Syriack*; or in *Affyria*, where the town of *Degla* is to be met with.

To DILATE, *Dilatare*. This word is principally fet apart to fignify, the dilata-

* *Dr.* Arbuthnot *tells us, in his Tables of the* Grecian *Coins, that a Drachma is* 7 d. ¾, *and confequently a Tetradrachma, which is anfwerable to a Shekel,* 2 s. 7 d. *Dr.* Prideaux, *as has been remarked, values a fhekel at three fhillings.*

dilatation of the Heart, which happens in occasions of profperity and joy, oppofite to that contraction and oppreffion of the heart which happens in adverfity. [Pfalm. iv. 1.] *In tribulatione dilataſti mihi.* And St. *Paul*, [2 Cor. vi. 11.] *Cor noſtrum dilatatum eſt. Dilatare* is ufed likewife for extending one's limits, and carrying one's conquefts into a foreign country. *Dilatet Dominus Japhet:* [Gen. ix. 27.] May God give him a large inheritance. [Exod. xxxiv. 24.] *Cum dilatavero terminos tuos:* When I fhall have enlarged thy borders.

Dilatare os, to open one's mouth, is taken in a good and bad part, [If. lvii. 4.] *Againſt whom haſt thou opened thy mouth?* Whom haft thou humbled? [Pf. xxxiv. 21.] *Dilataverunt ſuper me os ſuum:* they opened their mouth againft me, they affronted me with their words. And in another fenfe, [Pf. lxxx. 11.] *Dilata os tuum & implebo illud.* Open thy mouth and I will fill it, like a child who requires to eat, and receives nourifhment from his mother or nurfe. [Prov. xx. 19.] The wife man fays, *Meddle not with him that openeth his lips*, with the babbler; in the *Hebrew, with him who deceiveth with his lips.*

Hell hath enlarged herſelf, and opened her mouth without meaſure; [If. v. 14. Habak. ii. 5.] to receive the braveft and moft powerful of my people: the grave hath opened its mouth, it is ready to fwallow up an infinite number of the dead: it defires no more than to devour, and abforb them.

[Pf. xviii. 36.] *Thou haſt enlarged my ſteps,* thou haft refcued me from the perplexity, the oppreffion I was under, thou haft fet me at liberty.

DIMAS, or *Diſmas*, or *Deſmas*, is the name which is by fome given to the penitent Thief, who was crucified with *Jeſus Chriſt*. Others call him *Titus*; others *Vicimus*; and others again *Matha*. But in this there is nothing certain.

DIMNAH, a city in the Tribe of *Zebulun*, *Joſh.* xxi. 35. It was given to the *Levites* of *Merari's* family for their habitation.

DIMONA, a town in the fouthern part of *Judah*, *Joſ.* xv. 22.

DINAH, the daughter of *Jacob* and *Leah*. [Genef. xxx. 21.] *Dinah* was born after *Zebulun*, about the Year of the World 2250, before *Jeſus Chriſt* 1750, before the Vulgar Æra 1754. When her father *Jacob* returned into the land of *Canaan*, *Dinah*, who was then about the age of fifteen or fixteen, had the curiofity to go to fome feftival of the *Shechemites*, and fee the women of the country. [Genef. xxxiv. 1, 2.] But *Schechem*, the Son of *Hamor* the *Hivite*, who was Prince of the City, having feen her, conceived a great affection for her, carried her away by force and ravifhed her; and obferving her to be melancholy, he endeavoured to ingage her by his careffes. Afterwards he went to his father *Hamor*, and defired him to procure this young woman for his wife. *Hamor* and his fon therefore made a vifit to *Jacob*, and difcourfed with him about it. At the fame time *Dinah's* brothers returned out of the fields, and having underftood what had paffed, they were ftrangely exafperated at it.

When *Hamor* therefore and *Schechem* fpoke to *Dinah's* father and brothers, and demanded her in marriage; the Sons of *Jacob* anfwered them deceitfully, and faid, we cannot give our daughter to one uncircumcifed; nor can we give her to you upon any other condition, than that of receiving circumcifion, as we have done. *Hamor* and *Schechem* agreed to this propofition, and perfuaded the inhabitants of the city to be fatisfied with it too. Whereupon all the men of *Schechem* were circumcifed; and three days after, when the pain of their wounds was moft violent, *Simeon* and *Levi*, the fons of *Jacob*, and *Dinah's* brothers, came into the City, and killed all the males in it. They difpatched *Hamor* and *Schechem*, and carried their fifter *Dinah* with them to their father's houfe: they plundered the town, took away all the cattle, and made all the women and children their captives. Thus they revenged the affront offered to their fifter, without the knowledge or confent of their father *Jacob*.

What became of *Dinah* after this affair, we cannot tell. The *Hebrews* affert, that fhe was married to the Holy man *Job*; whereof there is not the leaft proof. And certainly if *Job* and *Jobab*, the fourth fon of *Efau*, *Jacob's* brother, be the fame perfon, there is no probability that *Dinah* could live fo long as to become the wife of this religious man.

DINAITES, a people fo called in the book of *Ezra*, who oppofed the rebuilding of the Temple of *Jeruſalem*. [Ezra iv. 9.]

DINHABAH, a city of *Edom*, wherein *Bela* reigned, who was the fon of *Beor*, of the race of *Eſau*, *Gen.* xxxvi. 32.

DIOCÆSAREA, otherwife *Sephoris* in *Galilee*. See SEPHORIS.

DIODOTUS, otherwife called *Tryphon*, had been a Captain in the troops of *Alexander Balas*. He obferving *Nicanor* King of *Syria* to be fallen into contempt, and to have incurred the hatred of the foldiers, undertook to place *Antiochus* upon the throne, who was fon to his mafter *Balas*, and a child then living in the court of *Elmachuel* King of the *Arabians*. [1 Macc. xi. 39, 40.] He prevailed with the King of the *Arabians* to truft the young Prince to his care; and procured him to be acknowledged King of *Syria* by the troops, and people of the country. [In the Year of the World 3860, before J. C. 140, before the Vulg. Æra 144.] In the mean time, *Diodotus* governed abfolutely in the young Prince's name: but he grew weary of having only the

the authority of a King without the title. He pretended therefore that the young Prince was tormented with the stone, and corrupted some Physicians, who killed him, while they made a shew of cutting him. Thus he took the diadem, and changed his name from *Diodotus* into that of *Tryphon*.

[1 Macc. xiii. 31, 32. Liv. l. 55. Strab. l. 16. Justin. l. 36.]

Being desirous to secure the protection of the *Romans*, he sent a golden Statue of Fortune to the Senate, which weighed ten thousand pieces of gold. But the Senate, without refusing the present, eluded the request which he made of being owned as King by them. They received the golden image of Fortune, and set forth in the Inscription, that it was given by young *Antiochus*, the same who had been killed by *Tryphon*.

[Diodor. Sicul. Legat. 31.]

On the other side, *Simon Maccabæus* seeing that there was nothing but robberies every where committed by *Tryphon*, separated from him, and embraced the party of *Demetrius Nicanor*; even *Tryphon*'s own soldiers deserted him, and went over to *Cleopatra* the wife of *Demetrius*, who was gone beyond the *Euphrates* to make war against the *Parthians*: wherefore *Tryphon* was constrained to retire to *Dora*, a city of *Phœnicia*, where he was very soon besieged by *Antiochus Sidetes*, brother to *Demetrius Nicanor*. *Tryphon* found means to save himself from *Dora*, and retreat to *Orthosia*, whither he was again pursued by *Antiochus*; from thence he fled to *Apamæa*, the place of his birth, where he was overpowered, and put to death. *Strabo* says, that he was pressed so close in a castle, where he had shut himself up, that he was obliged to kill himself. *George Syncellus* relates, that he threw himself into the fire.

[1 Macc. xiii. 34, 37. In the year of the World 3864, before J. C. 136, before the Vulgar Æra 140. Joseph. Antiq. l. 13. c. 12. In the year of the World 3866, before J. C. 134, before the Vulgar Æra 138. Joseph. Antiq. l. 13. c. 12. Strabo, l. 14. p. 668. Syncell. in Chronico.]

DIONYSIUS *the Areopagite*. We read in the *Acts of the Apostles*, that St. *Paul* being obliged to depart from *Beræa*, a city in *Macedonia*, for fear of falling into the hands of the *Jews*, who were come from *Thessalonica* to stir up the people against him, went into *Achaia*, and from thence to *Athens*. While he was there waiting for *Silas* his companion, and *Timothy* his disciple, his spirit was moved, and as it were enraged within him, to see so celebrated a city so passionately addicted to idolatry. He had many conferences with several of the Philosophers upon matters of Religion, particularly with the *Epicureans* and *Stoicks*. The former ridiculed his discourses; the others said, it seemed to be his design to introduce a new Religion, and declare new Gods to them, because he preached *Jesus Christ* and the Resurrection. They took him therefore and led him to the *Areopagus*, saying, you tell us things so new and extraordinary, that we should be glad to know the meaning of them; for the *Athenians* were taken up intirely with hearing and repeating news.

[Acts xvii. 14, &c.]

Paul therefore being come to the *Areopagus*, told them, that as he passed through their city, and observed the Statues of their Gods, he took notice of an Altar with this Inscription, *To the unknown God*: I come therefore to publish that to you, which you do not know; the God who made the Universe, and every thing included in it, being Lord of Heaven and Earth. He dwelleth not in Temples built by men; he is not honoured by the works of human hands, as if he stood in need of his creatures, who gives life, and breath, and all things to all. He with one word only produced the whole race of Mankind: he gave them the whole extent of the earth for their abode, having determined the times and seasons, and set forth the limits of every people's habitation: to the end that they might seek him and come to the knowledge of him by those very things which fall under their senses, being otherwise not far from every one of us; for in him and by him we have life, motion and being; and as some of their own Poets have said, *We are the offspring of God.*

Since therefore we are his Children, and descended from him, we should not believe his Divinity to be like gold and silver, or precious stones, wherewith the art and industry of men have formed images of him. But God in his anger having permitted these times of ignorance to pass, has now caused it to be published to all men in all places, that they should repent, because he hath appointed a day wherein he will judge the World in righteousness by him whom he hath ordained Judge of it, whereof he hath given a certain proof to all men, by raising him from the dead.

When they heard the resurrection of the dead mentioned, some mocked, and others said they would hear him some other time upon this point; wherefore St. *Paul* departed out of their assembly. Nevertheless some adhered to him, and embraced the faith; among whom was *Dionysius* a Senator of the *Areopagus*, a woman whose name was *Damaris*, and with them several others. This is what St. *Luke* relates to us in the *Acts*, and is almost all we know of St. *Dionysius the Areopagite*. Some have been of opinion that *Damaris* was his wife, but of this we have no certain proof. St. *Chrysostom* declares *Dionysius* to have been a citizen of *Athens*, which is very credible, because the Judges of the *Areopagus* were not generally chosen out of any others. There are Authors who tell us that he was of *Thrace*, but of this one witness only is cited, and he not very capable of persuading us. The great reputation of the justice, integrity, and wisdom for which the Judges of the *Areopagus* are said to have been remarkable, is a strong prejudice in favour of the virtue and merit of *Dionysius*. After his conversion he was made the first Bishop of

[In the year of J. C. 53, of the Vulgar Æra 56. Chrys. l. 4. de Sacerdotio, c. 7. Chrys. de Sacerdot. l. 4. c. 7. Cæsar. Dialog. qu. 112.]

of *Athens*, and having labour'd much in the defence and propagation of the Gospel, and suffered a great deal in the same cause, he crowned his life and confession with a glorious martyrdom. He is said to have been burnt at *Athens* in the year of *Jesus Christ* 95. The *Greeks* keep his festival on the third day of *October*. The *Latins*, since the time of *Lewis the Debonnaire*, are persuaded, that *Dionysius the Areopagite*, first Bishop of *Athens*, is the same with *Dennis* first Bishop of *Paris*. A great deal was written on this subject in the last Age; at present indeed those disputes seem to have ceased, and the distinction of the two Saints has been acknowledged. I say nothing here of the works whereof *Dionysius the Areopagite* is supposed to be the Author; they have no relation to my subject, and besides they are reputed among learned men at present to be intirely spurious.

DIORIX, or *Dioryx*. We find this word in *Ecclesiasticus* xxiv. 41. *Ego quasi fluvii Diorix.* Some have taken it for the proper name of a river. But it is a *Greek* word which signifies a channel, a rivulet. In the same Chapter, *v.* 43. this term is translated *trames. Factus est mihi trames abundans.*

Raban. in Ecclef. xxiv. 41. Complut. Sixt. V. Fluvius Dorix. Alii Fluvius vorax.

DIOSPOLIS. We do not meet with this name in the sacred Writings; but we have observed in our Comment upon *Nahum*, that in all probability the Prophet intended this City under the name of *No-Ammon*, which St. *Jerom* commonly translates *Alexandria*. *Nahum* describes *No-Ammon* to be *a populous City, situated among rivers, with waters round about it, which were its walls and ramparts.* Ethiopia *and* Egypt *were her strength, and it was infinite.* Put *and* Lubim *were thy helpers: yet was she carried away captive into a strange land.* It appears to us, that these Characters agreed so well with no other City as *Diospolis*, situated in the *Delta*, upon one of the arms of the *Nile*, between *Busiris* to the south, and *Mendes* to the north: it lies at the extremity of two arms of the *Nile*; each whereof discharges itself into the *Mediterranean*, which is at a small distance from *Diospolis*. There were great Lakes about it, which the Scripture frequently calls Seas. The name of it, *Diospolis*, the City of *Jupiter*, comes from that of *No-Ammon*, the dwelling of *Jupiter-Ammon*. It was within reach to receive the assistance mentioned by *Nahum*; the waters were its strength and its ramparts, *&c.*

Nahum iii. 8.

Strabo l. 17. Laert. l. 5. Suid. in Demetrio Phaler.

Notwithstanding, as there are very learned men of opinion, that *No-Ammon* was the City of *Thebes*, the capital of the *Thebais*, we shall under that title propose the reasons which may be brought in favour of it.

DIOTREPHES. Who *Diotrephes* was, we cannot tell, nor of what Church he was Bishop, nor whether he were a Bishop or not. *Grotius* believes that *Gaius*, to whom St. *John* wrote his third Epistle, and who lived in the same place as *Diotrephes*, was of one of the seven Churches which are named in the *Revelations*. *Lightfoot* is of opinion, that he lived at *Corinth*. But let this be as it will, *Diotrephes* was one who did not receive those with hospitality whom St. *John* sent to him, and would suffer no one else to do so. *Oecumenius*, *Bede*, and some modern Commentators will have it, that *Diotrephes* was an Heretick. Others think he was a *Judaizing Christian*, who would not admit the *Gentile* Converts to his table. But others affirm the quite contrary, and that *Diotrephes* would not receive those who were converted to *Judaism*. *See* 3 John, *v.* 9.

DIPLOIS. This is a *Greek* word, which signifies a garment or cloak lined. The *Psalmist* prays to God that he would confound those, who spoke evil of him, and cover them with shame, as with a cloak. *Operiantur sicut diploïde confusione sua.* But the *Hebrew Mehil* signifies properly a cloak or upper coat. As the *Cynick* Philosophers wore no tunicks, or under garments, they were generally contented with a *Diploïs*, or double cloak.

cix. 29. מעיל Διπλοῖς.

Contra quem duplici panno patientia velat.

Horat. l. 1. Ep. 17. de Diogene Cynico.

Baruch has also used the word *Diploïs*, *chap.* v. *ver.* 2. But as we have not this Book in *Hebrew*, we cannot tell what he meant by it.

DIPONDIUS. Saint *Luke* makes use of the word *Dipondius* to signify a sort of coin, which was of very little value. *Nonne quinque passeres væneunt dipondio?* In St. *Matthew*, who relates the same thing, we read, *Nonne duo passeres asse væneunt?* Are not two sparrows sold for a farthing? The *Greek* reads *assarion* instead of *as*. Now *assarion*, as some say, was worth half an *as*, that is to say, four deniers and $\frac{1}{8}$, and according to others two deniers and $\frac{5}{16}$. *Dipondius* seems rather to signify half an *As* *.

Luke xii. 6. Matt. x. 29.

DIPSAS, a sort of Serpent, the biting whereof produces such a thirst as proves mortal; whence it is called *Dipsas* †, which in *Greek* signifies *thirsty*. In *Latin* it is called *situla*, a pail. *Moses* speaks of it in *Deut.* viii. 15. *Ductor tuus fuit in solitudine, . . . in qua erat Scorpio ac Dipsas.* The *Hebrew* word *Tzimaon* answers very well to the *Greek*, *Dipsas*, and expresses the thirst occasioned by the biting of this Serpent.

Heb. צמאון Tzimaon. Greek Διψάς.

* Dr. Arbuthnot *differs in opinion from our Author. He says that this coin was at first* libralis, *or of a pound weight, and even when it was diminished retained the name of* libella. *So* Dupondius *denoted two* Asses. See his *Tables of ancient Coins*, &c. c. iii.

† *See* Lucian. περὶ τῶν Διψάδων.

Serpent. Some by the *Hebrew Tzimaon* underſtand a deſart and dry place.

DISCERNING *of Spirits.* This is one of the gifts of God, mentioned by St. *Paul*, 1 Cor. xii. 10. It conſiſts in diſcerning among thoſe who ſay they are inſpired by God, whether they are animated or inſpired by a good or evil ſpirit; whether they are true or falſe Prophets. This gift was of very great importance both in the Old Teſtament, wherein we find that falſe Prophets often roſe up, and ſeducers who deceived the people; and in the New, in the primitive ages of the Church, when ſupernatural gifts were common; when the Meſſenger of *Satan* was ſometimes transformed into an Angel of light, and falſe Apoſtles under the outward appearance of ſheep, concealed the ſentiments of ravening wolves. Wherefore St. *John* cautioned Believers, John iv. 1. ſaying, *Believe not every Spirit, but try the Spirits, whether they be of God. See in* Deuteronomy xviii. 20, 21, 22. the marks which are given by God to diſtinguiſh true from falſe Prophets.

DISCIPLE. Every one knows the proper ſignification of this word. The word *Diſciple* abſolutely taken, ſignifies, in the New Teſtament, a Believer, a *Chriſtian*, a Scholar, a Follower of *Jeſus Chriſt* Acts vi. 1. or his Apoſtles. For example, *The number of the Diſciples being multiplied, there aroſe a murmuring of the* Grecians *againſt the* Hebrews, *&c.* And in another place, Acts ix. 10. *There was a certain Diſciple at* Damaſcus *named* Ananias: and Paul *breathing out ſlaughter againſt the Diſciples of the Lord*, that is to ſay, againſt the *Chriſtians*.

The name of *Diſciple* is often ſet down for that of Apoſtle; particularly in the Matth. v. 1. viii. 23, 25, &c. Goſpel; but in other places the Apoſtles are diſtinguiſhed from Diſciples. The Apoſtles were choſen particularly by *Jeſus Chriſt* Luke vi. 13. Matth. x. 2, &c. out of the number of his Diſciples, to be the Stewards of his moſt ſecret Myſteries, and the principal Miniſters of his Religion. They were twelve in number.

But the Diſciples, who followed our Saviour from the beginning, and are called ſimply *Diſciples*, were ſeventy-two in number. x. 1—17. *He appointed them by their names, and ſent them two and two before his face into every city, and place, whither he himſelf would come, and ſaid unto them, The harveſt truly is great, but the labourers are few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways; behold I ſend you forth as lambs among wolves: carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no man by the way; and into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe; and if the Son of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give; for the labourer is worthy of his hire. And into whatſoever city ye enter, heal the ſick that are therein, and ſay unto them, the kingdom of God is come nigh unto you: and if they receive you not, wipe off the duſt againſt them which cleaveth on you. … He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me. I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy; and nothing ſhall by any means hurt you. Notwithſtanding in this rejoice not, that the Spirits are ſubject unto you: but rather rejoice, becauſe your names are written in heaven*, &c. Theſe are the Precepts and Admonitions which our Saviour gave his ſeventy Diſciples, when he ſent them to preach in the Cities of *Judæa*. We find, particularly among the *Greeks*, liſts of the ſeventy Diſciples, but they are neither ancient nor certain. There was not as yet any Catalogue of them in *Euſebius*'s time, Euſeb. l. 1. c. 12. Hiſt. Eccl. that is to ſay, in the fourth Age. The *Latins* keep the Feſtival of the ſeventy Diſciples (for they are reckoned [*] ſeventy or ſeventy-two indifferently) on the 15th of *July*; and the *Greeks* on the 4th of *January*.

In the number of the ſeventy Diſciples we may reckon St. *Barnabas*, *Soſthenes*, Vide Euſeb. l. 1. c. 12. St. *Matthias*, *Joſeph Barſabas*, *Thaddæus* the brother of St. *Thomas*, the ſeven Deacons, viz. *Stephen*, *Philip*, *Prochorus*, Vide Epiphan. de Chriſto, c. 4. *Parmenas*, *Nicanor*, *Timon*, *Nicholas* of *Antioch*, St. *Mark*, St. *Luke*, *Andronicus* and *Junius*, St. *Paul*'s relations; *Judas* Rom. xvi. 7. ſurnamed *Barſabas*, *Silas*, *Simon* the Black, *Luke* of *Cyrene*, *Manahem*, *Mnaſon*, who Acts xxi. 16. is called the old Diſciple; *Ananias*, who Acts ix. 10. baptized St. *Paul*; *Ariſtion* and *John*, whom *Papias* ſpeaks of. Apud Euſeb. l. 3. c. 39. Hiſt. Eccl.

DISEASES. There are many Diſeaſes mentioned in Scripture. The *Hebrews* attributed the greateſt part of their Diſeaſes to the operation of the Devil. Concerning the Diſeaſes of the Scripture, the Reader may conſult *Francis Valleſius, de Sacra Philoſophia*; *Thomas Bartolinus, de Morbis Biblicis*; *William Adenus* on the ſame ſubject; *Chriſtianus Warlizius*, in his Treatiſe intitled, *De morbis Biblicis, è prava diæta, animique affectibus reſultantibus*; laſtly, our *Diſſertation* on the Phyſick of the *Hebrews*, printed before our *Comment* upon the book of *Eccleſiaſticus*. *See hereafter the Article* PHYSICIANS.

Diſeaſes and Death are the conſequences and effects of ſin; this is the idea which we have of them from Scripture. The ancient

[*] The *Greek* of St. *Luke* in the printed Copies reads only 70. but the *Latin* and ſeveral *Greek* Manuſcripts read 72. The generality of the Fathers read 70. but ſeveral of them when they explain themſelves more diſtinctly, own them to be 72. *See* Mill. in Luc. x. 1. *and* Tillemont. Not. 24. *on* J. C.

ancient *Hebrews*, who were very little versed in the study of natural Philosophy, and not much accustomed to recur to physical Causes, and consult Physicians, when they were sick, imputed them generally to evil Spirits, the executioners of divine vengeance. If their Infirmities appeared to be beyond what was usual, and the cause of them were not known to them, they did not fail to say, that it was a blow from the avenging hand of God; to him the wisest and most religious had recourse for cure; and King *Asa* is blamed for placing his confidence in Physicians, when he had a very painful fit of the gout in his feet, and not applying himself to the Lord: *In his disease he sought not to the Lord, but to the physicians.* (2 Chron. xvi. 12.) *Job's* friends immediately ascribed all the distempers with which this holy man was afflicted, to God's justice. Leprosies, which were so common among the *Jews*, were treated as Diseases sent by God; the Priests were the persons who judged of the nature and qualities of this evil, shut up the diseased, and declared that they were healed, or had their leprosy upon them; and after their recovery, they offered sacrifices as it were to expiate for their faults. *Miriam*, *Gehazi*, and King *Uzziah* were smitten suddenly with a leprosy; the first as a punishment for her detracting discourses; the second for his avarice; and the third for his presumption. The whole people of *Israel* were afflicted with the plague, in order to punish *David's* vanity, and many examples of the like nature, fomented and increased the people's prepossession in this particular.

In the Gospel, the cause of the generality of Diseases is attributed to the Devil. It is said there, that the Devil had bound the woman, who had been bent down for eighteeen years: *Ought not this woman, who is a daughter of* Abraham, *whom* Satan *hath bound, lo these eighteen years, to be loosed from this bond on the sabbath-day?* (Luke xiii. 16.) The same person is mentioned *as having a spirit of Infirmity. Mulier quæ habebat spiritum Infirmitatis.* (Luke xiii. 11.) We are told there of a dumb Devil, and of another that could scarce speak; that is to say, which caused these Infirmities in those who were possessed by them: and whenever *Jesus Christ* or his Apostles had a mind to restore these indisposed Persons to their health, they began with driving out the Devils, for the cure immediately followed.

In other cases our Saviour began with forgiving their sins, and then proceeded to cure them: *Datur nobis intelligentia propter peccata plerasque evenire corporum debilitates; & idcirco forsan dimittuntur prius peccata, ut causis debilitatis ablatis, sanitas restituatur*, says St. *Jerom*. (Hieron. in Matth. ix. 4.) St. *Paul* delivers up the incestuous *Corinthian* unto *Satan* for the destruction of his flesh, *ad interitum carnis*, that the evil Spirit might torment him, and afflict him with Diseases. (1 Cor. v. 5.) The same Apostle attributes the Death and Diseases of many to their Communicating unworthily: *For this cause many are weak and sickly among you, and many sleep.* (1 Cor. xi. 30.) The same Apostle ascribes the Infirmities wherewith he was afflicted to an evil Angel: *Datus est mihi stimulus carnis meæ, Angelus Sathanæ qui me colaphizet.* (2 Cor. xii. 7.) It was an Angel of Death that destroy'd the first-born of the *Egyptians*; it was the destroying Angel which made such havock of *Sennacherib's* army; it was the avenging Angel that drew his sword against the people, and smote them with the Pestilence, as a punishment for *David's* sin. *Saul* fell into a fit of deep melancholy, and it is said that the Devil laid hold of him. No sooner had *Abimelech*, King of *Gerar*, taken *Sarah* forcibly away, the wife of *Abraham*, but he was threatned with death, (*Gen.* xx. 3, 4.) *Er* and *Onan*, the sons of *Judah*, were carried off by unknown Diseases, for having committed actions of an infamous and detestable nature. The *Philistins* were smitten with an ignominious Disease, for not treating the Ark with all the respect which it deserved. We should never have done, if we would collect all the examples of Diseases sent by God in the way of punishment for sins that have been committed.

The DISEASES *of* Egypt, from which God promised to defend his People. *And the Lord will take away from thee all sickness, and will put none of the evil Diseases of* Egypt *(which thou knowest) upon thee.* These Diseases are either the Plagues with which God afflicted *Egypt* before the departure of the *Israelites*, or the Diseases which were most common in the Country, such as Blindness, Ulcers in the Legs, Consumptions, and the Leprosy, called *Elephantiasis*, which was peculiar to this Country. (Plin. l. 26. c. 1. *Ægypti peculiare hoc malum Elephantiasis.*) Travellers speak of these distempers. *See the* Sieur de Joinville, *in his Life of St.* Lewis. Thevenot, Voyage d'Orient. l. 2. c. 8. Juvenal. Satyr. 13. v. 92, &c.

DISHAN, and DISHON, both sons of *Seir*, the *Horite*. (Genes. xxxvi. 21.)

DISPERSION. St. *Peter* and St. *James* wrote *to the* Jews *of the Dispersion*, (1 Pet. and Jam. i. 1.) that is to say, who were dispersed in the different Countries of the East, such as *Pontus*, *Galatia*, *Bithynia*, *Asia*, and *Cappadocia*; and St. *James* in a manner still more uncertain, *To the twelve Tribes which are scattered abroad.* Not that all the Tribes were then dispersed into the different parts of the world: we know that *Judæa* was as yet filled with *Jews*; for these two Epistles were wrote before the war between the *Jews* and *Romans*: but after the several Captivities caused by the Kings of *Assyria* and *Chaldea*, there was always, particularly

in the East, an infinite number of *Jews* of all the Tribes dispersed here and there. This was called *The Dispersion*. For example; *Nehemiah* prays to God to collect together the Dispersion of his people, *Congrega Dispersionem nostram*. And the *Jews* said of *Jesus Christ*, who threatned
John vii. 35. to leave them: *Will he go unto the dispersed among the Gentiles?* See the Articles CAPTIVITY and TRANSPLANTING.

DISSOLUTION, to *Dissolve*, *Dissolutio*, *Dissolvo*. These *Latin* words are differently understood. St. *Paul* desires to be disengaged from the fetters of the body,
Philip. i. 23. *Cupio dissolvi & esse cum Christo*. Paralyticks, and they who are seized with any great fright, have no strength, and can make no resistance; they cannot support them-
1 Macc. ix. 55. Ezek. vii. 17. and xxix. 7. selves, their Nerves are relaxed. *Dissolutus est Paralysi*. And *Ezekiel*, *Omnes manus dissolventur*. And again, *Dissolvisti omnes renes eorum*. And Ecclus. xxv. 32. *Manus debiles & genua dissoluta*; and *Joshua*, v. 1. *Dissolutum est cor eorum*:
Isa. viii. 22. their heart failed them. *Isaiah* makes use of *dissolutio* as synonymous to *angustia*.
Nahum ii. 10. And *Nahum* speaks of the Dissolution, the weakness of his knees. In the *Proverbs*,
Prov. xviii. 9. *mollis* and *dissolutus* denote a man who is remiss and lazy at his work. And in another place, xix. 15. *Anima dissoluta esuriet*: The slothful, idle soul shall languish with hunger. And *Dissolvere templum Dei*, or *Dissolvere opus*, in the New Testament signifies to ruin, to destroy it.

To DIVIDE, is taken for to cut, to tear in pieces, to cut in two. The punishment of sawing and cutting the body asunder in the middle, was common enough among the ancients. We shall say something of it under the Article PUNISHMENTS.
Matth. xxiv. 51. St. *Matthew* alludes to it in this passage; *And shall cut him asunder, and appoint him his portion with the hypocrites*. *Dividet eum partemque ejus ponet cum hypocritis*. And *Daniel* xiii. 15. *Angelus Dei scindet te medium*. See likewise 2 *Sam*. xii. 31. *Divisitque cultris*. And 2 *Macc*. i. 16. *Diviserunt membratim*. The other significations of the word *Divido* are well known.

DIVINATION. The eastern people, and particularly the *Israelites*, were always very fond of Divinations, Magick, and the curious Arts of interpreting dreams, and enquiring by unlawful methods into the knowledge of what was to come: this was a consequence of their timorous and superstitious Genius. When *Moses* published the law of God, this evil was and had been for some time very common in *Egypt*, and the neighbouring Countries; and to cure the *Israelites* of their inclination to consult diviners, fortune-tellers, augurs, and interpreters of dreams, *&c.* he promised them that the spirit of Prophecy should not depart from among them, and forbad them under very severe penalties to consult diviners, astrologers, and other persons of this kind. He commanded them to be stoned Levit. xx. 27.
who pretended to have a familiar Spirit, or the Spirit of Divination. *When thou art* Deut. xviii. 9, 10, 15.
come into the land which the Lord thy God shall give thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer .... God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, and to him ye shall hearken. The writings of the Prophets are full of Invectives against the *Israelites*, who consulted Diviners, and against the false Prophets, who set up to foretell things future, and by this means seduced the people.

There were several sorts of *Divinations*, by water, fire, earth, air, by the flight of birds, and their singing, by lots, dreams, and by the wand. We have said something of Divination by water in the Article of *Joseph's Cup*. The observations of Thunder, Lightning, and Meteors, may be referr'd to Divinations by Fire, or *Pyromancy*; as also the operations of the *Magi* about the Fire which they kept up in their Inclosures or Temples, called *Pyratheia*. Into these, says *Strabo*, l. 15. they enter every day, and there continue for an hour practising enchantments, having a bundle of small rods in their hands, and wearing bonnets or tiara's of hair, so large that they fall down to their very lips.

DIVINATION *by the Earth*, or *Geomancy*, is common among the *Persians*. They impute the invention of it to *Edris*, who is the same with the Patriarch *Enoch*, or the Prophet *Daniel*. It consists in making several Points upon a Table prepared for this purpose, which they call *Raml*. These Bibl. Orient. p. 709.
Points disposed in a certain number on many unequal lines, are likewise described with a pen on paper; he who takes upon him to divine by the help of this Art, is called *Rummal*. He derives his pretended knowledge of futurity from the combination of these Points and Lines. This alone shews sufficiently the vanity of this sort of Divination.

DIVINATION *by the Wand*, is taken notice of in *Ezekiel* xxi. 22. *See what is said of it in the Article* WAND. *Strabo*, l. 4. speaks of Wands or Rods which the *Magi* held in their hands during the religious Ceremonies performed by them about their pretended sacred Fire.

DIVINATION *by the flight*, *singing*, *or eating of Birds*, is sufficiently known; I cannot tell however whether it were in use

use among the *Hebrews*. *See above the Article* Augur.

נחש Serpens. Item augurari, conjectare.

Bochart. Hierozoïc. l. 1. c. 3. part. 1.

Lamprid. in Elagabalo.

It appears that formerly they drew omens from Serpents. The *Hebrew* word *Nachash*, which is frequently taken for Divining, and drawing Omens, signifies likewise a Serpent. *Bochart* has collected some examples of Divination by the way of Serpents. The *Egyptians* had Serpents which they called *good Demons*, or good Genii. *Ægyptios dracunculos Roma habuit, quos illi agatho-dæmones vocant.* Nothing is more common than to see Serpents in *Abraxas's*, which, as we know, were Talismans, magical Figures.

Plin. l. 5. c. 17.

Joseph. Antiq. l. 14. c. 8.

DIUM, a City which *Ptolemy* makes a part of *Cœle-Syria*, and places in the sixty-seventh degree and an half of Latitude, and in the thirty first and an half of Longitude. *Pliny* fixes it in the neighbourhood of *Pella* beyond *Jordan*, and reckons it among the Cities of *Decapolis*. The old accounts taken by the Emperors, join it to *Arabia*. *Josephus* says, that *Pompey* restored it to its ancient inhabitants. *Stephens* the Geographer says, that *Alexander* built it *.

Deut. xxiv. 1, 2, 3, &c.

DIVORCE, or *Repudiation*. *Moses* tolerated Divorces for very good reasons. Here are his words: " When a man hath " taken a wife and married her, and it " come to pass that she find no favour in " his eyes, because he hath found some un- " cleanness in her; then let him write her " a bill of divorcement, and give it in her " hand, and send her out of his house. " And when she is departed out of his house, " she may go and be another man's wife. " And if the latter husband hate her, and " write her a bill of divorcement, and gi- " veth it in her hand, and sendeth her out " of his house; or if the latter husband die, " which took her to be his wife, her for- " mer husband which sent her away, may " not take her again to be his wife, after " that she is defiled, for that is abomina- " tion before the Lord." The Commentators are very much divided concerning the sense of these words, *because he hath found some uncleanness*, or as the *Hebrew* has it, *matter of nakedness in her*.

ערות דבר Ἄσχημον χρῆμα.

Vide Selden. Uxor Hebraïca, l. 3. c. 18. & 20.

The school of *Shammah*, who lived a little before our Saviour, taught that a man could not lawfully be divorced from his wife, unless he had found her guilty of some action which was really infamous, and contrary to the rules of virtue. But the school of *Hillel*, who was *Shammah's* disciple, taught on the contrary, that the least reasons were sufficient to authorize a man to put away his wife: for example, if she did not dress his meat well, or if he found any other woman whom he liked better. He translated *Moses's* text thus, *If he hath found any thing in her, or an uncleanness. Akiba*, another famous *Rabbin*, was still more indulgent than *Hillel*; for he affirmed, that it was sufficient cause for a man to put away his wife, if she were not agreeable to her husband. After this manner he explained the text of *Moses*; *If she find no favour in his eyes*; this was the first reason: the second was, *If he find any uncleanness in her*. *Josephus* and *Philo* shew sufficiently, that in their time the *Jews* believed Divorce to be lawful upon very trivial causes. The *Hebrews* at this day hold the same principles. Although a woman, says *Leo* of *Modena*, were to give her husband no occasion of complaint, he may put her away, if he be ever so little displeased with her.

Joseph. Antiq. l. 4. c. 8. & lib. de vita sua ad finem.

Philo de Special Legib. præcept. 6. & 7.

Leo Mutin. cerem. Jud. parte 4. c. 6.

Matth. v. 31, 32.

But our Lord *Jesus Christ* has limited the permission of divorce to the single case of Adultery. *It hath been said by them of old time*, says he, *whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.* Words which have been interpreted many different ways. Some by the word *Adultery* or *Fornication* have understood all sorts of great crimes, such as Idolatry, Infidelity, &c. which are sometimes mentioned in Scripture under the name of *Fornication*. Others have determined the meaning of this word to the single crime of real Adultery and Infidelity.

Origen. Homil. 7. in Matth.

Origen is of opinion, that the Son of God named Fornication, not as the only case wherein Divorce is lawful, but as an example of those other crimes and instances, wherein this power may be used. But almost all the other Fathers and Interpreters have taken our Saviour's words in their strict and rigorous meaning, and the practice of the Church, which is the truest Expositor of the Law, has always been agreeable to this last opinion. As to the crime of Infidelity, see St. *Paul's* explanation of it: As to what relates to those who are converted to *Christianity*, *not the Lord, but I speak, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband, that believeth not, and if he be pleased to dwell with her, let her not leave him.* But if the unbelieving depart, let him depart; a brother or a sister *is not under bondage in such cases*.

1 Cor. vii. 12, 13, 15.

Another difficulty formed upon the subject of Divorce, consists in knowing whether persons separated by divorce, are at full liberty to marry again. The Law of *Moses* did not forbid the parties separated to marry again; and the Laws of the first *Christian* Emperors expressly did allow it.

Ter-

* Steph. Δῖον πόλις κοιλῆς Συρίας, κτίσμα Ἀλεξάνδρου.

THE FORMALITIE OF THE JEWS IN GIVING BILLS OF DIVORCE.

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Soter having intelligence of *Nicanor's* death, and the defeat of his army, ſent *Bacchides* again, and *Alcimus* into *Judea*, with the right wing of his army, that is to ſay, with the choice of his troops, to the number of two and twenty thouſand foot and two thouſand horſe. They came at firſt to *Jeruſalem*, thinking to meet *Judas* there, but upon intelligence that he was incamp'd at *Eleaſa* with three thouſand choſen men, they went thither and incamped at *Beræa*, a place not far from it. *Judas's* troops ſeeing ſo great a multitude of enemies, were terrified to ſuch a degree, that the generality of them deſerted, ſo that eight hundred ſoldiers only remained with him.

Judas finding himſelf to be thus abandoned at a time when there was a neceſſity for his engaging, was very much concerned, and ſo much the more, for that there was no opportunity to gather new forces; notwithſtanding, he omitted nothing to encourage thoſe who remained with him, and animate them to the combat. They repreſented to him that as their number was ſo inconſiderable, it was more expedient to wait for ſome reinforcement; to which he replied, God forbid that we ſhould do ſo, and fly before our enemies: if our hour is come, let us die courageouſly for our brethren, and not ſully our glory by ſo baſe an action. The enemy leaving their camp, marched to meet them, having diſpoſed the horſe in both the wings; the Slingers and the Archers marched before the army, and the firſt rank was compoſed of the moſt valiant ſoldiers, *Bacchides* taking his poſt on the right wing. The trumpets on both ſides began to ſound, the mountains round about echoed with the noiſe, and *Judas* having obſerved, that the right wing, where *Bacchides* commanded, was the ſtrongeſt, he attacked it, broke, and purſued it to the mountain of *Azotus*; but the left wing having hemmed in *Judas* and his people in the rear, the combat was a long time obſtinate, and *Judas*, at laſt overwhelmed with the multitude of his enemies, fell down dead upon the ſpot, and his people fled.

Obſervations on the battle of *Eleaſa* between *Judas Maccabæus* and *Bacchides*. 1 Macc. ix. 1, &c.

This action of *Judas Maccabæus*, who reſolved with eight hundred men to attack an army of twenty thouſand foot, and two thouſand horſe; this action, I ſay, ſurprizes thoſe very much, who do not know that Hiſtory is full of extraordinary exploits of this kind: but they recover from their ſurprize, when they conſider, that an able and enterpriſing General, who is acquainted with the valour and reſolute boldneſs of his troops, never deſpairs at a time of neceſſity, when death and a retreat being inſeparable, there is nothing left but either to conquer or periſh.

Judas, after the deſertion of the greateſt part of his troops, was under this melancholy neceſſity; he made uſe of the powerful battery of Religion, to raiſe the courage of thoſe, who continued faithful to him. This was the moſt effectual expedient that Generals could deviſe in great dangers. In the time of the *Maccabees* miracles were rare; they were to be ſeen only at great diſtances of time, notwithſtanding there always was an appearance of ſome, and God had not intirely forſaken his people; he ſtill had compaſſion of their calamities, tho' they had rendred themſelves unworthy of his favours. The virtue, piety and admirable qualities of *Judas Maccabæus*, whom Dom. *Calmet* compares with *Jeſus Chriſt*, long withheld the wrath of God from this ungrateful and perfidious people; but at laſt this great man periſhed in this action, and they who would not leave him, were rather overwhelmed, than conquered.

Commentaire ſur le liv. 1. c. ix. vſ. 18. des Maccabées.

Judas *incamped at* Eleaſa *with three thouſand choſen men*. I cannot tell for what reaſon the Sacred author adds the epithet *choſen*, which is generally interpreted *brave, valiant, courageous*; for tho' they were in a condition to make head againſt, and even to defeat this formidable army of *Bacchides*, the greateſt part of them were puſillanimous creatures, ſince above two thirds of them had not the courage to make a ſtand, but unworthily deſerted ſo brave a General, and who ought to have been ſo dear to them. *His people*, ſays the Sacred Author, *ſeeing the multitude of the other army to be ſo great, were ſore afraid; whereupon many conveyed themſelves out of the hoſt, inſomuch that there abode of them no more than eight hundred men*. If all the cowards, as well officers as ſoldiers, were expelled out of an army, at the inſtant of a deciſive action, there would be few remaining; but theſe few delivered from ſuch a vile crew, would do infinitely more, than if the cowards had continued intermixed with them.

1 Macc. ix. 5. — Ib. verſe 6.

Judas was extremely concerned, and his ſpirits almoſt ſunk, to ſee the baſeneſs of thoſe who abandoned him; nevertheleſs this great Hero, re-aſſuming his courage, directed himſelf to thoſe who would have diverted him from fighting, and ſaid, *What would you fly before your enemies? If our time is come, let us die courageouſly for our brethren, rather than ſtain our honour by ſo ignominious an action.* He found himſelf probably ſo far ingaged, and ſo near the enemy, that there was more danger in retreating than in fighting; becauſe by fighting, his honour was at leaſt ſecured; beſides, he had often experienced, that victory was in the hands of God, who gave it to whom he pleaſed, without having a regard to number.

Ib. verſe 10.

With that the hoſt of Bacchides *removed out of their tents, and ſtood over againſt*

Ib. verſes 11, 12.

againſt them ; the cavalry was divided into two bodies poſted on the wings, the ſlingers and the archers marched before the army, and the firſt rank was formed out of the ſtrongeſt and moſt valiant men. Bacchides *was in the right wing, and the battalions on both ſides marched, and ſounded their trumpets.* Dom. *Calmet* tranſlates the following paſſage, *proximavit legio ex duabus partibus*, by theſe words, *the battalions marched on both ſides.* This to me ſeems not to be exact, for the word *legio* in the ſingular number, ſhould not be interpreted many battalions, ſince the method of putting themſelves into order of battle among the *Aſiatick* people, was different from that of the *Romans*, and they fought in phalanxes, and drawn up in one line only, not by battalions or cohorts. Wherefore in my opinion it ſhould be tranſlated, *the Phalanx of both ſides*, or of both the wings, *made its approach.* We may eaſily comprehend, that the two wings of *Bacchides* advanced, in order to hem in *Judas*'s troops ; we cannot think otherwiſe For how could it be ſaid *that the battalions marched on both ſides*, ſince *Judas* had but an handful of men? and by tranſlating it thus, one would believe that he was at the head of many battalions.

They alſo of Judas *ſide ſounded their trumpets, and the earth ſhook with the noiſe of the armies.* If the author had only *Judas*'s people in view, this hyperbole would be a little extravagant : *and the battle continued from morning till night.* I can ſcarce comprehend, that eight hundred men could ſo long reſiſt an army ſo very much ſuperior to them, and which incompaſſed them on every ſide. I can eaſily conceive that ſoldiers ſo reſolute and brave, with ſuch a General at their head as *Judas Maccabæus*, might break and put to flight the enemy's right wing ; but I cannot conceive that ſo great a Captain could purſue the run-aways as far as the mountain *Azotus*, while he left all the reſt of *Bacchides*'s army behind him, in a condition to repair this misfortune by following him, and falling on his rear, as indeed they did, which was the cauſe of his ill ſucceſs : once more I ſay, I cannot attribute ſuch an inſtance of imprudence, and ſo groſs a fault to ſo great a ſoldier as *Judas*, for in the courſe of all his atchievements, we ſee that he is perhaps the only eminent Captain that has not laid himſelf open to exceptions in the execution of his deſigns. His people muſt have been tranſported with ardour upon their victory, and he, whether he would or no, muſt have been under the unhappy neceſſity of following them ; for otherwiſe, if after the defeat of this wing he had turned upon the flanks of the enemy, while they were in conſternation at the routing of their right wing, this would have been acting within rules, and victory had been certain.

But they who were on the left wing, 1 Macc. ix. 16.
ſays the Sacred Writer, *ſeeing the right wing defeated, followed* Judas *and his people in their rear*, who obſerving themſelves to be followed by the main body of *Bacchides*'s army, were obliged to let the run-aways eſcape, and face about to ſuſtain another combat. It is ſomething difficult to clear well certain circumſtances related by the author ; there are movements which extremely perplex us, nor is there any way of accounting for them but by conjectures. Wherefore I preſume that the enemies put themſelves at firſt in order of battle ; but the right of their horſe, which before the action was otherwiſe diſpoſed, having been broken and put to flight, and unhappily for *Judas* purſued too far, the army of *Bacchides* turned to follow the conqueror, and ſtop him in his retreat : this conjecture to me ſeems very probable. The Sacred Author gives us the diſpoſition and diſtribution of *Bacchides*'s troops, and ſays nothing of the *Jews* as to this particular ; but I ſuppoſe them ranged in two Bodies, of a great depth, according to their uſual method of fighting.

The battle was a long time obſtinately 1 Macc. ix. 17, 18.
maintained, and many on both ſides were killed and wounded, Judas *himſelf was killed, and all the reſt fled.* The reſt of *Bacchides*'s army having followed *Judas*, who fought like a lion, and overthrew all that came in his way, attacked him behind, ſo that he was between two armies, in which ſituation he performed prodigies of valour ; but at laſt being over-born by numbers, he was wounded and fell upon an heap of dead bodies, whereof he had made a circle about him : thus died this Great Hero. The reader may ſee the magnificent encomium which the learned Commentator has made of him, and the admirable reſemblances diſcovered by him between *Jeſus Chriſt* and *Judas*. *See Dom.* Calmet's *Comment on this place.*

ELEASAH, the Son of *Helez*, the 1 Chr. ii. 39.
father of *Siſamai*.

I. ELEAZAR, the third ſon of *Aaron*, and his ſucceſſor in the dignity of High Prieſt. *Phineas* ſucceeded *Eleazar*. He entred the land of promiſe with *Joſhua*, and is thought to have lived there three and twenty, or five and twenty years. The High Prieſthood continued in his family to the time of *Eli* the High Prieſt, who was of *Ithamar*'s family., *Eleazar* was buried at *Gabaath*, belonging to *Phinehas*, in the tribe of *Ephraim*. Joſh. xxiv. ult.

II. ELEAZAR, the ſon of *Aminadab*, to whoſe care the Ark was committed, when it was ſent back by the *Philiſtins*.

1 Sam. vii. 1. In the Year of the World 2888, before J. C. 1112, before the Vulgar Æra 1116.

ftins. It is believed that *Eleazar* was a Prieft, or at leaft a *Levite*, tho' his name is not inferted in the catalogues of the fons of *Levi*. He dwelt at *Gibeah*, which probably was the fafeft and moft elevated place in the city of *Kirjath-jearim*. *Gibeah* in *Hebrew* fignifies an eminence. The Scripture fays, that *Eleazar* was confecrated to be the guardian of the Ark of the Lord; whether this confecration were a bare appointment to this employment, or that he received the Sacerdotal Unction, or was obliged to purify himfelf in order to receive this Sacred Depofitum in his houfe.

2 Sam. xxiii. 9. 1 Chr. xi. 16, 17. 1 Chr. xi. 13.

III. ELEAZAR, the fon of *Dodo*, one of thofe three gallant men belonging to *David*, who paffed through the camp of the *Philiftin*, to bring him water from the well of *Beth-lehem*. This is the fame *Eleazar*, who alone put the army of the *Philiftines* one day to a ftand, and made fo great a flaughter of them, that his Sword ftuck to his hand.

2 Sam. xxiii. 10. 1 Macc. vi. 43. Jofeph. Antiq. l. 12. c. 14.

IV. ELEAZAR, furnamed *Savaran*, brother to *Judas Maccabæus*. In *Jofephus* he is called *Auran* or *Avran*. *Eleazar* perceiving an Elephant in King *Antiochus Eupator*'s army, more beautiful, and more richly harneffed than the reft, and imagining that the King, who was then laying fiege to *Bethfura*, might be upon him, he made his way thro' the enemy, and getting under the animal pierced its belly with his fword; but the Elephant falling on him, crufhed him to death.

2 Macc. vi. ultimo. vii. 1, 2, &c.

V. ELEAZAR, a venerable old man of *Jerufalem*, who fuffered death under the perfecution of *Antiochus Epiphanes*. It is queftioned whether he finifhed his martyrdom at *Jerufalem* or *Antioch*. It feems certain from the fecond book of *Maccabees* and *Jofephus*, that he fuffered in the prefence of King *Antiochus Epiphanes*, as well as the feven brethren the *Maccabees*; but it is not fo clear whether it were at *Antioch* or *Jerufalem*. The old Tranflator of *Jofephus*'s book entitled, *Of the Empire of Reafon*, fays it was at *Antioch*; but the Greek text of *Jofephus* does not fay fo; it fuppofes on the contrary, that the feven brethren fuffered at *Jerufalem*. The fame author mentions the fame thing in the 12th book of his Antiquities, c. 7. Others maintain, that the feven brethren were martyred at *Antioch*, where formerly their tombs were fhown.

Hieron. de locis Hebr. verbo Modin. Aug. Serm. 1. de Mac. 30. ult. Edit.

St. *Auftin* fpeaks of a Church in this city, dedicated by their name. The Martyrologies, *Lir[illegible]*, *Serrarius*, *Tirinus*, and *Jofephus Gorionides*, fix their Martyrdom at *Antioch*. Now it feems certain, that *Eleazar* fuffered at the fame place as the feven brethren the *Maccabees*. All the authors that make any mention of him, join his martyrdom with that of thefe generous brethren.

2 Macc. vi. 18, 19, 20, &c. Nazian. Orat. de Macc. Ambrof. l. 2. de Jacob. & vita beata, c. 10.

The holy old man, of whom we are now fpeaking, was one of the principal Doctors of the Law. *Gregory Nazianzen* and St. *Ambrofe* believe with *Jofephus*, that he was of the Sacerdotal Family. He was prefented to *Antiochus Epiphanes*, and they would have compelled him to eat Swine's flefh, by forcing open his mouth to that purpofe. But he preferring death to life, which he faw was to be preferved only by a criminal compliance, chofe rather to go voluntarily and of himfelf to execution. They who were prefent, moved with an unjuft compaffion, by reafon of the ancient friendfhip which they had for him, took him afide, and entreated him to confent, that they might bring him meat which he was allowed to eat, that fo they might inform the King how punctually he had obeyed his orders, in eating the flefh of the facrifice, and by this means might preferve him from death. But he confidering his age, his gray hairs, and the innocent life which he had hitherto led, anfwered, that he had much rather go to his grave, than perform what they defired of him; for it does not become me, faid he, in this advanced part of life, to ufe diffimulation, whereby many young people, imagining that *Eleazar* at ninety years of age, had deferted from the *Jewifh* to the Pagan way of living, might be induced to imitate him; whereby I fhould draw an infamous blemifh on my felf, and the curfes of men on my old age: for altho' I might by this means deliver my felf from the penalties wherewith I am threatned, yet I could not avoid the hand of the Almighty, neither during my life, nor after my death.

At thefe words they who led him to execution, were immediately enraged againft him, believing what he had faid to proceed from pride: and as he was ready to expire under the blows with which they overwhelmed him, he uttered a great figh, and faid, Lord thou knoweft that having it in my power to avoid death, I fuffer in my body the moft fenfible pains, but my foul is overjoyed to die for thy religion. Having faid thefe words, he expired. This is all we learn from the fecond book of *Maccabees*, which we *Roman* Catholicks maintain to be Canonical.

But *Jofephus* in his book concerning *the Empire of Reafon*, relates the matter more at large. He fays, that *Antiochus* coming to *Jerufalem*, and obferving how the people defpifed his Edicts, went up to the higheft place in the city, with the principal men of his court, and his foldiers in arms, and having commanded the *Jews* fhould be conftrained to eat Swine's flefh, and whatfoever had been facrificed to Idols, otherwife to fuffer a very cruel death; *Eleazar* was the firft pre-

sented to him; whom *Antiochus* spoke to, and endeavoured to persuade him to obey his orders: but he answered in a manner which manifested his wisdom and resolution, and refused with great constancy to submit to the King's impious directions. Whereupon the guards immediately fell upon *Eleazar*, dragged him to the place of execution, stript him, tied his hands behind him, and severely scourged him, while a Herald cried out to him, Obey the King's orders: but he continued immoveable amidst all the blows they gave him, till being quite exhausted with loss of blood, and lashes wherewith his body was miserably mangled, he fell to the ground, without losing however any thing of the vigour of his soul. Hereupon a soldier leaped upon his belly with a design of forcing him to rise, but invincible patience was all the return he made for this cruel treatment. Some of his old friends would have persuaded him to make a shew at least of eating meats sacrificed to Idols, but he absolutely refused, and his refusal enraged them. They threw him into the fire, tormented him with instruments made of iron, and poured stinking liquors into his nostrils. In the midst of these tortures he died, begging of God to accept his life and blood as an expiatory sacrifice for his brethren. He suffered in the year of the World 3837, before *J. C.* 183. before the Vulgar Æra 167.

VI. ELEAZAR, High Priest, son to *Onias* I, and brother to *Simon* surnamed the Just. *Simon* having left a Son, whose name was *Onias*, too young to fill the office of an High Priest, *Eleazar* the minor's uncle exercised this charge for nineteen years in his room; from the year of the World 3727, to 3744. before *J. C.* 260.

VII. ELEAZAR, the son of *Eliud*, and father of *Matthan*, grandfather to *Joseph*, *Matt.* i. 15.

VIII. ELEAZAR, the son of *Mahli*, and brother of *Kish*, 1 *Chr.* xxiii. 21.

IX. ELEAZAR, son of *Boëthus*, appointed High Priest by *Archelaus* Ethnarch of *Judæa*. He was succeeded by *Jesus* the son of *Siah*.

In the Year of the World 4004. of *J. C.* 4. and the first of the Vulg. Æra.

X. ELEAZAR, the son of *Ananus*, appointed High Priest by *Valerius Gratus*. He succeeded *Ishmaël*, the son of *Phabus*, and was succeeded by *Simon* the son of *Camith*.

Appointed in 4017, of the Vulgar Æra 23.

XI. ELEAZAR, the son of *Dinæus*, captain of a band of thieves. He attacked the *Samaritans* several times, and was at last defeated, taken, and put to death by *Cumanus*.

Antiq. l. 20. c. 5.

XII. ELEAZAR, the Son of *Ananias* the High Priest, was one of the incendiaries who stirred up the *Jews* to that rebellion, which at last drew upon them the destruction of their Temple and Nation.

De Bello l. 2. c. 17. in Lat. ""2. A. in Gr. p. 809. 810.

There are several others of this name mentioned in *Josephus*, but as they have no relation to the Scripture, I shall take no notice of them in this place.

ELECTA, was, as is generally believed, a Lady of quality, to whom St. *John* the Evangelist addressed his second Epistle. She lived in the neighbourhood of *Ephesus*, and St. *John* wrote to her and her children, to precaution them against the Hereticks of that time, who denied the Divinity of *Jesus Christ*, and the Truth of his Incarnation. Some are of opinion that *Electa*, which signifies chosen, is not a proper name, but an honourable Epithet given this Lady, whose proper name is not expressed in St. *John*'s Epistle. Others will have it, that her proper name was *Kyria*. Others, that the Epistle was not directed to any one person, but to a whole Church. St. *Clement* of *Alexandria*, in his Comment on the Canonical Epistles, says, that *Electa*, whom St. *John* wrote to, was a Lady of *Babylon*.

Barthol. Petri. & Cleric. in 2 Joan.

Athanasius in Synops. Quidam apud Oecumen. Mauduit. Differt. 23. Cornel. a Lapide Serrar. in vs. 13. Fromond.

II. ELECTA; St. *John* salutes *Electa*, of whom we have been speaking, *in the name of her sister* Electa *and her children*. The accounts of her are as perplexed as those we have already taken notice of concerning the former *Electa*. We do not know whether the latter of the two was a Lady, or a Church.

ELECTRUM. There is a natural *Electrum* which is found in mines, and another that is artificial made with the addition of a certain quantity of silver. If this quantity exceeds a fifth part, the *Electrum* will not bear the anvil. *Homer* speaks of *Electrum* in his description of King *Menelaus*'s palace. *Helena* consecrated a cup made of *Electrum* in the Temple of *Minerva*, in the Isle of *Lindos*. The true *Electrum* shines much stronger by the light than silver. Cups made of this metal are said to discover the poison which is put into them, by a sort of brightness like the rainbow, and a noise as if there were fire.

Plin. 33. c. 4.

ELECTRUM is likewise sometimes used for *Amber*, or *Succinum*, which is a bituminous substance of a resinous taste, and something sharpish; if any pieces of it are rubbed one against another, it smells like oil of turpentine, and a little disagreeable when burnt: it is generally yellow and transparent, sometimes red, and other times again whitish, or rather pale; and when it is warmed with rubbing, it attracts straw. —— *Electrum*, is gathered principally upon the coasts of the *Baltick* Sea, and particularly upon those of *Prussia*. Some of it is found even upon the land at some distance from the Sea. But it does not appear that the old *Hebrews* had any knowledge of this *Electrum*. That mentioned in *Ezekiel*, was

Ezek. i. 4. viii. 2.

St.

Hieronym. in Ezek. i. החשמל Hachasmal. Pagnin. Crepitans Hamma. St. *Jerom* says, a more precious metal than either gold or silver. The *Hebrew* word *Hachasmal*, signifies rather, according to *Bochart*, *Orichalcum*.

ELEPH, a Town in the Tribe of *Benjamin*, Josh. xviii. 28.

Bochart. de animal. sacr. t. 2. l. 6. c. 16. ELEPHANT, the largest of all four-footed beasts. They who have studied the nature of the Elephant with most accuracy, tell us many very extraordinary things of the sagacity, faithfulness, prudence, and even understanding of this creature *. It has been often observed to do such things, as are much above the capacity of other beasts. The *Hebrews* seem generally to have described it under the name of *Behemoth*, which signifies in general beasts of service. The *Greeks* and *Latins* often denote Elephants by the general name of beasts, which is much the same in signification with the *Hebrew*, *Behemoth*. The word *Elephas* may be derived from *aleph*, which signifies to instruct, by reason of the docility of this animal; or from *Eleph*, which signifies a head, or captain, because the Elephant is as it were the head of all other terrestrial animals.

You have here an account of the Elephant or *Behemoth* from God's discourse to Job xl. 10, 11, &c. *Job: He eateth grass like an ox*; which agrees admirably with what Historians relate of him. The Elephant does not feed upon carrion, and is not at all wild; hay, herbs, and legumes are his nourishment, as they are of our tame beasts.

His strength is in his loins, and his force is in the navel of his belly. The natural parts of an Elephant are under his belly, like those of an horse, but his testicles lie concealed in his loins. The virtue of begetting is often expressed in Scripture by terms very like these. See *Gen.* xlix. 3. *Deut.* xxi. 17. *Psal.* lxxxii. 51. civ. 36, *&c.*

His tail, as is continued in *Job*, ver. 12. *is like a cedar*; *the nerves of that part of the Elephant which serves for generation are interwoven together.* The female Elephant receives the male lying upon her back, contrary to the nature of other beasts, and he never covers the female as long as any one appears in sight. Ver. 13. *His bones are as strong pieces of brass, and his small bones like bars of iron.* These hyperbolical expressions shew the extraordinary strength of the Elephant; with one stroke of his trunk he kills a camel or an horse. An Elephant has been seen to draw two cast canons five hundred paces with his teeth; they were fastned together with cables, and weighed each three thousand pounds. We read in the *Maccabees* of an 1 Macc. vi. 37. Elephant in *Antiochus*'s army, which carried two and thirty armed men. They were all in a tower made of very solid wood, upon the Elephant's back, and the tower was bound with a very strong chain under the Elephant's belly.

He is the chief of the ways of God; he that made him, will make his sword approach unto him. This animal is, as it were, the master-piece of God among four-footed beasts. He exceeds all others in size, strength, docility, address, modesty, fidelity, pudicity, agility, and long life.

If we consider his industry, sagacity, and gratitude, no animal comes nearer man: he understands the language of his guide. Lastly, so many things are related of his docility, and aptness to learn, as would seem fabulous, were they not attested by many serious and grave Authors.

The Scripture adds, that God *hath put his sword into his hands*, hath trusted him with his arms; the Elephant is terrible when provoked: nothing can stand against him, he oversets trees, houses, and walls: he tramples under foot all that comes before him; he overthrows whole squadrons: his arms are his trunk, and his teeth, or horns, for so some of the Ancients call them. His trunk is a long hollow cartilage, like a large trumpet; it hangs between his teeth, and serves him for hands: by one blow with his trunk he will kill an horse; and will raise a prodigious weight with it. His teeth are the ivory, which is so well known to us, and is what people work upon in *Europe*: it is of the nature of horn, and may be softned. There have been Elephant's teeth seen as large as one's thigh, and a fathom in length. When they fight one against the other, they strike one another with their teeth, as bulls do with their horns.

Ver. 15. *Surely the mountains bring him forth grass, where all the beasts of the field play.* Elephants are the gentlest animals that we know; they never use their strength but when they are compelled to it. These are not of that sort of animals which create terror in others: if he is obliged to pass through a herd of other beasts, he puts them gently out of his way with his trunk to make room for him: he feeds in the fields and meadows, and the weakest and tamest animals play with impunity before him.

Ver. 16. *He lieth under the trees in the covert of the reed and fens.* This agrees all admirably well with the Elephant. *Ælian* says, that he may be called an animal of the marshes, because he lives along waters, and in moist places. He some- Ælian. l. 4. c. 24. & l. 13. c. 8. l. 9. c. 56. & l. 17. c. 7, &c.

* Aristotle *speaking of the Elephant, says*, ἔτι δὲ καὶ εὐαίσθητον, καὶ συνίησι τῶν ἄλλων ὑπερβάλλει. l. 9. Hist. Animal. c. 46. *And* Pliny, *of the same animal*, Maximum animal est Elephas, proximumque humanis sensibus: quippe intellectus illis sermonis patrii, &c. Hist. Nat. l. 8. *Many surprizing instances of sagacity in this beast, are related by* Nierembergius, lib. 9. Hist. Nat.

ſometimes plunges himſelf into rivers in ſuch a manner, that no more of him is to be ſeen than the end of his trunk: in the ſummer-time he covers himſelf with mud, to avoid the heat.

Ver. 18. *He ſpoileth the river, and is frighted at nothing: he truſteth that he can draw up* Jordan *into his mouth.* He drinks a great deal, and large draughts, as if he were to ſwallow up the river, and as if *Jordan* were ſcarce ſufficient to ſatisfy his thirſt. The literal conſtruction of the *Hebrew* is, *he will drink a river, and make no haſte:* he will drink leiſurely, and take time to diſturb the water which he drinketh; as if this were a way to make it more nouriſhing, or to add a certain taſte to it, and take away the ſweetneſs of it, which is not ſufficiently pungent to his tongue. It is agreed that the Elephant drinks much, and
Ariſtot. l. 8. Hiſt. Animal. c. 9. *Ariſtotle* aſſures us, that there have been ſome who have been ſeen to drink fourteen *Amphora's* of the *Macedonian* meaſure. The *Amphora*, according to *Budæus*, is about the eighth part of a *Paris* hogſhead, or holds about three buſhels. The Scripture adds, *He truſteth that he can draw up* Jordan *into his mouth*, or he fears nothing, though *Jordan* were to beat againſt his mouth. He boldly paſſes the greateſt rivers, provided he may put the end of his trunk only out of the water.

Ver. 19. *He is taken by the eyes, as a fiſh is taken with a hook.* Serpents attack Elephants principally in the eyes. *Oculos*
Plin. l. 8. c. 12. *maximè petunt*, ſays *Pliny*, *inde fit ut plerumque cæci, & fame ac mœroris tabe confecti reperiantur* (Elephantes.) It is ſaid
Idem, ibid. likewiſe, that there are Serpents in the *Ganges* ſixty yards long, who take them by the trunk as they are drinking, drag them along, and drown them in the waters. But this paſſage may be underſtood more ſimply by keeping cloſe to the *Hebrew: he is taken by the eyes in ſnares, his noſe is pierced.* Wild Elephants are caught with the help of a female Elephant, which is ready for the male, and put into ſome narrow place between barricades, where the Elephant engages himſelf, and is taken. This is what is meant here by taking by the eyes, anſwerable to what is ſaid of *Holofernes*, that he was taken by the eyes,
Judith x. 17. while he beheld *Judith*'s beauty.

They lay ſnares likewiſe for Elephants: they are taken in deep ditches dug particularly for this purpoſe, and covered with a little earth ſcattered over hurdles, which cloſe the open part of them. I do not read it, *that they pierced his noſtrils*, or trunk, as they do camels, buffalo's, and even horſes in the eaſt: but probably in *Job*'s time they might have a different method from that uſed at preſent.

1 Kings x. 22. In the firſt book of *Kings*, there is mention of Ivory, or *Elephants teeth.* In the *Hebrew* it is *Schenhabbim*; *ſchen* we know שנהבים ſignifies a tooth, but we have ſome reaſon to queſtion whether *habbim* ſignifies an Elephant. I ſhould rather chuſe to ſay, that *ſchen* ſignifies ivory, which is not to be diſputed, and that *habbim*, or rather *habenim*, ſignifies ebony; and ſo ſeparate theſe two words, which are improperly put together, and made one.

There is frequent mention of Elephants in the books of the *Maccabees*; becauſe after *Alexander*'s reign, theſe animals were very much uſed in the armies, which were ſet on foot by the Kings of *Syria* and *Egypt*; whereas before it does not appear that any ſuch had been ſeen in *Judæa* or *Syria*.

We read in the *Maccabees*, that the Ele- 1 Macc. vi. 34.
phants of *Antiochus Eupator*'s army had the blood of grapes and mulberries ſhewn them, that thereby they might be animated to the combat, to accuſtom them as it were to the ſight of blood: for naturally this animal is not ſanguinary, nor cruel. In another place we ſee it was uſual to intoxi- 3 Macc. v.
cate them by giving them *wine mixt with incenſe*, or with parcels of incenſe, which parcels were dipt in the wine in order to make the fumes of it the ſtronger, and conſequently more proper to intoxicate the Elephants, with a deſign to have them cruſh the *Hebrews* to death under their feet, who were in *Egypt*. This is a kind of puniſhment which the Ancients were unacquainted with.

ELEUTHERUS, a river in *Syria*, the ſource whereof lies between *Libanus* and *Antilibanus*. After it has watered the Vide 1 Macc. xi. 7. Joſeph. Antiq. l. 13. c. 8, 9.
valley ſituated between theſe two mountains, it diſcharges itſelf into the *Mediterranean* towards *Arad*. Several place *Eleutherus* very improperly between *Tyre* and *Sidon*. It was a great way beyond theſe northward.

ELEUTHEROPOLIS, a City in the Tribe of *Judah*, whereof there is no mention in the ſacred writings; but it muſt have been very celebrated in the time of *Euſebius* and St. *Jerom*, ſince they generally take from hence the diſtance of the ſouthern cities of *Judah*. It was an epiſcopal city of *Paleſtine*, as appears from the old eccleſiaſtical Regiſters. It is ſomething ſingular, that it ſhould be ſo hard to fix ſo remarkable a City in the map, which was the ſettled point from whence *Euſebius* and St. *Jerom* determined the diſtances and poſition of other cities. We know from *Joſephus*, that it was twenty miles from *Jeruſalem*. *Antoninus*, in his *Itinerary*, informs us, that it was four and twenty miles from *Askelon*, and eighteen miles from *Lydda*. *Euſebius* places it at five miles diſtance from *Gath*, ſix from *Lachiſh*, five Vide Reland. Palæſtin. l. 2, c. 5. p. 422.
and twenty from *Gerar*, twenty from *Jattir*, and eight from *Keilah*.

E L-

1 Chron. xi. 26. ELHANAN, the ſon of *Dodo*; the ſame probably with *Elhanan* the ſon of *Jaïr*, which St. *Jerom* tranſlates, *Adeodatus filius Saltûs*. 2 Sam. xxi. 19.

ELI, High-Prieſt, of the race of *Ithamar*, died in the year of the World 2888, before *Jeſus Chriſt* 1112, before the Vulgar Æra 1116, after having been forty years Judge of *Iſrael*; from the year of the World 2848, to 2888. He ſucceeded *Abdon*, and was himſelf ſucceeded by *Samuel*, in the government of the people: but in the High-Prieſthood he was ſucceeded by his third ſon *Abitub*. While *Eli* judged the people, and governed them in all Affairs civil and religious, *Samſon* performed the office of a Deliverer and Defender of *Iſrael* againſt their enemies, particularly againſt the *Philiſtins*. 1 Sam. iv. 18.

How *Eli* came to the High-Prieſthood, and how this dignity was transfer'd from *Eleazar*'s family to that of *Ithamar*, of which *Eli* was deſcended, is what we are not informed of. There are ſome who believe, that the High-Prieſthood was conferred on *Eli*, by reaſon of the negligence, the minority, or want of proper qualifications in thoſe of *Eleazar*'s family. Others aſſert, that this dignity was beſtowed on him in conſideration of his Office as Judge of *Iſrael*. It is certain, that this was not done without an expreſs declaration of God's will; as we may gather from the language of the man of God, who was ſent to reproach him with the ill conduct of his ſons: I choſe the houſe of *Aaron* thy father to offer upon mine altar, and to exerciſe my Prieſthood; wherefore therefore have ye trampled under foot my ſacrifice, and honoured thy ſons above me? Wherefore *thus ſaith the Lord, I ſaid indeed, that thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the Lord ſaith, Be it far from me; for them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed*. The prophet added, that the two ſons of *Eli*, *Hophni* and *Phinehas*, ſhould die both in one day; that God would transfer the Prieſthood to another family, and that *Eli*'s family ſhould fall into contempt and indigence. 1 Sam. ii. 27, 28.

Theſe predictions were verified, when in the reign of *Solomon*, the exerciſe of the High-Prieſthood was taken from *Abiathar*, of *Eli*'s family, and reſerved to *Zadoc* only, who was of the race of *Eleazar*. *Eli*'s great fault was his negligence, and too great indulgence to his ſons. He was not unacquainted with the diſorders which they committed in the Tabernacle, and the ſcandal which they gave by their ill-conduct. But inſtead of puniſhing them, and removing them from the ſacred miniſtry, he was ſatisfied with ſaying to them, Why do you all theſe things which I am informed of, and all the people talk of? Do ſo no more, my ſons; it is very uneaſy to me to hear that you induce the people of the Lord to violate his commands. If one man offends againſt another, God may be made propitious to him; but if a man ſin againſt the Lord, who ſhall pray for him? But his ſons did not hearken to the voice of their father; and when the prophet, above-mentioned, declared to him the calamities with which his family was threatned, we do not ſee that this kindled his zeal, or encreaſed his juſt ſeverity to his ſons. 1 Kings ii. 26. In the year of the World 2990, before *J. C.* 1010, before the Vulg. Æra 1014. 1 Sam. ii. 12, 13. 22, 23.

God once more admoniſhed him by *Samuel*, who was then a child, and ſaid to him, Behold, I will do a thing in *Iſrael*, at which both the ears of every one that heareth it, ſhall tingle. In that day I will perform againſt *Eli* all things which I have ſpoken concerning his houſe: when I begin, I will alſo make an end. I will judge his houſe for ever; and his iniquity ſhall not be purged with ſacrifice nor offering for ever. *Eli* having heard theſe things from the mouth of *Samuel*, made no other reply than this, It is the Lord, let him do what ſeemeth him good. God ſtill defer'd the execution of his vengeance ſeven and twenty years, and it was the year 2888, before *Jeſus Chriſt* 1112, before the Vulgar Æra 1116, when the ſons of *Eli*, *Hophni* and *Phinehas*, were put to the ſword by the *Philiſtins*, the Ark of the Lord was taken; and *Eli* himſelf, upon the receipt of this melancholy news, fell backward from his chair, and broke his neck. According to *Joſephus*, and the moſt common opinion in this particular, he was ſucceeded by *Abitub* his third ſon, as others will have it, by *Abiah*. It is certain that *Abiah* was High-Prieſt in the beginning of *Saul*'s reign. Several of the Ancients have been inclined to rank *Samuel* among the *Jewiſh* High-Prieſts, but it is very clear, that he was not of the prieſtly race, but of the ſtock only of the *Levites*. 1 Sam. iii. 1, 2, 3, &c. In the year of the World 2861. *Samuel* being born in 2849, was then twelve years of Age. 1 Sam. iv. 12, 18. Joſeph. Antiq. l. vi. c. 9. 1 Sam. xiv. 18.

ELI, who is named by St. *Luke* iii. 23. as the laſt of our Saviour's Anceſtors according to the fleſh, is the ſame probably as *Joachim* the father of the bleſſed Virgin, and mentioned in ſeveral old monuments, which are very much reſpected among the eaſtern people.

ELI, *Eliakim*, *Hilkiah*, and *Joachim* are almoſt the ſame name, and we ſhall hereafter obſerve the ſame High-Prieſt to have been called *Hilkiah*, *Joachim*, and *Eliakim*.

ELI, that is to ſay, My God. Our Saviour when he was upon the croſs, cried out, *Eli*, *Eli*, *Lama Sabacthani*, or rather, *Lama Sabadetani*; My God, my God, why haſt thou forſaken me? which is taken from *Pſalm* xxii. 1. Matth. xxvii. 46. אלי אלי למה זבדתני

I. ELIAB, the ſon of *Helon*, Prince of the Tribe of *Zebulun*. Numb. i. 9.

II. ELIAB,

II. ELIAB, the ſon of *Jeſſe*, *David*'s brother, 1 *Sam*. xiv. 6.

III. ELIAB, the ſon of *Elkanah*, and father of *Jeroham*, of the Tribe of *Levi*, 1 Chron. vi. 27.

IV. ELIAB, one of thoſe brave men, who were diſtinguiſhed in *David*'s army. He came and joined this Prince at *Ziklag*, while he was flying from the perſecution [1 Chron. xii. 9.] of *Saul*. He is called *Eliabba* the *Shaalbonite*, 1 Chron. xi. 33.

I. ELIADAH, the ſon of *David* by one of his concubines, 2 *Sam*. v. 16. 1 *Chr*. iii. 8.

II. ELIADAH, the father of *Rezon*, 1 *Kings* xi. 23.

III. ELIADAH, one of the Generals of King *Jehoſhaphat*'s army, 2 *Chron*. xvii. 17.

ELIAH. We find two men of this [Ezra x. 21, 26.] name in *Ezra*, who diſmiſſed their wives when they returned from the captivity, becauſe they had married them againſt the preſcription of the Law.

I. ELIAKIM, of the race of the Prieſts, he returned from *Babylon* with *Zerubabel*, Nehem. xii. 41.

II. ELIAKIM, the ſon of *Hilkiah*, ſteward of the houſhold to King *Hezekiah*. The *Hebrew* text may be ſo conſtrued as to ſignify, that he had the care of [2 Kings xviii. 18.] the Temple, or the houſe of God; for *Houſe* abſolutely taken, often ſignifies the Temple. It is our opinion, that *Eliakim* was the ſon of *Hilkiah* the High-Prieſt, who lived in [2 Kings xviii. 18, 26, 37. xxii. 8, 10. xxiii. 4. 24. Iſai. xxii. 20, 21. Judith iv. 5. Judith. xv. 9.] the reign of *Hezekiah*; and that he ſucceeded his father, and enjoyed the dignity of High-Prieſt under *Manaſſeh*. He was High-Prieſt during the ſiege of *Bethulia*. He is ſometimes called *Jehoiakim*; and there is a great deal of probability, that he is the ſame as *Hilkiah*, who lived in the reign of *Joſiah*, and afterwards.

III. ELIAKIM, King of *Judah*, ſur- [2 Kings xxii. 4. 2 Chron. xxxiv. 9. Baruch i. 7.] named *Jehoiakim*. He ſucceeded his brother *Jehoahaz*, and did evil in the ſight of the Lord. *See hereafter* Jehoiakim, and 2 Kings xxxiii. 34, 35.

IV. ELIAKIM, the ſon of *Abiud*, and father of *Azor*, Matth. i. 13.

I. ELIAM, the father of *Bathſheba*, the wife of *Uriah*, who became afterwards the wife of *David*, and mother of *Solomon*, 2 Sam. xi. 3.

II. ELIAM, the ſon of *Ahitophel*, of the city of *Gelon*, and one of the thirty [2 Sam. xxiii. 34.] gallant men in *David*'s army.

ELIAS, *ſee* ELIJAH.

ELIASAPH, the ſon of *Deuel*, was Prince of the Tribe of *Gad*, in *Moſes*'s time, *Numb*. i. 14.

ELIASHIB, High-Prieſt, of the race of *Eleazar*. He ſucceeded *Joiakim*, whom [Joſeph. Antiq. l. 2. c. 5.] *Joſephus* mentions as living in the reign of *Xerxes*. He was High-Prieſt in the time of *Nehemiah*, and lived in 3550. We neither know particularly the year of his death, nor the duration of his Pontificate. He was called likewiſe *Joaſib* and *Chaſib*. His ſucceſſor was *Joiada* or *Juda*, Neh. xii. 10.

ELIATHAH, the eighth ſon of *Heman*. His buſineſs was to ſing before the Ark of the Lord. He was in the twentieth Claſs of *Levites*, 1 Chron. xxv. 27.

ELICIANS. In the book of *Judith* [Judith i. 6.] there is mention of *Arioch*, King of the *Elicians*. The *Greek* and *Syriac* read, *Arioch*, King of the *Elymæans*, or people of the land of *Elam* in *Media*, or in the ancient country of the *Perſians*. We ſee in *Geneſis*, Arioch *King of* Ellaſar; this Kingdom of *Ellaſar* might very well be that of the *Elicians*.

ELIDAD, the ſon of *Chiſlon*, of the Tribe of *Benjamin*, was one of the Deputies appointed to make a diviſion of the land of *Canaan*, Numb. xxxiv. 21.

I. ELIEL, of the Tribe of *Manaſſeh*, a very valiant man, who lived in the time of *Jotham* King of *Judah*, and *Jeroboam* II. King of *Iſrael*, 1 Chron. v. 34.

II. ELIEL, a *Levite* of *Kohath*'s family, 1 *Chron*. vi. 34.

III. ELIEL. We find two more of this name among thoſe brave men, who followed *David* in his misfortunes during the perſecution of *Saul*, 1 Chr. xi. 46.

I. ELIEZER. The *Muſſulmen* call [D'Herbelot. Bibl. Orient. p. 161. *Dameſchack*.] him *Dameſchack*, or *Damaſcennis*, and believe him to have been a black ſlave given to *Abraham* by *Nimrod*, at the time when he ſaw him, by virtue of the name of God, walking out of the midſt of the flames, into which he had been caſt by his orders. *Abraham* conceived ſuch an affection for him, that he gave him the inſpection of his whole family, and before the birth of *Iſaac* deſigned him even for his heir. *Abraham* upon his arrival in *Syria*, built a city there, which he called by the name of his ſlave, *Dameſchack*: this is the city of *Damaſcus*, ſo celebrated at this day. Others believe with more probability, that *Eliezer* was a native of *Damaſcus*, and that he had a ſon whom *Abraham* intended for his heir. *See* Gen. xv. 1, 2, 3. and the Commentators on this place.

When *Abraham* had reſolved to ſend [Gen. xxiv. 2, 3. In the year of the World 2148, before *J. C.* 1852, before the Vulgar Æra 1856.] *Eliezer* into *Meſopotamia*, he ſaid to him, Put thy hand under my thigh, and promiſe with an oath never to take any *Canaanite* for a wife to my ſon. But thou ſhalt go into the country, where my relations live, and there take a wife unto my ſon *Iſaac*. If the woman will not come, thou ſhalt be no longer obliged by thy promiſe; only bring not my ſon thither again. *Eliezer* performed what his maſter required of him, and departing with many camels, and rich preſents, he went to the city of *Nahor* in *Meſopotamia*.

When he arrived near a well without the city, he made his Camels kneel in order

order to repoſe themſelves, and begged of God to diſcover to him by ſome ſign the perſon whom he appointed to be *Iſaac's* wife. Let it come to paſs, ſaid he, that the Damſel to whom I ſhall ſay, let down thy pitcher, I pray thee, that I may drink, and ſhe ſhall ſay drink, and I will give thy Camels drink alſo; let the ſame be ſhe whom thou haſt appointed for thy ſervant *Iſaac*. Scarce had he finiſhed his prayer, when *Rebekah* the daughter of *Bethuel*, *Iſaac's* couſin german, appeared, with a pitcher of water upon her ſhoulder. *Eliezer* deſired ſome of her; immediately ſhe let down her pitcher, and let him drink, and offered to give water to his camels alſo. *Eliezer* charmed with this happy adventure, made her a preſent of two pendants for her ears, and two gold bracelets, asked her who ſhe was, and if he could lodge at her father's houſe. *Rebekah* told him that ſhe was the daughter of *Bethuel*, and that there was every thing at her father's houſe, which was neceſſary either for himſelf or his retinue. *Eliezer* bowed his head very low, returned thanks to God, and declared that he belonged to *Abraham*.

Rebekah ran immediately with this news to her mother, and her brother *Laban* went to *Eliezer*, in order to conduct him to the houſe. When they were ready to ſit down to table, *Eliezer* ſaid, he would not eat, till he had made known the ſubject of his errand. He related to them therefore his journey, and what happened to him at the city-gate with *Rebekah*, and concluded with deſiring her in matrimony for *Iſaac*. *Laban* and *Bethuel* her brothers anſwered, The Lord hath ſufficiently declared his will in this affair, and we cannot oppoſe it; take her, carry her with thee, and let her be wife to thy maſter's ſon. *Eliezer* hereupon bowed very low, made great preſents to *Rebekah*, her mother, and her brothers; after which they ſat down to table.

The next day *Rebekah's* mother and her brothers deſired *Eliezer*, that the young woman might continue with them at leaſt ten days: but *Eliezer* replied, that he could not defer his return: and they ſaid, call the Damſel, and let us ask her opinion. When ſhe came, they ſaid unto her, Wilt thou go with this man? ſhe anſwered, With all her heart. They therefore ſuffered her to go, and *Eliezer* ſet out that very day for *Beerſheba*, where *Abraham* at that time dwelt.

II. ELIEZER, the ſon of *Moſes* and *Zipporah*, was born at *Midian* while *Moſes* his father abode in this country. He had a ſon whoſe name was *Rehabiah*. Exod. ii. 18, 22. 1 Chr. xxiii. 17. Some [a] have thought, that what is related *Exod.* iv. 24, 25. of an Angel's meeting *Moſes*, when he was upon his return from *Midian* into *Egypt* is to be underſtood, as if this Angel intended to kill *Eliezer*, becauſe he was not circumciſed. The Scripture does not ſay very clearly, whom the Angel had a deſign upon, whether *Moſes* or *Eliezer*; and there are different opinions concerning it.

III. ELIEZER, a *Levite*, blowed the trumpet before the Ark, when *David* removed it to *Jeruſalem*. 1 *Chr.* xv. 24.

IV. ELIEZER, the ſon of *Zichri*, of the Tribe of *Reuben*; he commanded four and twenty thouſand men of his Tribe in the reign of *Solomon*. 1 *Chr.* xxvii. 16.

V. ELIEZER, the ſon of *Dodavah*, a Prophet, who foretold *Jehoſhaphat* King of *Judah*, that the ſhips which he had equipped in conjunction with the impious *Ahaziah*, King of *Iſrael*, ſhould be diſabled in the port of *Ezion-geber*, without being in a condition to proceed on the intended voyage to *Tarſhiſh*. 2 Chr. xx. 37.

VI. ELIEZER, a *Levite*, who when the *Jews* returned from the *Babyloniſh* captivity, diſmiſſed his wife, becauſe he had married her contrary to the diſpoſition of the law. *Ezra* x. 23.

VII. ELIEZER, the ſon of *Jorim* one of our Saviour's anceſtors after the fleſh. *Luke* iii. 29.

ELIHOREPH, one of *Solomon's* Counſellors. 1 *King* iv. 3.

I. ELIHU, the ſon of *Shemaiah*, one of thoſe brave men of the Tribe of *Manaſſeh*, who followed *David's* party during his flight in *Saul's* reign. 1 *Chr.* xii. 20.

II. ELIHU, one of the porters of the Temple, appointed by *David*. 1 *Chron.* xxvi. 7.

III. ELIHU, *David's* brother, head of the Tribe of *Judah*. 1 *Chr.* xxvii. 18.

IV. ELIHU, one of *Job's* friends, deſcended from *Nahor*. *Job* xxxii. 2. xxxiv. 1, &c. xxxvi. 1, &c.

ELIJAH, or *Elias*, a famous Prophet, a native of the town of *Tiſhbe*, ſituated beyond *Jordan*, in the land of *Gilead*. Some [b] make him a Prieſt deſcended from *Aaron*, and ſay, one *Sabaca* was his father. But theſe particularities which are taken notice of neither in the Scripture nor in any of the Ancients, are of no great authority. Several of the fathers [c] were of opinion, that he lived in a ſingle ſtate, and with unſpotted purity. This Prophet was raiſed up by God, to be ſet like a wall of braſs, in oppoſition to Idolatry, and particularly to declare againſt the worſhip of *Baal*, which *Jezebel* and *Ahab* had introduced in *Iſrael*. The firſt time the Scripture

[a] Ita Rabb. quidam. Tertull. contra Judæos, c. 3. Vide Aug. qu. II. in Exod.
[b] Doroth. in Synopſ. Joan. Jeroſolymit. c. 1 tom. 9. Biblioth. P.P. Iſidor. & Epiphan. de vita & morte Prophet. [c] Ambroſ. l. 1. de virg. Hieronym. l. 1. contra Jovian. Ephræm. l. 1. Parænеſ. l. 1.

ture speaks of *Elijah*, it represents him to us, saying unto *Ahab*, As the Lord God of *Israel* liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

1 Kings xvii. 1, 2. In the Year of the World 3092, before J.C. 908, before the Vulg. Æra 912.

At the same time the Lord commanded him to retire and conceal himself beyond *Jordan*, near the brook *Cherith*. He obeyed, and God sent Ravens to him every morning and evening, who brought him flesh and bread; and he drank water from the brook [*]. But the brook being dried up by reason of the heat, God bid *Elijah* go to *Zarephath*, a city of the *Sidonians*, where he should find a widow, who would supply him with food. He went thither, and when he was at the city-gate, he perceived a widow woman gathering sticks, from whom he desired a little water to drink; and as she was going to fetch it, he called to her and said, Bring me, I pray thee, also a morsel of bread: she answered, As the Lord liveth I have no bread, but only an handful of meal, and a little oil in a cruse, and I am now gathering some sticks, that I may go in and dress it for me and my son, that we may eat it, and die. *Elijah* said to her, Make me first a little cake, and bring it me, and after make for thee and thy son: for thus saith the Lord, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. It fell out as he foretold, and he dwelt at this widow's house.

In the Year of the World 3093, before J.C. 907, before the Vulg. Æra 911. 1 Kings xvii. 17.

Some time after, this woman's son fell sick and died. The mother overwhelmed with grief, came to *Elijah*, and said, What have I to do with thee, O thou man of God? Art thou come here to renew the memory of my sins, and to kill my son? *Elijah* said to her, Give me thy son: and taking him in his arms, he laid him upon his bed, and cried unto the Lord, begging the restitution of the child's life. After this he laid himself three times upon the child, stretching himself upon his little body; and the Lord heard the Prophet's voice, and restored the child to life.

In the Year of the World 3096, before J.C. 904, before the Vulg. Æra 908. 1 Kings xviii. 1, 2, &c.

Three years after, the Lord commanded *Elijah* to go to *Ahab* King of *Israel*. In the mean time the famine being very extreme at *Samaria*, *Ahab* sent some of his people throughout all the country to enquire after some place, where they might find forrage for the subsistence of their cattle. *Obadiah*, one of the officers of the King's houshold being employed in this search, *Elijah* presented himself before him, and directed him to go tell *Ahab*, Behold *Elijah* is here! *Obadiah* excused himself, saying, As soon as I am gone from thee, the Spirit of the Lord shall carry thee whither I know not, and when *Ahab* cannot find thee, he will slay me. *Elijah* said, As the Lord liveth, before whom I stand, I will surely shew my self unto him this day. *Obadiah* therefore went immediately, and informed *Ahab*, who came without delay to meet *Elijah*, and as he drew near to him, accosted him in this manner: Art not thou he that troubled all *Israel*? *Elijah* answered, I have not troubled *Israel*, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed *Baalim*. Now therefore assemble all *Israel* upon Mount *Carmel*, and bring thither the four hundred and fifty Prophets of *Baal*, with the four hundred Prophets of *Astarte*, who are supported at *Jezebel's* table, and we will see whether your Religion or mine be the true one.

Ahab therefore convened the people of *Israel*, and the false prophets of *Baal* and *Astarte* on Mount *Carmel*; and *Elijah* said to them, How long will ye halt between two opinions? if the Lord be God, follow him; if *Baal*, then follow him. And the people answered not a word. *Elijah* then added, I only remain a Prophet of the Lord, but *Baal's* Prophets are four hundred and fifty men; let them give us two bullocks, they shall sacrifice one, and I another. The bullock upon which fire shall descend from Heaven, shall discover him to be the true God, to whom it is sacrificed. The proposition was accepted by the people; *Baal's* Prophets prepared their Altar, sacrificed their Bullock, and placed it on the Altar, and began to call upon their Gods. And as *Baal* continued deaf to their invocations, they leaped upon the Altar, and made incisions after their manner in their bodies, crying aloud with all their force. In the mean time *Elijah* insulted them, saying, Cry louder, for *Baal* is perhaps asleep, or upon a journey, and does not hear you.

But at last mid day being past, *Elijah* called the people, repaired the Altar of the Lord before them which had been broken down, took twelve stones in memory of the twelve Tribes of *Israel*, and with them built a new Altar. He made a trench, and as it were two ridges round about, prepared the wood, cut the bullock in pieces, laid it on the Altar, poured three several times abundance of water upon the wood, and the burnt sacrifice, so that the water ran about the Altar, and the trench was full of it. After this, he called upon the Lord, and besought him to declare in a miraculous manner that he was the only true God. At the same time, the fire of the Lord fell upon the Altar, and consumed the wood, the burnt-sacrifice, the stones, and the very dust of the place. Whereupon

[*] Some are of opinion, that instead of Ravens, it should be translated *Arabians*, or the inhabitants of *Horeb*. The *Hebrew* word is *Arabim*, ערבים. *See the Article*, RAVENS.

upon all the people fell upon their faces to the ground, ſaying, The Lord is the true God. At the ſame time *Elijah* exhorted the people to take the falſe Prophets of *Baal*, and not ſuffer one of them to eſcape. They accordingly took them, carried them down from the mountain, and ſlew them all at the brook *Kiſhon*.

After this, *Elijah* ſaid to *Ahab*, Go eat and drink, for I hear the noiſe of abundance of rain; whereof, notwithſtanding at that time there was no appearance: but the Prophet knew that a very great quantity of it would fall that very day. *Elijah* went up to the top of *Carmel*, and throwing himſelf down upon the earth, he put his face between his knees, and ſaid to his ſervant, Go up, look toward the Sea, and obſerve, if you can diſcern any thing. He went ſix times without ſeeing any thing: but the ſeventh time *Gehazi* came and told him, that he ſaw a cloud riſing out of the Sea, as large as a man's hand. *Elijah* therefore ſaid to his ſervant, Go, and ſay unto *Ahab*, prepare thy chariot, and get thee down, that the rain ſtop thee not. The King got into his chariot, and went to *Jezreel*. *Elijah*, for his part, girded up his loins, and ran before *Ahab's* chariot; and the rain fell in great abundance.

Jezebel, the wife of *Ahab*, being informed that *Elijah* had put to death all the Prophets of her Gods, ſent notice to him, that the next day ſhe would take away his life. The Prophet hereupon fled as far as *Beer-ſheba*, in the moſt Southern part of the Tribe of *Judah*. As ſoon as he arrived there, he diſmiſſed his ſervant, and purſuing his journey farther into *Arabia Petræa*, he walked all day, and in the evening being extremely fatigued, he laid himſelf down under a Juniper-tree, and prayed to God to take him out of the world. At the ſame time an Angel touched him, and ſaid, Ariſe and eat. He aroſe, and looking near the place where his head lay, he ſaw a cake baked on the coals, and a cruſe of water; he therefore eat and drank, and laid down again and ſlept. The next day the Angel again awakened him, and ſaid, Riſe and eat, becauſe the journey is too great for thee. He roſe, eat and drank, and went in the ſtrength of that meat forty days and forty nights, unto *Horeb* the mount of God.

1 Kings xix.

When he was come thither, he lodged in a cave, and the Lord ſaid unto him, what doeſt thou here, *Elijah*? And he ſaid, I am very jealous for the Lord of Hoſts; for the children of *Iſrael* have forſaken thy covenant, thrown down thine Altars, and ſlain thy Prophets with the ſword, and I, even I only am left, and they ſeek my life to take it away. The Lord ſaid, Go forth, and ſtand at the entrance of thy cave upon the mountain. When he was there, the Lord made him hear a ſtrong wind paſſing by, but the Lord was not in this impetuous wind; after this, the Earth trembled, but the Lord was not in the Earthquake; after the Earthquake there was a Fire, but the Lord was not in the Fire; after the Fire there was heard the breathing of a gentle Wind, which was the ſign of God's preſence. At this inſtant, *Elijah* threw himſelf proſtrate on the Earth, and covered his face in his mantle. The Lord aſked him as before, What doſt thou here, *Elijah*? he anſwered, I have been very jealous for the Lord, becauſe the children of *Iſrael* have forſaken thy covenant, thrown down thine Altars, and ſlain thy Prophets with the ſword, and I only am left, and they ſeek my life to take it away.

The Lord ſaid to him, Go, return on thy way to the wilderneſs of *Damaſcus*, and when thou comeſt, anoint *Hazael* to be King over *Syria*, and *Jehu* the ſon of *Nimſhi* ſhalt thou anoint to be King over *Iſrael*; and *Eliſha* the ſon of *Shaphat* ſhalt thou anoint to be Prophet in thy room. Whoſoever eſcapeth the ſword of *Hazael*, ſhall *Jehu* ſlay; and him that eſcapeth from the ſword of *Jehu*, ſhall *Eliſha* ſlay. Nor do thou think, that thou only haſt continued faithful to my covenant, for I have reſerved ſeven thouſand men in *Iſrael*, who have not bowed their knees to *Baal*, who have not adored him, by lifting up their hands to their mouths and kiſſing them.

Elijah therefore departing from Mount *Horeb*, went into the Tribe of *Ephraim*, near *Abel-meholah*, where he found *Eliſha* plowing with twelve yoke of Oxen, upon whoſe ſhoulders he threw his mantle, and declared the will of God to him, who called him to the prophetick miniſtry. *Eliſha* immediately left his oxen, ran after *Elijah*, and ſaid, Permit me, I pray thee, to go and embrace my father and mother, and after this duty is paid, I will follow thee. To which *Elijah* replied, Go, and return; for, as for my part, what I had to do, I have performed.

Some years after, *Ahab* having taken *Naboth's* vineyard, and *Jezebel* condemned this honeſt *Iſraelite* unjuſtly, as will be obſerved in the Article *Naboth*; the Lord commanded *Elijah* to go to *Ahab*, and reproach him with the crime which he had committed. *Elijah* therefore met this Prince, who was going to *Naboth's* vineyard in order to take poſſeſſion of it, and ſaid to him, Thus ſaith the Lord: Haſt thou killed, and alſo taken poſſeſſion? In the very place where the dogs lick the blood of *Naboth*, ſhall they lick thy blood alſo. And *Ahab* ſaid to *Elijah*, Haſt thou found me, O my Enemy? And he anſwered, I have found thee, becauſe thou haſt ſold thy ſelf to work

In the Year of the World 3105, before J. C. 895, before the Vulg. Æra 899. 1 Kings xxi. 1, 2, 3, &c. 1 Kings xxi 17, 18.

work evil in the fight of the Lord. Behold, I will bring evil upon thee, and will take away thy pofterity from off the Earth; I will make thy houfe like the houfe of *Jeroboam* the fon of *Nebat*, and like the houfe of *Baafha* the fon of *Abijah*, becaufe thou haft made *Ifrael* to fin. And farther, the fentence which the Lord hath pronounced againft *Jezebel*, is this, The dogs fhall eat *Jezebel* by the wall of *Jezreel*. If *Ahab* die in the city, the dogs fhall eat him; if in the fields, the fowls of the air fhall prey upon him. *Ahab* hearing thefe words, rent his clothes, and put fackcloth upon his flefh, fafted, lay in fackcloth, and walked with his head hanging down. Whereupon the Lord faid to *Elijah*, Seeft thou how *Ahab* humbleth himfelf before me? becaufe he humbleth himfelf before me, I will not bring the evil in his days, but in his fon's days will I bring the evil upon his houfe.

Ahaziah King of *Ifrael*, being dangeroufly wounded by a fall from the platform of his houfe, fent fome of his people to confult *Baal-zebub*, the God of *Ekron*, and know whether he fhould recover of his illnefs. But the Angel of the Lord directed *Elijah* to go and meet the King of *Samaria's* meffengers, and fay to them, Is it not becaufe there is not a God in *Ifrael*, that ye go to enquire of *Baal-zebub* the God of *Ekron*? Now therefore, faith the Lord, thou fhalt not rife up any more from the bed on which thou lieft, but fhalt die moft certainly. And when he had faid thus, he departed. They, who had been fent by *Ahaziah* being returned, related to him, what had happened to them, and that a ftranger had told them, that he fhould moft furely die. The King afked them, what fort of a man he was, who fpoke to them? they anfwered, that he was an [a] hairy man, girt about with a leathern girdle on his loins. By thefe marks *Ahaziah* knew it was *Elijah*.

2 Kings i. 3.

In the Year 3108, before *J. C.* 892 before the Vulg. Æra 896.

He immediately fent a Captain to him, who commanded fifty men with his company; the officer coming up to *Elijah*, who was fitting on the top of an hill, faid, Thou man of God, the King commands thee to come down. *Elijah* anfwered, If I am a man of God, let fire come down from Heaven and confume thee and thy fifty men. The Prophet's words were immediately followed with effects; the Captain was deftroyed by fire from Heaven, with all his company. The King having again fent another, he likewife was confumed. At laft a third going to *Elijah*, threw himfelf at his feet, and conjured him to fave his and his people's lives. Then the Angel of the Lord ordered *Elijah* to go down with him; he therefore defcended from the hill, and followed him; and when he appeared before the King, he repeated to him what he had already told his meffengers, that he fhould not recover of this difeafe: and accordingly he died in a fhort time after.

Elijah having underftood by revelation, that God intended very foon to tranfport him out of this world; he was defirous to conceal the miracle of his remove from *Elifha* his infeparable companion. But God difcovered it not only to *Elifha*, but to other Prophets of *Bethel* and *Jericho*. *Elijah* therefore faid to *Elifha*, Tarry thou here, becaufe the Lord hath fent me to *Bethel*; to which *Elifha* anfwered, As the Lord liveth, I will not leave thee. When they were at *Bethel*, Tarry thou here, faid *Elijah*, for the Lord hath fent me to *Jericho*. But *Elifha* again replied, that he would not forfake him. When they were at *Jericho*, he defired *Elifha* to ftay there; for, faid he, the Lord hath fent me to *Jordan*. But *Elifha* fwore, as he had done before, that he would not be feparated from him. They went therefore together towards *Jordan*, and fifty of the fons of the Prophets at a diftance followed them. When therefore they were come to the banks of *Jordan*, *Elijah* took his mantle and folding it together, he ftruck the waters with it, which inftantly divided into two parts, and they paffed over on dry ground.

In the Year of the World 3108, before *J. C.* 892, before the Vulgar Æra 896.

2 Kings ii. 1, 2, 3.

When they were got over, *Elijah* faid to *Elifha*, Afk what I fhall do for thee before I be taken away from thee. I pray thee, faid *Elifha*, let a double portion of thy Spirit be upon me: that is to fay, obtain the gift of prophecy from God for me, in the fame meafure, that thou poffeffeft it. *Double* may fignify, *like*; or, give me a double fhare in thine inheritance, and double portion of thy Spirit, the gift of prophecy, and that of miracles in a degree double to that wherein thou doeft poffefs it. Or, laftly, *double* may fignify abundance, as in thefe paffages; *She hath received of the Lord's hand double*, &c. and, *deftroy them with double deftruction*.

Ifa. xl. 2.

Jerem. xvii. 18.

Elijah anfwered him, Thou haft afked me a very hard thing; neverthelefs, if thou fee me when I am taken from thee, it fhall be fo unto thee; but if not, it fhall not be fo. As they continued their journey, a fiery chariot with horfes of fire, on a fudden feparated them from one another, and *Elijah* was carried in a whirlwind up to heaven. *Elifha*, at the fame time, cried out, *My father, my father, thou who art the chariot of* Ifrael, *and the conductor of it*. After this, he faw him no more; and gathering up the mantle, which *Elijah* had let fall as he was afcending up to heaven, he returned

[a] He was hairy, or dreffed in a fkin with the hair on it. The *Hebrew* has it, *A man mafter of hair*. איש בעל שער

returned to the banks of the river *Jordan*, took *Elijah's* mantle, smote the waters with it, which at his first striking them did not divide, but upon repeating this ceremony, they parted asunder, and he passed through them.

Hereby the Prophets of *Jericho* and the places adjacent were convinced, that the spirit of *Elijah* had rested upon *Elisha*; and when they met him, they desired him to give them leave to send fifty strong men in search after *Elijah*, believing that the Spirit of God might perhaps have transported him into some desart and remote place. *Elisha* told them, that this was to no purpose. Notwithstanding they went, but after they had spent three days in their pursuit, and sought in vain for him, they returned. This happened in the year of the World 3108, before the birth of *Jesus Christ* 892, before the Vulgar Æra 896.

In the year of the World 3116, before *J. C.* 884, before the Vulgar Æra 888. 2 Chron. xxi. 12.

Eight years after the miraculous ascension of *Elijah*, letters were brought to *Jehorum* King of *Judah* from the prophet *Elijah*, the substance whereof was this: Thus saith the Lord God of *David* thy father, because thou hast not walked in the ways of *Jehoshaphat* thy father, nor in the ways of *Asa* King of *Judah*, but hast walked in the way of the Kings of *Israel*, and hast made *Judah* and *Jerusalem* to go a whoring, like to the whoredom of the house of *Ahab*, and also hast slain thy brethren of thy father's house, which were better than thy self; behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods. Thou shalt have great sickness by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day.

Ita Hebræi. Tirin. Mariana. Menoch. Jun. Piscat. Kimchi. Grotius in 2 Chr. xxi. 12.

There are some who believe, that this letter was written from the place where the prophet *Elijah* is at present; others are of opinion, that it was sent before the prophet's transportation; others again, that *Jehoram* dreamt all this. There was a book extant formerly [a] with this title, *The Prophecy*, or *Revelation*, or *Ascension* of *Elijah*, from whence St. *Paul* is thought to have borrow'd these words, cited by him 1 Cor. ii. 9. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* The Rabbins in their *Seder olam*, or the Succession of Ages, say, that *Elijah* is at present employ'd in writing the Acts and Events of all the several Ages of the World.

Elijah and *Enoch* are believed to be still at this day living, and by some it is imagined, that they are to come at the end of the world, in order to encounter *Antichrist*. Both *Jews* [b] and *Christians* [c] have embraced this opinion; and the following words in the *Revelations* are generally explained as relating to this their coming; *I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.* Rev. xi. 3.

Lastly, the *Jews* make one *Elias* or *Elijah*, whom [e] some have taken for the Prophet we have been speaking of, to be the author of a prophecy, declaring *it to be a tradition from the house of* Elijah, *that the world will last six thousand years*, viz. *two thousand years without the Law, two thousand under it, and two thousand more under the* Messiah. *But so many years of the* Messiah's *period as are expired without his appearing, have so passed away by reason of our sins.* There is a great deal of probability, that this tradition proceeds from an *Elijah* more modern than the *Tishbite*; as well as the three books which we are told of [d], intitled, 1. *The grand Order of* Elijah; 2. *The petty Order of* Elijah; and, 3. *The Cave of* Elijah.

Gemar. Sanhedr. c. xi. § 29. Gemar. Aboda Sarae. c. 1, &c. [e] If. Voss. de Sybillin. orac. c. 8.

The Author of *Ecclesiasticus* has dedicated an encomium to the memory of *Elijah*, wherein he has given an epitome of his life, and his true character. *Then stood up* Elias *the prophet as fire, and his word burnt like a lamp. He brought a sore famine upon them, and by his zeal he diminished their number. By the word of the Lord he shut up the heaven, and also three times brought down fire.* O Elias, *how wast thou honoured in thy wondrous deeds! and who may glory like unto thee! who didst raise up a dead man from death, and his soul from the place of the dead by the word of the most High.* (He speaks here of the widow's son of *Sarepta*.) *Who broughtest Kings to destruction, and honourable men from their bed.* (He means *Ahab*, *Ahaziah*, and *Jezebel*, to whom he foretold the great misfortunes which would befall them.) *Who heardest the rebuke of the Lord in* Sinai, *and in* Horeb, *the judgement of vengeance. Who anointedst Kings to take revenge,* (Jehu *and* Hazael) *and Prophets to succeed after him.* (*Elisha* was *Elijah's* successor.) *Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses. Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgement before it brake forth into fury, and to turn the heart of the father to the son, and to restore the tribes of* Jacob.

Ecclus. xlviii. 1, & seq.

The

[a] Origen. in Matth. xxvii. 9. Tract. 35. Hieronym. Ep. ad Pammach. & in Isai. lib. 17. Euseb. l. 9. c. 30. Præpar. Fabric. Apocryph. Vet. Test. p. 1072, 1073, 1074.
[b] Vide Lightfoot. ad Matt. xvii. 10.
[c] Justin. Martyr. Dialog. cum Tryphon. p. 268. Epiphan. de vita & morte Prophet. &c.
[d] Sgambat. l. 2. Archiv. Vet. Test. p. 320. Bartholocci Bibl. Rab. t. 1. p. 133, & 182.

The Author of the book of *Ecclesiasticus* alludes here to this passage in *Malachi*, (Mal. iv. 6.) *Behold, I will send you* Elijah *the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* This is what must be executed at the consummation of ages, before the last Judgement. But our Saviour informs us in the Gospel, (Matth. xi. 14. xvii. 10, 11, 12.) that the prophet *Elijah* is already come in the spirit, in the person of *John the Baptist*; and the Evangelists tell us, that in the transfiguration of our Saviour, (Matth. xvii. 3, 4. Mark ix. 3. Luke ix. 30.) *Elijah* and *Moses* both appeared and conversed with him concerning his future passion.

Many of the *Jews* were persuaded that *Elijah* was the same as *Phinehas* the son of *Eleazar*, and grandson to *Aaron*, by reason of the great zeal which both expressed for God's glory; an opinion founded on the doctrine of the transmigration, which is common among the *Mahometans*, among many of the *Jews*, and among some eastern *Christians*; for we know that *Phinehas* lived many ages before *Elijah*.

Lastly, many of the *Jews* in our Lord's time believed *Elijah* to be risen from the dead in his person, or that the soul of *Elijah* had passed into the body of *Jesus Christ*. (Matth. xvi. 14. Mark vi. 15. Luke ix. 8.)

The *Mussulmen* relate, that one *Kheder* or *Khizin*, General of *Alexander's* troops, (D'Herbelot Bibl. Orient. p. 491. Illia. & 992. Kheder.) not *Alexander* the Great, but one more ancient of the same name, had the good fortune to find the fountain of life, which *Alexander* had for a long time sought in vain. *Kheder* drank large draughts of it, and so became immortal. He is called *Kheder*, which signifies verdant, because from that time he enjoyed a flourishing and immortal life. *Kheder* is, according to them, *Elijah*, who lives in a place of retirement, in a delicious garden, where the fountain of life runs, and the tree of life is to be found, by the help whereof his immortality is preserved: there it is that he expects the second coming of *Jesus Christ*, at which *Elijah* is to appear once more in the world.

The *Magi* of *Persia* pretend, that their master *Zoroastres* was one of the prophet *Elijah*'s disciples; at least that their ancestors were instructed by the disciples of the two prophets *Elijah* and *Elisha*. This fiction is founded on *Elijah's* procuring fire to fall from heaven, and his being carried away in a fiery chariot; (1 Kings xviii. 24. 2 Kings i. 10, 12. 2 Kings ii. 11. Ecclus. xlviii. 9.) the disciples of *Zoroastres* esteeming this element as the principal object of their worship.

ELIKA, the *Harorite*, one of the thirty brave officers, who had principal commands in *David's* Army. (2 Sam. xxiii. 25.)

ELIM, the seventh incampment of the *Israelites* in the wilderness, where they found twelve fountains, and seventy palm-trees. (Exod. xv. 27.) From *Elim* they went to the wilderness of *Sin*.

ELIMELECH, of the City of *Bethlehem*, and husband to *Naomi*, of whom he had two sons *Mahlon* and *Chelion*. There being a great famine in the land, *Elimelech* was obliged to retire with his wife and children to the land of *Moab*, where he died at ten years end, as did also *Mahlon* and *Chelion*, whom he had married to two *Moabitish* women, named *Orpah* and *Ruth*, of whom we shall speak under their proper Articles.

The *Hebrews* explain what is said in the *Chronicles* as relating to *Elimelech*; *And* Jokim, *and the men of* Choreba, *and* Joash, *who married in* Moab, *and dwelt at* Lehem *. (Author. Tradit. Hebr. in Paralip. Lyran. Tost. Hebr. 1 Chron. iv. 22.) Which St. *Jerom* has expressed after this manner in the Vulgate, *Qui stare fecit solem, virique mendacii, & securus & incendens, qui principes fuerunt in Moab, & qui reversi sunt in Lehem. Jokim* is *Elimelech*. His name signifies, *He hath put a stop to*. And the *Hebrews* relate, that *Jokim* observing his country-men, the inhabitants of *Beth-lehem*, to be plunged in great disorders, endeavoured to reform them by his remonstrances and miracles. He stop'd the course of the sun, as *Joshua* had done before him; but this prodigy producing no good effect upon the *Bethlemites*, he foretold that a remarkable famine would happen; which did so accordingly, and obliged him to retire into the land of *Moab*, with his two sons, called, as they say, in the *Chronicles*, *The men of lyes*, because they had no children. *There they married and dwelt at* Bethlehem; not they themselves in person, for they died among the *Moabites*, but in the persons of *Naomi* their mother, and *Ruth* her daughter-in-law, who there married *Booz*, by whom she had *Obed*, *David's* grandfather. But these are particulars, which we set down as so many Rabbinical Fables.

I. ELIOENAI, the son of *Neariah* and one of his concubines. (2 Sam. v. 16.)

II. ELIOENAI, the son of *Asiel*, of the Tribe of *Simeon*. 1 Chr. iv. 36.

III. ELIOENAI, the son of *Becher*, of the Tribe of *Benjamin*. 1 Chr. vii. 8.

IV. ELIOENAI, the son of *Asaph*, one of the porters of the Temple. 1 *Chr.* xxvi. 3.

V. ELIOENAI, the son of *Zerahiah*, who after that the *Jews* returned from *Babylon*, separated from his wife, because she was of a foreign religion. *Ezra* viii. 4. and x. 22.

ELIONEUS, High-Priest of the *Jews*: he succeeded *Matthias* the son of

Ana-

* *The Hebrew is thus* אשרבעלו למאב וישבי לחם *Which words may indeed be interpreted as here by* F. Calmet; *but by the* English *Translators of the Bible they are rendred thus,* Who had the dominion in *Moab*, and *Jashubi-lehem*.

Ananus, in the year of the World 4047, and the next year was himſelf ſucceeded by *Simon Cantharus*.

ELIPHAL, the ſon of *Ur*, one of the brave officers, who commanded in *David*'s army. 1 *Chr*. xi. 35.

ELIPHALEH, a *Levite* who aſſiſted at the removal of the Ark to *Jeruſalem*. 1 Chr. xv. 18, 21.

I. ELIPHALETH, the ſon of *David*, 2 Sam. v. 16. There is another beſides this perſon of the ſame name, 1 *Chr*. xiv. 7.

II. ELIPHALETH, the ſon of *Eſhek*, 1 Chron. viii. 39.

I. ELIPHAZ, the ſon of *Eſau* and *Adah*, the daughter of *Elon*. He had five ſons, *Teman*, *Omar*, *Zepho*, *Gatam*, and *Kenaz*.

Job ii. 11, &c. II. ELIPHAZ, one of *Job*'s friends, probably one of the deſcendants of *Eliphaz* the ſon of *Eſau*.

ELISABETH, the wife of *Zechary*, and mother of *John-Baptiſt*. St. *Luke* [Luke i. 5.] ſays, that ſhe was of the daughters of *Aaron*, that is to ſay, of the race of the Prieſts. But all that is ſaid of her father and mother is by no means certain. So much we know, that the Angel having declared to *Zechary* the future birth of *John* the *Baptiſt*, and *Zechary* returning to his own houſe, *Eliſabeth* conceived. The *Greek* Church makes a feſtival of St. *John*'s conception in the womb of his mother, and obſerves it on the 23d of *September*, and it is ſet down on the 24th of the ſame month in the moſt ancient *Latin* Kalendars. *Eliſabeth* for five months concealed the favour [Luke i. 24, 25.] which God had done her; but the angel *Gabriel* diſcovered it to the Virgin *Mary*, and [Luke i. 36, 37.] revealed this miraculous conception to her, as an earneſt and aſſurance of the birth of the *Meſſiah*, whoſe mother ſhe was to be, without having converſation with any man.

Immediately *Mary* with great diligence prepared to go to *Hebron*, there to viſit her couſin *Eliſabeth*. As ſoon as ſhe came into *Zechary*'s houſe, and had ſaluted her, the child, which *Eliſabeth* was big with, leaped in her womb; and *Eliſabeth* full of the Holy Ghoſt, ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb. Whence does this happineſs proceed, that the mother of my Lord ſhould come to me? for as ſoon as the voice of thy ſalutation ſounded in my ears, the babe leaped in my womb for joy. Bleſſed is ſhe that believed, for there ſhall be a performance of thoſe things, which were told her from the Lord. *Mary* continued three months with *Eliſabeth*, and was in all probability a witneſs to thoſe wonders, which happened at the birth of this holy forerunner of our Saviour. For when the child was to be circumciſed upon the eighth day, as ſome gave him the name of *Zechary*, his mother anſwered, that his name was *John*. A ſign was made to *Zechary*, who ever ſince the Angel's appearance to him, had been dumb; and he calling for a table-book, wrote, His name is *John*: and immediately the ſtring of his tongue was looſed, and he began to praiſe God.

The eaſtern people * believe, that *Herod* having reſolved upon the death of *Zechary*'s ſon and the infants of *Bethlehem*, his mother *Eliſabeth* carried him to the mountains, in order to conceal him there; but finding herſelf not able to climb up, ſhe addreſſed herſelf to the mountain, and ſaid, Thou mountain of God receive me and my child; whereupon it immediately opened, received them both, and hid them. The Angel of the Lord was preſent as a guard to them, and they were ſurrounded with light. In the mean time *Herod* ſent to *Zechary*, and enquired of him, where his ſon was: *Zechary* refuſing to declare this ſecret to him, this Prince commanded him to be killed, in the Temple, between the Altar of Burnt-ſacrifices, and the Porch of the Temple. This is what we read more at length in St. *James*'s *Proto-evangelium*, or preparatory Goſpel, and in other ancient monuments, which the Church has not received as authentick.

As to the relation between the Virgin and *Eliſabeth*, there can be no difficulty concerning it; for although *Eliſabeth* was of the Tribe of *Aaron*, and *Mary* of that of *Judah*, they might notwithſtanding be very near a-kin, whether any relation of *Mary*, of the Tribe of *Judah*, had married, for example, *Eliſabeth*, or *Eliſabeth*'s father had married any woman of the Tribe of *Judah* related to *Mary*. No Law obliged the *Jewiſh* Prieſts to marry women only of their own Tribes, nor forbad women of the ſacerdotal families to marry men of any other Tribe than that of *Levi*. There was only one caſe, wherein women were compel'd to marry in their own Tribes, and that was, when for want of brothers they [Numb. xxvii. 1, 2, &c. & xxxvi. 1, 2, 3, -6.] were heireſſes in their reſpective families.

ELISHA, the ſon of *Shaphat*, *Elijah*'s diſciple and ſucceſſor in the prophetick Miniſtry, was of the City of *Abel-meholah*, which ſome place beyond *Jordan*, in the Tribe of *Reuben*; but it was much more [Epiphan. de vita & morte Proph.] probably on this ſide of the river we have named, in the Tribe of *Manaſſeh*, ten miles from *Scythopolis*, towards the ſouth, [Euſeb. & Hieronym. in Abel-meüla.] in the great plain which lies along the river *Jordan*. *Elijah* having received God's command to anoint *Eliſha*, the ſon of *Shaphat*, and conſtitute him a Prophet, [1 Kings iv. 12. & xix. 16, 17. &c. Judg. vii. 22, 23.] came to *Abel-meholah*; and having found *Eliſha* plowing with twelve pair of oxen, he came near to him, and threw his mantle over his ſhoulders. *Eliſha* immediately

left

* Protevangel. Jacobi n. 22. Petr. Alexand. Can. 13. de pœnit. Euſtat. Antioch. & Græc. Menæa 5. Sep.

left his oxen, and ran after *Elijah*, and ſaid, Give me leave, I intreat you, to go and embrace my father and mother, and when this is done, I will follow you. Go, ſays *Elijah*, and return; for I, for my part, have done all I had to do. After this, *Eliſha* killed a yoke of oxen, dreſſed the fleſh of them with the wood belonging to the plow, and gave unto the people, and they did eat: then he aroſe and followed *Elijah*.

We have obſerved already in the Article of ELIJAH, how *Eliſha* was following his maſter, when the Lord took him up in a whirlwind, and removed him from the ſight of mankind; and how he inherited *Elijah*'s cloak, together with a double portion of his Spirit [a]. As ſoon as he came to the banks of *Jordan* with *Elijah*'s mantle, he ſmote the waters with it, which at firſt did not divide: whereupon *Eliſha* ſaid, Where is now the God of *Elijah?* and ſtriking the waters a ſecond time, they ſeparated on both ſides, and he paſſed over. Upon the ſight of this miracle, the ſons of the Prophets diſcerned, that the Spirit of *Elijah* had reſted upon *Eliſha*, proſtrated themſelves before him, and acknowledged him to be his ſucceſſor.

In the year of the World 3108, before *J. C.* 892, before the Vulgar Æra 896.

When he came to *Jericho*, the inhabitants told him, that the ſituation of their city was very commodious, but their water was bitter, and the land barren. *Eliſha* hereupon called for a new cruſe, and ordered ſalt to be put into it. When this was done, he went to the fountain of *Jericho*, threw the ſalt into the water, and made it healthy and drinkable, as it is at this day. As he was going afterwards to *Bethel*, the children of the place ridiculed him, ſaying, Go up thou bald pate, go up thou bald pate. *Eliſha* curſed them in the name of the Lord; and at the ſame time two bears came out of a neighbouring foreſt, and devoured two and forty of them.

2 Kings iii. 1, 2, &c.

The Kings of *Iſrael*, *Judah*, and *Edom* having taken the field againſt the King of *Moab*, who had revolted from the King of *Iſrael*, marched into deſart places, where they were diſtreſſed for want of water, and their army was in danger of periſhing. The three Kings therefore went to *Eliſha*, who was at that time luckily in the camp.

In the year of the World 3109, before *J. C.* 891, before the Vulgar Æra 895.

Eliſha ſeeing *Jehoram* the King of *Iſrael*, What have I to do with thee, ſaid he? get thee to the Prophets of thy father, and to the Prophets of thy mother: and added farther, As the Lord liveth, were it not out of reſpect to *Jehoſhaphat* the King of *Judah*, who is here preſent, I would not ſo much as look on thee. But now ſend for one who plays upon the harp; and while this man played, the Spirit of God fell upon *Eliſha*, and he ſaid, Thus ſaith the Lord, make ſeveral ditches all along this valley, for ye ſhall ſee neither wind nor rain, yet this valley ſhall be filled with water, and you and your cattle ſhall drink of it. As he had foretold, ſo it happened the next night.

In the year of the World 3109.

About the ſame time, the widow of one of the Prophets, came and told *Eliſha*, that her husband's creditor was determined to take her two ſons and ſell them, or make them ſlaves. *Eliſha* multiplied the oil which was in this widow's houſe, ſo that ſhe had enough of it to diſcharge the debt.

2 Kings iv. 1, 2, 3, &c.

Eliſha went very frequently to *Shunem*, a city in the Tribe of *Manaſſeh*, on this ſide *Jordan*, and a certain matron was uſed to receive him, and give him entertainment at her houſe. As ſhe had no children, *Eliſha* promiſed her from God, that ſhe ſhould be delivered of a ſon [b]. His prediction was ſoon followed with the effect. But ſome years after the child died [c]. *Eliſha* was then at mount *Carmel*; the mother of the child run thither, and was determined not to leave the Prophet, till he came to her houſe: thither therefore he went, and reſtored the child to life, by praying over him, and ſtretching himſelf upon him, in order to recover warmth in him.

2 Kings iv. 8, 9, 10, &c.

[b] In the year of the World 3109, before *J. C.* 891, before the Vulgar Æra 895.

[c] In the year of the World 3113, before *J. C.* 887, before the Vulgar Æra 891.

Eliſha being at *Gilgal* [d] during a great famine [e], one of the ſons of the Prophets had an inclination to prepare ſomething for his brethren to eat; and going into the field, he gathered his lap-full of wild gourds, and having put them in the pot, they were ſerved up to *Eliſha* and the other Prophets; but as ſoon as they had taſted of them, they cried out, that what was put before them was mortal poiſon. *Eliſha* therefore ordered meal to be brought to him, threw ſome into the pot, and they perceived no more bitterneſs in that which they had complain'd of.

[d] 2 Kings iv. 38.

[e] In the year of the World 3114. It laſted ſeven years, to the year of the World 3120, before *J. C.* 880, before the Vulgar Æra 884.

About the ſame time he multiplied twenty loaves of barley, and ſatisfied above an hundred perſons with them.

2 Kings iv. 41.

Naaman, General of the King of *Syria*'s troops, having a leproſy, was adviſed to go to *Eliſha*, in order to be cured of it. *Eliſha*, without going out of his houſe, appointed him to go and waſh himſelf ſeven times in the river *Jordan*, and he ſhould be cleanſed. *Naaman*, out of humour with this propoſal, reſolved upon returning: but his people repreſented to him, that what the Prophet required of him being ſo eaſy, he ſhould at leaſt try whether the waters of *Jordan* would cure him. He went therefore and bathed himſelf ſeven times, and was perfectly healed. After this he returned to *Eliſha*, and offered him great preſents; but the man of God reſolutely refuſed them. *Naaman* deſired therefore permiſſion to load two mules with the

2 Kings v. 1, 2, &c. The year is not very well known.

[a] 2 Kings ii. 1, 2, 3, &c. 14, 15, 16. The double portion of his Spirit, ſignifies the Spirit of Prophecy and Miracles, or the Spirit of God in a double meaſure to what *Elijah* had it; or ſimply the Gift of Prophecy in a very high degree.

the earth belonging to the land of *Iſrael*, proteſting that for the future he would have no other God but the Lord. He added, I entreat you to aſk God's pardon for me, if when my maſter goes into the houſe of *Rimmon*, there to pay his adorations, leaning, as is his cuſtom, on my hand, I too go in, and there worſhip with him. The Prophet replied, Go in peace. And *Naaman* departed.

Some Interpreters [a] tranſlate *Naaman's* requeſt as relating to what was paſt. I entreat you to pray to God for me; if, when the King my maſter has gone into the houſe of *Rimmon* there to worſhip, leaning at the ſame time on my hand, I too at the ſame place have worſhipped with him; if I have done this, the Lord pardon thy ſervant in this thing. So that, in this ſenſe, *Naaman* would have aſked pardon for ſome fault before committed, and not permiſſion for any future action; which indeed ſeems to us much the moſt probable.

Gehazi, *Eliſha's* ſervant, did not imitate the diſintereſtedneſs of his maſter. He ran after *Naaman*, and in *Eliſha's* name begged a talent and two changes of garments. *Naaman* gave him two talents, and two ſuits of clothes, and ordered his own people to carry them as far as the city. Then *Gehazi* received them, and concealed them in his houſe. But *Eliſha*, to whom God had diſcovered *Gehazi's* action, reproached him with it, and told him, that *Naaman's* leproſy ſhould always cleave to him and his family. Accordingly at that very inſtant, *Gehazi* was ſtruck with a leproſy, and departed from *Eliſha*.

2 Kings v. 20, 21, & ſeq.

2 Kings vi. 1, 2, 3.

The ſons of the Prophets going one day to cut wood upon the banks of *Jordan*, one of them let the head of his ax fall into the water. But *Eliſha* cutting off a piece of wood, and putting it in the water, immediately the iron of the ax ſwimming upon the ſurface of it, came and faſtened itſelf upon the wood.

In the Year of the World 3115, before J. C. 885, before the Vulgar Æra 889.

The King of *Syria* was at war with the King of *Iſrael*, and never could imagine how all his deſigns came to be diſcovered and prevented by the enemy. He was told that the prophet *Eliſha* revealed every thing to the King of *Iſrael*. *Benhadad* ſent troops therefore to ſeize the Prophet while he was at *Dothan*: but *Eliſha* ſtruck them with a kind of blindneſs, ſo that he led them, without their diſcovering it, into the very city of *Samaria*. When they were there, he prayed to God to open their eyes, made them eat and drink, and ſent them back to their maſter.

In the year of the World 3119, before J. C. 881,

Some time after, *Benhadad* King of *Syria*, having beſieged *Samaria*, the famine was ſo great there, that the head of an aſs was ſold for fourſcore pieces of ſilver, and the fourth part of a very ſmall meaſure of a ſort of parched peas, called *Dove's-dung*, for five ſhekels; and a certain mother eat her own child. *Jehoram*, King of *Iſrael*, believing that *Eliſha* could put a ſtop to this famine if he pleaſed, and imputing to him the calamities which it produced in the city, ſent people to cut off his head. The Prophet had a revelation of his deſign, and ordered the door to be ſhut. The King's meſſenger was ſcarce arrived before *Eliſha's* houſe, when the King himſelf appeared there, and made great complaints to him of the condition which the town was in. To this *Eliſha* anſwered; Hear the word of the Lord, to-morrow at this ſame hour ſhall a meaſure of fine flour be ſold for a ſhekel at the gate of *Samaria*, and two meaſures of barley at the ſame price. One of the King's officers hereupon replied, Were the Lord to open the cataracts of heaven, and rain down proviſions, is it poſſible that what you ſay could prove true? *Eliſha* anſwered, You ſhall ſee it with your own eyes; but ſhall not partake of this plenty. Accordingly the next night, the *Syrians* raiſed the ſiege, and it fell out according to *Eliſha's* prediction.

before the Vulgar Æra 885. 2 Kings vi. 24, 25.

2 Kings vii. 1, &c.

At the end of the ſeven years famine, which this Prophet had foretold, he went to *Damaſcus* [b] to execute the command which God had given to *Elijah* many years before [c], of declaring *Hazael* King of *Syria*. At that time *Benhadad* King of *Syria* was indiſpoſed; and his people having told him, that *Eliſha* was in the country, he ſent *Hazael* to him, one of his principal officers, to conſult him, and enquire of him, whether it were poſſible for him to recover. *Eliſha* anſwered *Hazael*, Go, tell *Benhadad*, that he ſhall be cured of his diſeaſe; but the Lord hath diſcovered to me, that he ſhall ſurely die: and continuing for ſome time without ſaying a word, he ſhed tears, and his countenance ſeemed to be changed. *Hazael* aſked him, Why does my Lord weep? *Eliſha* replied, becauſe I know how many calamities you will bring upon *Iſrael*. You will burn their fortified towns, put their young men to the ſword, daſh to pieces their little infants againſt the ground, and rip up the women with child. *Hazael* did but too clearly verify theſe predictions. At his return, he ſtifled *Benhadad*, and having procured himſelf to be declared King, he did an infinite deal of miſchief to the *Iſraelites*.

In the year of the World 3120, before J. C. 880, before the Vulgar Æra 884.

[b] 2 Kings viii. 7, 8.

[c] In the year of the World 3007. See 1 Kings xix. 15.

About the ſame time *Eliſha* ſent one of the ſons of the Prophets to anoint *Jehu*, the ſon of *Jehoſhaphat*, and grandſon of *Nimſhi*, to

In the year of the World 3120, before J. C. 880, before the Vulgar Æra 884.

[a] See *Bochart's* Diſſert. on this place, and *John Andrew Quenſted's* Diſſert. on 2 *Kings* v. 18. and ſeveral others: and our ſupplement at the end of the *Revelations*, p. 127.

2 King. ix. 1, 2, 3. 2 Kings xix. 15. In the year of the World 3097.

to be King, in purſuance of an order which the Lord had given to *Elijah* ſome years before. *Jehu* having received the royal unction, executed every thing that had been foretold by *Elijah* againſt *Ahab*'s family, and againſt *Jezebel*. See JEHU, AHAB, JEZEBEL.

2 Kings xiii. 14, 15. In the year of the World 3165, before J. C. 835, before the Vulgar Æra 839.

Eliſha falling ſick of the indiſpoſition which he died of, *Joaſh* King of *Iſrael* came to ſee him; and he wept, ſaying, O my father, my father, the chariot of *Iſrael*, and the horſemen thereof. *Eliſha* deſired him to bring him a bow and arrows, and the King having brought them, he requeſted him to put his hands upon the bow, and at the ſame time the Prophet put his own upon the King's, and ſaid, open the window, which looks towards the eaſt, and let fly an arrow; which he having done, *Eliſha* ſaid, this is the arrow of the Lord's deliverance, and the arrow of deliverance from *Syria*: thou ſhalt be ſucceſsful againſt *Syria* at *Aphek*. *Eliſha* deſired him again to ſhoot againſt the ground, which he did three times, and then ſtop'd. Whereupon the man of God with ſome paſſion ſaid, If thou hadſt ſmitten five or ſix times, then thou hadſt ſmitten *Syria*, till thou hadſt conſumed it; whereas now thou ſhalt ſmite *Syria* but thrice.

Eliſha died, and that very year a band of *Moabites* invaded the land. Now it happened that as ſome of the *Iſraelites* were going to bury a man in the field, they ſaw theſe robbers, and threw the body which they bare, into *Eliſha*'s grave. The body having touched *Eliſha*'s bones, received new life, and the man ſtood upon his feet. This particular has been taken notice of by the Author of the book of *Eccleſiaſticus*, in his encomium on *Eliſha*, in theſe terms: *After his death his body propheſied: he did wonders in his life, and at his death were his works marvellous.* (Ecclus. xlviii. 13, 14.)

We read in ſome Authors, of very little authority indeed [a], that upon the birth-day of *Eliſha*, one of the golden calves of *Gilgal* lowed ſo loud, that its voice was heard as far as *Jeruſalem*; and ſaid, *This is he who ſhall deſtroy their graven images, and break down their caſt ſtatues.*

ELISHA, *the Fountain of* Eliſha; it takes its riſe at the diſtance of two bow's ſhot from mount *Quarantana* *. It runs through the plain of *Jericho*, which is ſixty furlongs in length, and twenty in breadth. It paſſes to the ſouth of *Gilgal*, and dividing itſelf into ſeveral ſtreams, it falls at laſt into the river *Jordan*. This is the Fountain, the waters whereof were ſweetned by *Eliſha*, as we have ſeen above. (Joſeph. de Bello, l. 5. c. 4. Sanut. Secret. fidel. crucis, p. 247.)

ELISHAH, the ſon of *Javan*. *Eliſhah* is believed to have peopled *Elis* in the *Peloponneſus*. We find there the Province of *Elis*, and a Country called *Aliſium* by *Homer*. *Ezekiel* ſpeaks of the purple of *Eliſhah*, which was brought to *Tyre*, and ſold there. Now there was abundance of that ſort of fiſh, which is uſed in dying purple, caught at the mouth of the *Eurotas*, and the Ancients ſpeak frequently of the purple of *Laconia*. This kind of fiſh was caught likewiſe in the gulf of *Corinth*. (Gen. x. 4. Ezek. xxvii. 7. Horat. Pauſan. Plin.)

I. ELISHAMA, the ſon of *Ammihud*, and Prince of the Tribe of *Ephraim* in the time of *Moſes*. He preſented ſolemn offerings in the name of his Tribe at the dedication of the Tabernacle. (Numb. vii. 48.)

II. ELISHAMA, the ſon of *Jekamiah*, and father of *Shallum*. (1 Chr. ii. 41.)

III. and IV. ELISHAMA. We find two men of this name, who were the ſons of *David*. (1 Chr. iii. 6, 8.)

V. ELISHAMA, the father of *Nethaniah*, and grandfather of *Iſhmael*. He killed *Gedaliah*, whom *Nebuchadnezzar* had left to govern the remains of the people of *Paleſtine*, after the taking and deſtruction of *Jeruſalem*. (2 Kings xxv. 25.)

VI. ELISHAMA, of the ſacerdotal race, was ſent with ſome others by *Jehoſhaphat* King of *Judah*, to exhort the *Iſraelites* to renounce Idolatry. (2 Chr. xvii. 8.)

ELISHAPHAT, the ſon of *Zichri*, who aſſiſted *Jehoiada* the High-Prieſt, to ſet the young King *Joaſh* on the throne. (2 Chr. xxiii. 1, &c.)

ELISHEBA, the daughter of *Amminadab*, ſiſter of *Naaſhon*, and wife of *Aaron*. She was the mother of *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. Exod. vi 23.

ELISHUA, the ſon of *David*, born at *Jeruſalem*. 2 Sam. v. 15.

ELISIAN FIELDS. This is the name given to certain plains in Hell, abounding with woods, meadows and agreeable fountains, whither, according to the Heathen Theology, Heroes and good Men went after death, while the wicked were tormented with different ſorts of puniſhments in black *Tartarus*. The name *Eliſian Fields* is ſuppoſed to be derived from the *Hebrw*, *Halaz*, which ſignifies to rejoice, becauſe the ſouls which are in the *Eliſian Fields*, continue there in reſt and joy. (Virg. l. 6. ver. 638. Tibull. l. 1. Eleg. 3. עלם עלז or עלץ *Halaz*.)

Devenere locos lætos & amœna vireta
Fortunatorum nemorum, ſedeſque beatas;

Says

[a] Vide Doroth. & Ephiphan. & Iſidor. de vita & morte Prophet. & Chronic. Paſchale, p. 161.

* *This is the Mountain unto which, they ſay, the Devil took our Bleſſed Saviour, when he tempted him with the viſionary ſcene of all the Kingdoms and Glories of the World. It is, as St.* Matthew *ſtiles it, an exceeding high Mountain, and in its aſcent not only difficult but dangerous. It has at preſent a ſmall Chappel at the top, and another about half way up, founded upon a prominent part of the rock. Near this latter are ſeveral caves and holes in the ſide of the Mountain, made uſe of anciently by Hermits, and by ſome at this day for places to keep their Lent in; in imitation of that of our Bleſſed Saviour.* Maundrell's *Journey to* Jeruſalem.

Bernold. and Hornius Hist. Philos. Says *Virgil* *. Others derive it from *Eliza* the son of *Javan*, who peopled part of *Peloponnesus*.

The *Elisian Fields* are thought by some to have been the invention of the *Greeks*; but I do not at all question that they came rather from the *Egyptians* and *Hebrews*. We find some descriptions in the Prophets, of the state wherein the souls of Heroes were believed to be after their death, and these relate very much to what prophane Authors tells us of the *Elisian Fields*; for example: *Upon the day of*
Ezek. xxxi. 15, &c. Ashur's *descent into Hell, I ordained a general mourning*, saith the Lord, *I covered the deep for him, and I did restrain the floods thereof, and the great waters were stayed*, (here we have *Acheron*, and the other rivers of Hell) *I caused* Lebanon *to mourn for him, and all the trees of the field fainted. I made the nations to shake at the sound of his fall, when I cast him down to Hell with them that descend into the pit, and all the excellent trees of* Eden, or all the trees of the delicious garden, *which are in the nether parts of the earth, even the best of* Lebanon, *and all that are nourished with waters shall be comforted. They also went down to Hell with him unto them that be slain with the sword and his arm, and they that dwell under his shadow in the midst of the Heathen. To whom art thou thus like in glory and in greatness among the trees of* Eden? *Yet thou shalt be cast down with the trees of* Eden *unto the nether parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that be slain with the sword: this is* Pharaoh *and all his multitude.*

We see throughout this description, that the King of *Assyria* is compared to a Cedar in *Lebanus*, which shakes all the trees of this mountain with its fall: that the Kings and Princes who were tributaries to the King of *Assyria* are compared to trees in the land of *Eden*. All these trees descended into Hell, in order to form a forest there, or delicious garden. *Isaiah* represents to us the Kings of the nations, seated upon thrones in Hell, and coming to meet the King of *Babylon*. *Hell was disturbed*
Isai. xiv. 9, &c. *at thy arrival*, says he to the King of *Babylon*, *the giants rose to meet thee: the Princes of the earth, and Kings of the nations descended from their thrones* (to do thee honour) *and addressed themselves to thee, saying, Thou therefore hast been pierced with wounds as well as we, thou art become like one of us; thy pride hath plunged thee into Hell*, (or the grave) *thy bed shall be putrifaction, and worms shall be thy covering.*

In like manner as the *Elisian Fields*, according to the Pagan notion of them, were separated from *Tartarus*, and the dwellings of the wicked, by such walls as were not to be got over, and by a river of Virg. Æn.
fire, which prevented all passage from one l. 6. vs. 548.
to the other; so in the Scripture-account, there is a great gulf which separates the blessed, who are in *Abraham's* bosom, from Luke xvi.
the wicked who are in Hell. *Between* 26.
you and us there is a great gulf set, so that they who would go from hence to you, cannot, neither can they come from thence to us. This however did not obstruct the wicked from beholding the happiness of good men, and even this made one part of their punishment. Thus we see the rich man speaking to *Abraham*, and desiring him to admonish his brethren, that they might take care how they fell into this place of torments. Thus in the Book of Wisdom, the wicked are witnes- Wisd. v.
ses to the glory of good men: *When they* 1, 2, 3.
see him, they shall be vexed with humble fear, and shall be amazed for his wonderful deliverance, and shall say within themselves, This is he, whom we some time had in derision, and in a parable of reproach. Thus in *Virgil*, the cries and Virg. Æn.
the groans of the damned are heard, the VI. vs.
lashes which are given them, and the rat- 557.
ling of the chains wherewith they are loaded.

Hinc exaudiri gemitus & sæva sonare
Verbera: tum stridor ferri, tractæque catenæ.

As the *Jews* believe the souls of those who are not buried, wander about the earth, and can have no rest till their bodies are interred; so among the Heathens, Virg. Æn.
they who were not buried, could not be VI. vs.
received into *Charon's* boat, nor pass to 324.
the place appointed for them.

Hæc omnis quam cernis inops inhumataque turba est,
Nec ripas datur horrendas, nec rauca fluenta
Transportare prius quàm sedibus ossa quierunt.

Lastly, as the Rabbins believe the Souls of the departed may, and in reality do come back again, particularly for the first twelve months after their decease, and then return to Hell, or the place where the souls expect a general resurrection; so the Heathens believed that apparitions, particularly

* *The Reader will perhaps excuse me, if I add a beautiful description of the* Elisian Fields, *out of* Homer's *fourth* Odyssey.

'Αλλά σ' ἐς 'Ηλύσιον πεδίον ϗ πείρατα γαίης
'Αθάνατοι πέμψουσιν, ὅθι ξανθὸς 'Ραδάμανθυς,
Τῇ περ ῥηΐστη βιοτὴ πέλει ἀνθρώποισιν·
Οὐ νιφετὸς, ἔτ' ἄρ χειμὼν πολὺς, οὔτε ποτ' ὄμβρος,
'Αλλ' αἰεὶ Ζεφύροιο λιγυπνείοντας ἀήτας,
'Ωκεανὸς ἀνίησιν, ἀναψύχειν ἀνθρώπους.

larly of persons, who had been dead but a short time, were frequent, that the souls of men very often went out of Hell, and returned thither again [a], excepting however those of very great villains, who were not allowed this liberty. For this reason *Ezekiel* says, that God shut the door of the Abyss upon the King of *Ashur*, when he descended into Hell; and in the book of *Enoch*, God commands St. *Michael* to load the rebellious Angels with chains, and cast them down into the nether parts of the Earth; and in the Revelations, the Angel descends from Heaven with the key of the great deep in his hands, seizes the Devil, chains him, and throws him into the bottomless pit, shuts the door upon him, and seals it, that he might be never able to get out. The rich men in St. *Luke* could find no way out of the place of torment. *Luke* xvi. 23, 24, &c.

Ezek. xxxi. 15. Rev. xx. 1.

ELIUD, the son of *Achim*, and father of *Eleazar*. See the genealogy of *Jesus Christ* after the flesh. *Matth.* i. 14, 15.

I. ELIZAPHAN, the son of *Uzziel*, uncle to *Aaron*, and head of the family of *Kohath*. *Moses* commanded *Elizaphan* to remove the dead bodies of *Nadab* and *Abihu* out of the Tabernacle, who had been killed by fire from Heaven, and to carry them out of the Camp.

Numb. iii. 30. Levit. x. 4.

II. ELIZAPHAN, the son of *Parnach*, of the Tribe of *Zebulun*, was one of the deputies appointed to divide the land of Promise. *Numb.* xxxiv. 15.

ELIZUR, the son of *Shedeur*, Head of the Tribe of *Reuben*, in the time of *Moses*. Numb. vii. 30.

ELKOTH, a village in *Galilee*, illustrious for the birth of the Prophet *Nahum*. This village almost in ruins, was still shewn in St. *Jerom's* time. *Theophilact* says, it is beyond *Jordan*.

Nahum i. 1. Hieron. Prol. in Prophet. Nahum.

ELMODAM, one of our Saviour's ancestors after the flesh. *Luke* iii. 28.

ELNAAM, the father of some brave men, who lived in *David's* time. 1 *Chr.* xi. 46.

ELNATHAN, the son of *Achbor*, and father of *Nehusta*, who was the mother of *Jehoiakim* King of *Judah*. *Elnathan* was one of those, who opposed the King's burning of *Jeremiah's* prophecies. He was sent into *Egypt* to bring back the Prophet *Uriah*, who had fled thither.

Jerem. xxxvi. 12. Jerem. xxvi. 22.

ELOHI, or *Eloi*, *Elohim*, one of the names of God. Angels, Princes, Great Men, Judges, and even false Gods are sometimes called by this name. The sequel of the discourse is, what assists us in judging rightly concerning the true meaning of this word. It is the same as *Eloha*: one is the singular, the other the plural. Nevertheless, *Elohim* is often construed in the singular number, particularly when the true God is spoken of: but when false Gods are spoken of, it is construed rather in the plural.

I. ELON, a city in the Tribe of *Dan*. *Josh.* xix. 43.

II. ELON, in *Hebrew* signifies a grove of Oaks. Thus we read *Elon-Mamre*, *Elon-More*, *Elon-Beth-Chanan*, that is to say, the Grove or Oak of *Mamre*, &c.

III. ELON, the *Hittite*, father of *Bashemath*, the wife of *Esau*. *Genes.* xxvi. 34.

IV. ELON, of the Tribe of *Zebulun*, and Chief of the family of the *Elonites*. *Numb.* xxvi. 26.

V. ELON, of the Tribe of *Zebulun*, was Judge of *Israel*, and succeeded *Ibzan*. He was himself succeeded by *Abdon*. He judged *Israel* ten years, from the year of the World 2830, to the year 2840; before *Jesus Christ* 1160, before the Vulgar Æra 1164.

Judg. xii. 11.

VI. ELON. See ELAM.

ELPAAL, the son of *Hushim*. 1 *Chr.* viii. 11, 12.

ELTEKETH, *Elteco*, or *Elteca*, a city in the Tribe of *Dan*. It was given to the *Levites* of *Kohath's* family. *Josh.* xix. 44. xxi. 23.

ELTEKON, a town in the Tribe of *Judah*, upon the confines of the Tribe of *Benjamin*. *Josh.* xv. 59.

ELTOLAD, a town in the Tribe of *Judah*, which was afterwards given up to the Tribe of *Simeon*.

Josh. xv. 30. Ib. xix. 4.

ELUL, one of the *Hebrew* months, answering pretty near to our *August*. There are but nine and twenty days in it. It is the twelfth month of the Civil year, and the sixth of the Ecclesiastical year. Upon the seventh or ninth day of this month, the *Jews* fast, in memory of what happened after the return of those, who went to view the Promised Land.

Numb. xiii. xiv.

Upon the twenty second of this month, the Festival of the *Xylophory* was observed, when wood was carried to the Temple. *Selden* says, that it was celebrated on the eighteenth day of the month *Ab*. On the twenty sixth of the same month, the dedication of the walls of *Jerusalem* by *Nehemiah*, was commemorated.

Joseph. l. 2. de Bello, c. 17. p. 811. Nehem. xii. 28, &c.

ELUZAI, one of those Officers in *David's* army, who were distinguished for their bravery. 1 *Chr.* xii. 5.

ELYMAIS, the capital city of the land of *Elam*, or of the ancient country of the *Persians*. The Scripture informs us, that *Antiochus Epiphanes*, having understood that there were very great treasures lodged in a Temple at *Elymais*, determined to go and plunder it; but the citizens of *Elymais* having intelligence of his resolution, made an insurrection, forced him

1 Macc. vi. 1.

[a] See the Dream of one *Er*, an *Armenian*, related by *Plato*, in his *De Repub. l.* x. *p.* 614, 615.

him out of the city, and obliged him to fly. The Author of the second book of
2 Macc. ix. 2. *Maccabees* calls this city *Persepolis*, probably because formerly it was the capital of *Persia*; for we know from other accounts, that *Persepolis* and *Elymais* were two very different cities; the latter situated upon the *Eulæus*, the former upon the *Araxes*. The Temple which *Antiochus* designed to pillage, was that of the Goddess *Nannæa*, according to the Author of the second book of *Maccabees*; or as *Appian* says, *Venus*; or as *Polybius*, *Diodorus*, *Josephus*, and St. *Jerom* say, *Diana*.

Acts xiii. 7. ELYMAS, otherwise *Bar-jesus*, a Magician, who seduced *Sergius Paulus*, the Proconsul or Governour of the Isle of *Cyprus*. The word *Elymas* in *Arabic* signifies *a Magician*. This Magician therefore resisting *Paul*, and endeavouring to divert *Sergius Paulus* from embracing *Christianity*, *Paul* cast his eyes upon him, and struck him with blindness. This miracle made so strong an impression upon the Proconsul, that he was converted. *See* BAR-JESUS.

I. ELZABAD, the Son of *Shemaiah*, a *Levite*, one of the Porters of the Temple. 1 *Chr.* xxvi. 7.

II. ELZABAD, one of the thirty gallant man in *David*'s army. 1 *Chr.* xii. 13. This and the preceding person are perhaps the same.

To EMBALM. The ancient *Egyptians* *, and the *Hebrews* in imitation of them, embalmed the bodies of the dead. *Joseph* gave orders for Embalming the body of his father *Jacob*, *and his physicians, who were employed in this work, were forty days about it: for it is the custom to spend so much time in embalming a dead body*; *and all* Egypt *lamented* Jacob *seventy days*. The invention of the art of Physick was by the *Egyptians* ascribed to *Isis*, and in particular the remedy of im-
Manetho apud Euseb. præp. l. 2. mortality, which in my opinion was no other than that of embalming bodies, and by this means making them incorruptible. Some affirm, that Embalming became necessary in *Egypt* from the inundations of the *Nile*, the waters whereof drowning all the flat country for near two months, there was no burying the dead, and people were obliged all this while to keep them in their houses, unless they would remove them to rocks and eminences, which were often very distant from the dead person's dwelling. To which we may add, that altho' bodies were buried before the inundation, yet when that came, it would throw them up again; a sandy moist soil not being strong enough to retain 'em against the action of the water, which would raise them up, and force them out of the ground, as being lighter than the sand. See Cassian Collat. 15. c. 3. & Cicer. Tuscul. quæst. l. 1. Herodot. l. 2. c. 86. Diodor. l. 1. c. 5.

The way of Embalming dead bodies among the *Egyptians* was as follows. When a man died, his body was carried to the artificers, whose trade it was to make coffins; they took the measure of the body, and made a coffin for it proportioned to the stature of it, the dead person's quality, and the price that people were willing to give for it: for there was a great diversity in the prices, by reason of the great difference in the make of it; the upper part of the coffin represented the person who was to be shut up in it, whether man or woman. If it was a man of condition, this was distinguished by the figure which was represented on the cover of the coffin; there were generally added paintings and embellishments suitable to the quality of the person.

When the body was brought home again, they agreed with the Embalmers at what rate particularly they would have it embalmed: for the prices were different; the highest was a talent, twenty minæ was a moderate one, and the lowest price was a very small matter. The *Egyptian* talent is supposed to be worth about three hundred pounds sterling. They immediately sent for a designer, who marked the body as it lay extended, at the place where it should be opened, on the left side, and the length of the incision. A Dissector with a very sharp *Ethiopian* stone, made the incision, and hurried away as fast as he could, because the relations of the person deceased who were present, took up stones, and pursued him as a wicked wretch, with an inclination to stone him.

This operation being finished, the Embalmers, who were looked upon as sacred persons, entered to perform their office. They drew all the brains of the dead person through his nostrils, with a hooked piece of iron, provided particularly for this purpose, and filled the skull with astringent drugs; they likewise drew all the bowels, except the heart and kidneys, through the hole which they had opened in the side; the intestines were washed in wine from the palm-tree, and in other strong and binding drugs. The whole body was anointed with oil of cedar, with myrrh, cinnamon, and other drugs, for about thirty days, so that it was preserved intire

* *Thus* Silius Italicus XIII. 474.

—— Ægyptia tellus
Condit odorato post funus stantia saxo
Corpora, & a mensis exsanguem haud separat umbram.

Tertullian *takes notice of this custom in his Treatise* de Resurrect. Carn. c. 27. *And* Eusthathius *upon the first* Iliad *says*, "Ἕλληνες τοὺς νεκροὺς ἔκαιον —— Αἰγύπτιοι δὲ τοὺς νεκροὺς ἐταρίχευον ἵνα ὅλον τὸ σῶμα: *or as* Gataker *corrects it*, τὸ σῶμα, τῷ ποτὲ ζῶντι ἔχωσιν εἰς μνήμης ζώπυρον.

intire without putrefaction, without losing its hair; and was not only free from putrefaction, but had a good ſcent with it.

After this the body was put into * ſalt for about forty days: wherefore when *Moſes* ſays, that forty days were employed in embalming *Jacob*, we are to underſtand him as meaning the forty days of his continuing in the ſalt of niter, without including the thirty days paſt in performing the other ceremonies above mentioned; ſo that in the whole, they mourned ſeventy days in *Egypt*, as *Moſes* likewiſe obſerves.

Afterwards the body was taken out of the ſalt, waſhed, wrapt up with linnen ſwaddling-bands dipt in myrrh, and rubbed with a certain gum, which the *Egyptians* uſed inſtead of glew. Then the body was reſtored to the relations, who put it in a coffin, and kept it in their houſes, or in tombs made particularly for this purpoſe. There are ſome found at this day in *Egypt* in chambers, or ſubterraneous vaults, which fully juſtify the truth of what I have ſaid.

They who had not wherewithal to anſwer the expence which we have mentioned, contented themſelves with infuſing, by way of ſyringe, through the fundament, a certain liquor extracted from the cedar, and leaving it there, wrapt up the body in ſalt of niter. This oil preyed upon the inteſtines, ſo that when they took it out, the inteſtines came along with it dried, and not in the leaſt putrefied. The body being encloſed in niter, grew dry, and nothing remained beſides the skin glew'd upon the bones. They who were too poor to be at any conſiderable expence, did no more than cleanſe the inſide, by ſyringing a liquor into it, which waſh'd it; this done, they put the body, without further ceremony, into niter for ſeventy days, in order to dry it.

The Scripture mentions likewiſe the Embalming *Joſeph*, King *Aſa*, and *Jeſus Chriſt*. *Joſeph*, doubtleſs, was embalmed after the manner of the *Egyptians*, ſince he died in this country. *Aſa* was embalmed, or rather burnt, in a particular manner. The text imports, that *they laid him in a bed which they had filled with ſweet odours, and divers kinds of ſpices, all which they burnt for him with much pomp and preparation.* The *Hebrew* literally runs thus: *They laid him in the bed which they had filled with ſweet odours, and divers kinds of ſpices; and they burnt odours for him with an exceeding great fire:* as if theſe ſpices had been burnt near his body; but the generality of Interpreters believe, that he was burnt with theſe ſpices, in a bed of ſtate, in a manner almoſt like that wherewith the *Roman* Emperors were burnt.

[Margin: Gen. l. 25. 2 Chr. xvi. 13. 14. Matth. xxvii. 59. Mark xvi. 1. Luk. xxiii. 56. John xix. 40.]

It ſeems certain that dead bodies, thoſe of Kings particularly, were ſometimes burnt; and I know not whether the cuſtom were not derived from *Aſa*, of whom we have been ſpeaking. The Scripture takes notice, that *Jehoram* had not the honour of being burnt, which his predeceſſors had received from their people. *His people made no burning for him, like the burning of his fathers.* *Jeremiah* promiſes King *Zedekiah*, that this laſt duty ſhould be paid him, as it had been before paid to the Kings his predeceſſors. *According to the burning of thy fathers, the former Kings which were before thee, ſo ſhall they burn odours for thee.* The body of King *Saul* was burnt after it was taken down from the walls of *Bethſan*, where it had been hung by the *Philiſtins.*

[Margin: 2 Chr. xxi. 19. Jerem. xxxiv. 5.]

As to the Embalming *Jeſus Chriſt*, the Evangeliſts inform us, that *Joſeph* of *Arimathea* having begged his body, bought a white ſheet to wrap it up in, and that *Nicodemus* purchaſed an hundred pound of myrrh and aloes, with which they embalmed him, and put him into *Joſeph* of *Arimathea*'s ſepulchre, that was dug in a rock. They could not then uſe more ceremony, becauſe the night came on, and they were juſt upon beginning that reſt which was obſerved upon the Sabbath. Neverthеleſs the women who had followed him from *Galilee*, deſigned to embalm him in a more perfect manner, as ſoon as they had opportunity and leiſure: for this reaſon they remarked well the place where the Sepulchre was, and bought ſpices for this purpoſe. They reſted during all the Sabbath-day, and upon Sunday early in the morning they took their ſpices, with an intent of going to the Sepulchre, and Embalming him; but they could not execute their deſign, for *Jeſus* about midnight had riſen from the dead. He had been only rubbed with myrrh and aloes, wrapped up with ſwaddling-bands, and buried in a great ſheet, with his face covered with a napkin. This is what we obſerve, upon comparing the ſeveral paſſages of St. *John*, where his burial is mentioned. We ſee the ſame in the ſtory of *Lazarus*'s reſurrection, with this difference, that there is no mention made of ſpices.

[Margin: See John xix. 40. xx. 5.]

EMERALD, a precious ſtone of a green colour, called in *Latin*, *Smaragdus*. This, in our opinion, is the *Sohem* mentioned by *Moſes*, *Gen.* ii. 12. and in the Vulgate tranſlated *lapis Onychinus*. The Emerald is again ſpoken of *Exod.* xxviii. 17. among the other ſtones, which were fixed upon

[Margin: שהם *Sohem.*]

* Αἰγύπτιοι δὲ τὰ ἔνδεα ἐξελόντες ταριχεύουσιν αὐτούς. *And the* Perſians, *as the ſame Author* Sextus Empiricus *obſerves, were uſed νίτρῳ ταριχεύειν.* Sext. Empir. Pyrrhon. hypotheſ. l. 2. c. 24. *Bodies thus preſerved are called* Mummies, *from the* Arabick *word* Mum, *which ſignifies* Wax, *this being an ingredient in the preparation.*

upon the High Prieſt's pectoral. But the
ברקת *Baraketh.* *Hebrew* word is *Baraketh*, which ſignifies a flaſh of lightning, the glittering of a Star; whereby we may conjecture that the ſtone meant here, is that called *Ceraunia*, *Aſtroïtes*, or *Iris*, whereof *Pliny* relates ſeveral ſpecies. The reader may remember what has been already ſaid, that we have nothing certain concerning the ſignification of the generality of thoſe *Hebrew* names, which denote precious ſtones. In the hiſtories of the Eaſt we find ſeveral Kings, whoſe names were *Soëm* or *Sohem*, which, as we believe, ſignifies an Emerald.

EMESA. We take this to be *Hamath*. See hereafter this article. *Emeſa* lay upon the *Orontes*, eighteen miles from *Laodicea*, not far from *Libanus*.

EMIMS, ancient inhabitants of the land of *Canaan* beyond *Jordan*, who were defeated by *Chedorlaomer* and his allies.
Gen. xiv. 5. *Moſes* ſays, that they were beaten at *Shaveh Kiriathaim*, or in the plain of *Kiriathaim*. Now *Kiriathaim* was in the country which *Sehon* conquered from the *Mo-*
Joſh. xiii. 19, 20, 21. &c. Deut. ii. 10. *abites*. The *Emims* were a warlike people, of a gigantick ſtature, *great and many and tall as the* Anakims, *which alſo were accounted giants, as the* Anakims. It is very probable that what is ſaid in *Geneſ.* xxxvi. 24. of *Anah* that *found the* * Jeamims *in the wilderneſs*, ſhould be underſtood of the *Emims*, whom *Anah* met with and defeated. *See* ANAH, *and the place in* Geneſis, *which we have cited.*

EMMANUEL. This *Hebrew* word
Iſai. vii. 14. ſignifies *God with us*. *Iſaiah* in the celebrated Prophecy, wherein he declares to *Ahaz* the birth of the *Meſſiah*, who was to be born of a Virgin, ſays, this child ſhall be called and really be *Emmanuel*, that is to ſay, *God with us*. He repeats
Iſai. viii. 8. the ſame thing while he is ſpeaking of the enemy's army, which like a torrent was to overflow *Judæa*; *The ſtretching out of his wings ſhall fill the breadth of thy land, O* Emmanuel. St. *Matthew* informs us, that this Prophecy was accompliſhed in the birth of *Jeſus Chriſt*, born of the Virgin *Mary*, in whom the two natures, divine and human, were united; and ſo in this ſenſe he was really *Emmanuel*, or, *God with us*.

Luk. xxiv. 13. I. EMMAUS, a village, ſixty furlongs, or two leagues and a half from *Jeruſalem*, on the north ſide of it; celebrated for what happened to two Diſciples, who were going thither upon the day of our Saviour's Reſurrection. As they were in the way, *Jeſus Chriſt* joined them in the form of a traveller, demonſtrated to them from the Scriptures, that *Jeſus Chriſt* was to ſuffer death, and riſe again; and when they were come to *Emmaus*, he making a ſhew as if he intended to go farther, they obliged him to abide with them; and while they were at ſupper, they diſcovered him as he was breaking bread. One of theſe Diſciples was called *Cleopas*, and the other *Emmaus*, according to[a] St. *Ambroſe*, and a very ancient Manuſcript of *Corbie*, the various readings whereof we have ſet down at the end of our Comment on the New Teſtament. There were hot waters at *Emmaus*, which were very beneficial to the health of ſuch as uſed them. There was a Church built there in the very place where *Cleopas*'s houſe ſtood, which *Jeſus Chriſt* had honoured with his preſence. *Joſephus* ſays[b], that *Veſpaſian* left eight hundred of his Soldiers in *Judæa*, to whom he gave the village of *Emmaus* for their habitation. He adds, that this village was ſixty furlongs from *Jeruſalem*; wherein he agrees with St. *Luke*.

II. EMMAUS, a city of *Judæa*, ſituated at two and twenty miles diſtance from *Lydda*, as the old Itinerary of *Paleſtine* witneſſes. This city was afterwards called *Nicopolis*, and is a different place from the village of *Emmaus*, ſpoken of by St. *Luke*, and *Joſephus*, which was not above ten miles from *Jeruſalem*. Mr. *Reland*[c] proves very well the difference of theſe two places from *Joſephus*, St. *Jerom*, the *Maccabees*, and *Talmudiſts*. Nevertheleſs, it is true that St. *Jerom* in *Paula's* Epitaph has confounded *Emmaus*, which was ſixty furlongs from *Jeruſalem*, with the other, ſurnamed *Nicopolis*. But in other paſſages he ſpeaks of this laſt *Emmaus* in ſuch a manner, as can by no means agree with that mentioned by St. *Luke*. In the city of *Emmaus*, or *Nicopolis*, there were baths of hot water[d], wherein, as is traditionally handed down among the inhabitants, our Lord waſhed his feet, and communicated a healing virtue to them. *Julian* the Apoſtate †, out of hatred to *Jeſus Chriſt*, gave orders to ſtop up this fountain. Some have been of opinion that this was the place where *Zechary* and *Elizabeth* his wife dwelt. Theſe two *Emmaus's* are almoſt perpetually confounded by Authors.

III. EMMAUS, a town near *Tiberias*, where, as in the other places of the ſame name, there were hot waters; for *Emmaüs*, or *Ammaüs*, comes from the *Hebrew*, *Chamath*, which ſignifies baths of hot waters. Vide Joſeph. de Bello. l. 4. c. 1. p. 864.

EN,

* *The* Engliſh *Tranſlators render this word by an appellative,* Mules; *but more concerning this may be ſeen in the article* ANAH.

[a] Ambroſ. Apolog. David. l. 2. c. 8. in Luc. xii. in Symbol. c. 29. de tempore Serm. 19.

[b] Joſeph. l. 7. de Bello, c. 26. in Latino, & in Græco p. 983.

[c] Reland. Palæſtin. l. 2. c. 6. p. 427, 428, &c. Vide & lib. 3. p. 758, & ſeq.

[d] Theophan. Chronog. p. 41. & Sozomen. l. 5. c. 20. & Itiner. Sancti Villibaldi.

† *This action of the Apoſtate's will ſcarce be cenſured by any but the Superſtitious, and thoſe, who are fond of legendary miracles. The motive indeed,* viz. *his averſion to our Bleſſed Maſter, muſt be deteſtable to all* Chriſtians.

EN, or *Ein*, or *Æen*, or *Ain*, or *In*. עין *Ain.* This word ſignifies a fountain in *Hebrew*; *or, Gnain.* for which reaſon we find it compounded with ſo many names of towns and places, as *En-dor*, *En-gedi*, *En-eglaïm*, *En-ſhemeſch*, &c.

ENABRIS, a place ſituated between *Scythopolis* and *Tiberias*. Joſeph. l. 3. de Bello, c. 6.

ENAIM, a Town in the Tribe of *Judah*, Joſh. xv. 34. the ſame perhaps which is mentioned *Gen*. xxxviii. 21. where we read in the Vulgate, that *Tamar* ſat in a place where two ways met, *ſedit in bivio*: Gen. xxxviii. 14. but the *Hebrew* reading is, *She ſat at* Enaim*; that of the Septuagint, *She ſat an* Enan *by the way*. Others think that in this place, *Enan* or *Enaïm*, ſignifies ſimply a *fountain* or *well*, which is moſt probable.

I. ENAN, the father of *Ahira*, of the Tribe of *Naphtali*, Numb. i. 15. This *Ahira* was the head of his Tribe in the time of *Moſes*.

II. ENAN, or *Enon*, the ſame probably as *Enna*, or *Inna*. *Ezekiel* ſpeaks of *Enan*, ch. xlviii. 1. or *Hazar-Enan* as of a town well known, which was the northern boundary of the land of promiſe. Numb. xxxiv. 9. *Moſes*, in the book of Numbers, ſpeaks likewiſe of the town of *Hazar-Enan*: *And the border ſhall go on to* Ziphron, *and the goings out of it ſhall be at* Hazar-Enan. This may be *Gaana* to the north of *Damaſcus*, or *Ina*, mentioned by *Ptolemy*, or *Aennos* in *Peutinger's* Tables, ſouth of *Damaſcus*. It is poſſible likewiſe that it may be *En-hazor* of *Naphtali*. Joſhua xix. 37.

ENCÆNIA, a *Greek* word, ſignifying Dedication, Renewing. *See above* DEDICATION; *and* John x. 22.

END. Several Pſalms have this introduction, *In finem, Pſalmus David*. For the End, a Pſalm of *David*. The *Hebrew* reads, *Lamnaſeach*, to the Conqueror, or to the Chief Muſician. *See what we have ſaid concerning* LAMNASEACH.

Gen. vi. 13. *The End* is uſed for deſtruction: *The End of all fleſh is come before me*. I am reſolved to deſtroy man and beaſt. *Fines terræ*, the extremities of the World. *Fines Iſrael*, the limits of the people of *Iſrael*.

In finem is ſometimes put for always; Pſ. lxxiii. 1. *Ut quid, Deus, repuliſti in finem. Non in finem oblivio erit pauperis. Uſque quo oblituiſceris me in finem?* &c.

Jam. iv. 18. *Our End draweth nigh*, the time of our deſtruction is come; *Venit finis ſuper populum*: Amos viii. 2. God is reſolved to deſtroy the people. Rom. vi. 21. *The End of the wicked is death*, this ſhall be their reward. *Finis legis Chriſtus*; Rom. x. 4. *Jeſus Chriſt* is the conſummation, the fulfilling of the Law. *The End of the commandment is charity*: 1 Tim. i. 5. we truly accompliſh the Law by fulfilling the precept of charity. Jeſus Chriſt *is the Alpha and Omega, the beginning and end*: Rev. i. 8. xx. 1, 13. the Beginning and End of the Law; the Beginning and End of our hopes.

ENDOR, or ÆN-DOR, a City in the Tribe of *Manaſſeh*. *Euſebius* places it at Joſh. xvii. 11. four miles diſtance from mount *Tabor*, towards the ſouth, near *Naïm*, in the way to *Scythopolis*. There the witch lived, Euſeb. in Aendor, & in Endor. whom *Saul* conſulted a little before the battle of *Gilboa*. 1 Sam. xxviii. 13.

ENEAS, a man of *Lydda*, who having loſt the uſe of all his limbs, was cured by St. *Peter*. Acts ix. 34.

EN-EGLAIM, *the Fountain of Calves*. *Ezekiel* ſpeaks of this place in oppoſition to *En-gedi*. *The fiſhers ſhall* Ezek. xlvii. 10. *ſtand upon it from* En-gedi *even to* En-eglaim: *they ſhall be a place to ſpread forth nets*. St. *Jerom* ſays, that *En-eglaim* is ſituated at the beginning of the Dead Sea, where the river *Jordan* enters into it. *Euſebius* places a town called *Agallim* on the other ſide of the Dead Sea, eight miles from *Areopolis*. But this laſt was too remote from the ſea above-mentioned, to believe that *En-eglaim* was the *Agallim* meant there by *Euſebius*.

ENGANNA. St. *Jerom* ſays, there is a Town of this name towards *Geraſa* beyond *Jordan*.

I. ENGANNIM, a City in the Plain belonging to the Tribe of *Judah*. Joſhua xv. 34.

II. ENGANNIM, a City in the Tribe Joſh. xix. 21. & xx. 29. of *Iſſachar*. It was given to the *Levites* of *Gerſhom's* family.

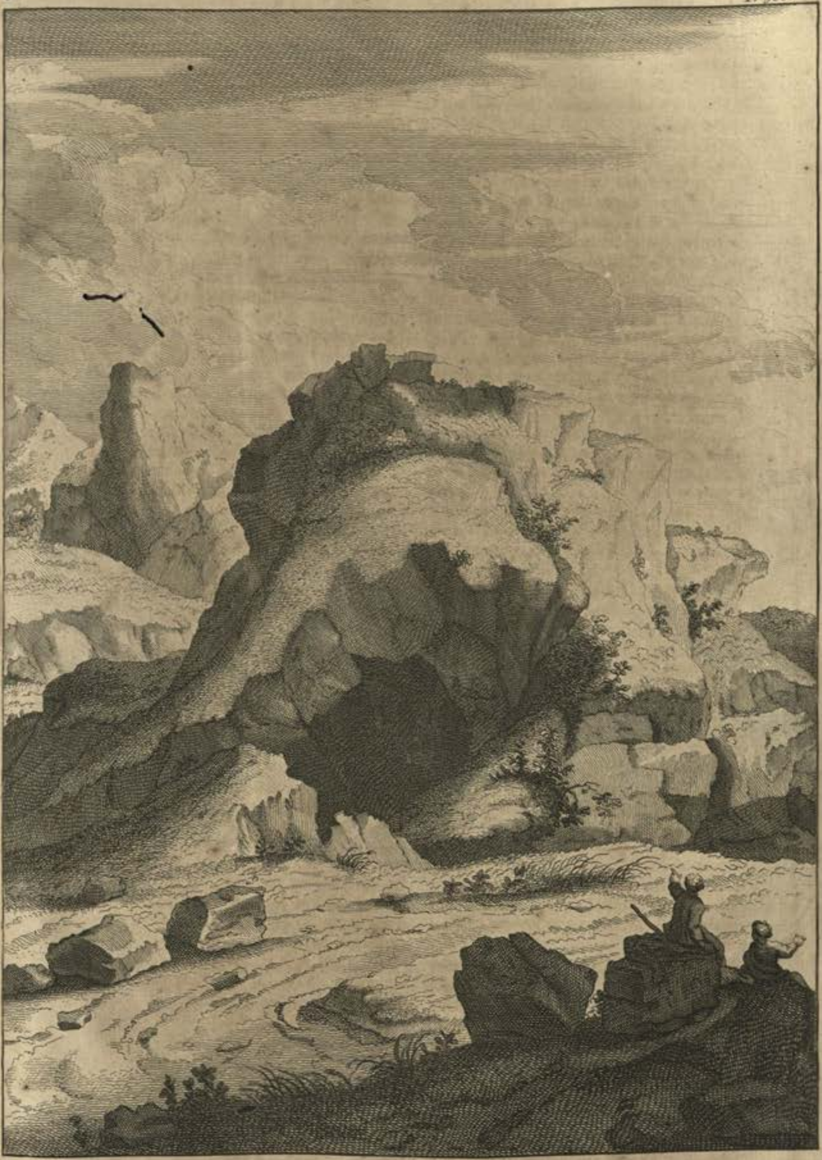
ENGASTRIMYTHOS, Diviners, Ἐγγαστρίμυθος. Ventriloquus. Magicians. *See* PYTHON.

EN-GEDI, otherwiſe *Hazazon-Tamar*, 2 Chr. xx. 2. that is to ſay, the palm-tree City, becauſe there was a great quantity of palm-trees in the territory belonging to it. It abounded with *Cyprus* vines, and trees that bore balm. *Solomon* in his ſong ſpeaks of the *vineyards of* En-gedi. This City ſtood Cant. i. 14. near the lake of *Sodom*, three hundred furlongs from *Jeruſalem*, not far from *Jericho*, Joſeph. Antiq. l. 9. c. 1. and the mouth of the river *Jordan*, through which it diſcharged itſelf into the Dead Sea. There is very frequent mention of *En-gedi* in the Scripture. It was in ſome cave of the wilderneſs of *En-gedi*, that *David* had an opportunity of killing 1 Sam. xxiv. 1, 2, 3, & ſeq. *Saul*, who was then in purſuit of him. *En-gedi* in *Hebrew* ſignifies, *the kid's fountain*. עין גדי Ein-Gedi.

EN-HADDAH. *Euſebius* mentions a place of this name between *Eleutheropolis* and *Jeruſalem*, ten miles from *Eleutheropolis*. There is another *En-haddah* in the Tribe of *Iſſachar*. Joſh. xix. 21.

EN-HAZOR, a City of *Naphtali*, Joſh.

* חשב בפתח עינים *which in the* Engliſh *Bible is thus tranſlated*: She ſat in an open place, which is by the way.



THE CAVE OF ENGEDI WHERE DAVID HID HIMSELF WHEN HE WAS PURSUED BY SAUL

The mountains of Palestine generally abound with ſuch Caves.
The mouths of them are narrow but within they are very large.

Josh. xix. 37. Whether this is *Atrium Ennon*, or the *Hazar-enan* of *Ezekiel*, xlvii. 17. xlviii. 1. and the *Enna* of *Moses*, Numb. xxxiv. 5. is a question.

Gen. xiv. 7. עין משפט Fons judicii. EN-MISHPAT. *Moses* says, that the Kings *Chedorlaomer*, *Amraphel*, and the rest, having traversed the wilderness of *Paran*, came to the *Fountain of Mishpat*, otherwise called *Kadesh*. *Mishpat* in this place is written differently from *Mizphat*, which is taken notice of in its place, and signifies *Judgment*. It had not this name till *Moses* drew from it the waters which were called *the Waters of Strife*, Numb. xx. 13. xxvii. 14. &c. and till God had exercised his Judgment against *Moses* and *Aaron*, who had not glorified him before the people as they ought to have done.

Gen. iv. 17. I. ENOCH, the son of *Cain*. The first City taken notice of in Scripture, derived its name from his. *Cain* called it *Enoch*, or *Enochia*: he built it in honour of his eldest son. It was situated to the east of the province of *Eden*. It is perhaps *Hanuchta*, which *Ptolemy* places in the *Susiana*. The spurious *Berosus*, and *Adrichomius* after him, place the city *Enochia*, built by *Cain*, to the east of *Libanus*, towards *Damascus*.

Gen. v. 18, 19. II. ENOCH, the son of *Jared*, was born in the year of the World 622, before *Jesus Christ* 3378, before the Vulgar Æra 3382. He begat *Methuselah* at the age of sixty five. He lived three hundred years after, and had several sons and daughters. He walked with God; and after that he had lived in all three hundred and sixty five years, *he was not, and God took him*. Some [a] construe these last words, as if they intimated, that *Enoch* died a natural, but untimely death; because in reality he lived not near so long as the other Patriarchs of those times; as if God to secure him from corruption, had been pleased to take him early out of this world. But the generality of the Fathers and Commentators assert, that he is not dead, and that God transported him out of the sight of men, in like manner as he long after took up *Elijah* in a fiery chariot. St. *Paul* in his Epistle to the *Hebrews* shews very clearly, that *Enoch* Heb. xi. 5. is not dead. *By faith*, says he, Enoch *was translated that he should not see death, and was not found, because God had translated him*. Ecclus. xliv. 16. And *Jesus* the son of *Sirach*, according to the Vulgate, says, that he was translated to Paradise; which we are to understand of the terrestrial Paradise [b]. The word *Paradise* is not in the *Greek*. St. Hieron. in Amos viii. *Jerom* understands Heaven by it. *Enoch* & *Elias rapti sunt cum corporibus in Cœlum*.

Jude. ver. 14, 15. The Apostle St. *Jude* cites a passage from the book of *Enoch* *, which has very much exercised Interpreters. The question is, whether the Apostle took this passage out of any particular book written by *Enoch*, which might be extant in the first ages of the Church; whether he received it by tradition; or, lastly, by some particular revelation. It is most probable that he read it in the book we have been speaking of, which though apocryphal, might contain several truths, which St. *Jude*, who was favoured with a supernatural degree of understanding, might make use of to the edification of the faithful. The passage cited by St. *Jude* is as follows. Enoch *the seventh from* Adam *prophesied of these* hereticks and wicked persons, *saying, Behold, the Lord cometh with ten thousands of his Saints, to execute judgment upon all that are ungodly among them; of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against God*.

The most ancient Fathers, such as *Justin*, *Athenagoras*, *Irenæus*, *Clemens Alexandrinus*, *Lactantius*, and other Fathers of the primitive ages, borrowed an opinion out of this book of *Enoch*, which is to be met with in their works, *viz*. That the Angels had a correspondence with the daughters of men, of whom they begat children. *Tertullian* speaks of this work in several places, and always with esteem. He would persuade us to believe, that during the Deluge, it was preserved by *Noah* in the ark, or that *Enoch* himself wrote a new copy of it after the Deluge, and sent it to *Noah*. (Tertul. de cult. femin. l. 1. c. 3. & l. 2. c. 10. & de Idololat. c. 4. & 15. & Apolog. c. 22.) He says, that we ought not to conclude any thing to the disadvantage of it, because the *Jews* did not receive it; the reason whereof might be probably, because it speaks in favour of *Jesus Christ*. But notwithstanding all this, the Church has inserted this writing among the apocryphal books; and several of the most intelligent fathers, such as *Origen*, *Jerom*, and *Austin*, mention it as a book which of itself is of no authority, though the prophecy cited by St. *Jude* be of divine authority, because of this Apostle's being inspired. The author of the Testament of the twelve Patriarchs cites many things out of the book of *Enoch*, which are not now to be seen in it. (Origen. Homil. 28. in Num. x. & l. 5. contra Cels. p. 267. Hieronym. de Script. Eccles. in Jud. Apost. Aug. l. 15. de Civit. c. 23. & l. 18. c. 38.)

The desire of getting the book of *Enoch* into his possession, engaged the famous M. *Peiresch*

[a] Menasse Ben-Israel de fragil. human. Sect. 22. Art. 7. Calvin. Rabbini quidam.

[b] Irenæ. l. 4. c. 30. Aug. l. 6. Op. imperfecti contra Julian. c. 30.

* *M.* Basnage *is of opinion, that St.* Jude *did not cite a book which went under* Enoch's *name, but repeated only some of his expressions, which he might have learned from a tradition preserved among the* Jews, *as well as that passage relating to the contest about the body of* Moses. Histoire des Juifs, t. 4. c. 12. *where a more particular account of this work, the author of it, and the time when it was written, may be found.*

M. *Peiresch* in much search after it, and in considerable expences. He was told it was in *Æthiopia*, and procured it to be brought from thence to him. But that which was given him instead of the book of *Enoch*, was the work of one *Bahaïla Michaïl*. M. *Ludolf* having retrieved it, discovered it to be the composition of an impostor. It begins in this manner; *In the name of the Father, of the Son, and of the Holy Ghost. This is the book of the mysteries of heaven and earth; it contains the subject of the first and second tabernacle, and that of all the creatures. It is what Abba* Bahaila Michaïl *had learned and received from* Tamhana Samaï. *The Angel which was sent unto him, said, Hearken ... The Father is not before the Son, nor the Son before the Father, nor the Holy Ghost before the Father and the Son*, &c. Which is very different from the book of *Enoch*, that the Ancients were acquainted with and cited, the fragments whereof, which had escaped the length of so many ages, are given us by M. *Fabricius*.

Ludolf. Comment. in Hist. Æthiop. l. 3. not. xxxiv. p. 347.

The Eastern People have preserved several traditions of very little certainty relating to *Enoch*, whom they call *Edris*. For example, they believe that in the continual wars which were carried on between the sons of *Seth* and *Cain*, that is, the race descended from the sons of God, and those of men, *Enoch* was the first who began them, and introduced the custom of making those of the *Cainites* slaves, who were taken in battle. *Seth* was the universal Monarch of the world in these early times, and *Mahaleel*, called *Doudasch* by the *Mahometans*, was one of his Generals, and fought naked from his head to his navel, depending solely upon the strength of his arms.

D'Herbelot, Bibl. Orient. p. 304. *Doudasch*.

They believe farther, that *Enoch* received from God the gift of wisdom and knowledge in an eminent degree, and that God sent him thirty volumes from heaven filled with all the secrets of the most mysterious sciences; for which reason the books of *Enoch* are still at this day so celebrated, and so respected in the East, though they are not in the possession of the people there, and are known only by their reputation. Besides these books which he received from heaven, he composed moreover a good number, which are as little known to them as the former.

Idem, p. 310. *Edris*.

God sent him to the descendants of *Cain*, in order to bring them back into the good way; but upon their refusing to hear him, he declared war against them, and reduced their wives and children to slavery. They attribute to him the invention of the pen and needle, or of sewing, and writing, of astronomy, and arithmetick, and more particularly still of geomancy. We know what *Josephus* has said of two pillars, one of stone that it might resist water, the other of brick to resist fire, upon which the sons of *Seth* before the Deluge, wrote their astronomical discoveries.

Joseph. Antiq. l. 1. c. 3.

Moreover it is said, that *Edris*, or *Enoch*, was the innocent cause or occasion of Idolatry; one of his friends afflicted at his remove, having at the instigation of the Devil formed a statue which represented him so naturally, that he conversed whole days with it, and paid particular honours to it, which gradually degenerated into superstition. Others fix the Epoch of Idolatry under *Enos*, and explain these words of Scripture, *He began to call upon the name of the Lord*, as if it were, *then the name of the Lord was profaned*. For the *Hebrew* is capable likewise of this [illegible]. Lastly, the Eastern *Christians* maintain, that *Enoch* is *Mercury Trismegistus*, or the thrice very great *Mercury* of the *Egyptians*, more known by the name of *Hermes*. Some say, *Enoch* had a son whose name was *Sabi*, whom the *Sabians* of the East would have to be the author of their Sect.

Gen. iv. 26.

The Heathens seem to have had some knowledge of *Enoch*, and his prediction of the Deluge. *Stephens* the Geographer calls him *Anacus*, and says, that he lived in the city of *Iconium* in *Phrygia*. It had been foretold by some oracle, that all the world should perish after the death of *Anac*. He died at above three hundred years of age, and the *Phrygians* at his death shewed such sensible marks of sorrow, that they became a proverb, and to *lament Anac*, is an expression, which signifies a more than common mourning. *Deucalion*'s Deluge followed very soon the death of *Anac*. This is what *Stephens* says. *Eusebius* from *Eupolemus* tells us, that the *Babylonians* acknowledged *Enoch* to be the first inventor of Astrology; that he is the same as the *Atlas* of the *Greeks*; that *Methuselah* was his son, and that he received all the uncommon knowledge which he had of things by the ministry of an Angel.

Euseb. Præp. l. 9.

The Rabbins maintain, that when *Enoch* was translated to heaven, he was admitted into the number of Angels, and that he is the person known generally by the name of *Metatron* or *Michael*, one of the chief Princes of heaven, who keeps a register of the sins and merits of the *Israelites*. They add, that God and *Adam* were his masters, that they taught him the way of serving the Deity rightly, and of offering sacrifices. The invention of some letters, and some books in astrology, is ascribed to *Enoch*. The *Jews* make him to be the author of the form used by them in their greater Excommunication. *See M.* Fabricius de Apocryphis V. T. *and the Authors cited by him*.

III. ENOCH, the son of *Midian*, and grand-son of *Abraham* and *Keturah*. Gen. xxv. 4.

IV. ENOCH, the eldeſt ſon of *Reuben*, and founder of the family of the *Enochites*. Geneſ. xlvi. 9.

ENON, the place where St. *John* baptized, becauſe there was abundance of water there. This place was eight miles from *Scythopolis*, ſouthward, between *Shalim* and *Jordan*.

John iii. 23. Euſeb. in locis in Ænon.

ENOS, the ſon of *Seth*, and father of *Cainan*. He was born in the year of the world 235, before *Jeſus Chriſt* 3765, before the Vulgar Æra 3769. He died at the age of nine hundred and five years, in the year of the world 1140, before *Jeſus Chriſt* 2860, before the Vulgar Æra 2864. *Moſes* tells us, *That* Enos *began to call upon the name of the Lord*; that is to ſay, he was the inventor of religious Rites and Ceremonies in the external worſhip which was paid to God. Others tranſlate the *Hebrew* thus, *Then began men to call upon the name of the Lord. Enos* formed the publick and external manner of honouring God. This worſhip was kept up and preſerved in the family of *Enos*, while *Cain*'s family was plunged into all ſorts of irregularities and impieties.

Gen. iv. 26. Gen. iv. ultimo. אז הוחל לקרא בשם יהוה

Several *Jews* are of opinion, that Idolatry was firſt introduced into the world in the time of *Enos*. They tranſlate the *Hebrew* thus, *Then began men to profane the name of the Lord*, to give it to the creature and to idols. This paſſage may likewiſe be tranſlated thus, *Then began men to call themſelves by the name of the Lord.* Good men to diſtinguiſh themſelves from the wicked, began to take upon them the quality of ſons or ſervants of God; for which reaſon *Moſes*, Gen. vi. 1, 2. ſays, that *the ſons of God*, that is to ſay, the deſcendants of *Enos*, who had hitherto preſerved the true Religion, ſeeing the daughters of men, that they were fair, took them wives of all which they choſe.

Ita Chald. uterque, alii. Vide Cartwright. ad Geneſ. iv. &c. Vide Aquil.

Genebrard makes *Seth* to be the author of ſome writings; he ſays, he wrote *upon Religion, upon the manner of praying unto God, and upon ceremonies*. But none of theſe ſuppoſed works have ever come to our knowledge, and he quotes no old author who has made any mention of them.

Genebr. Chronol. l. 1. p. 10.

The Eaſtern people make the following additions to his hiſtory; namely, that *Seth* his father declared him ſovereign Prince and High-Prieſt of Mankind next after himſelf; that *Enos* was the firſt who ordained publick alms for the poor, eſtabliſhed publick tribunals for the adminiſtration of juſtice, and planted or rather cultivated the palm-tree. He died at the age of nine hundred and ſixty five years, and left his eldeſt ſon *Cainan* his ſucceſſor in the Dignity of ſovereign Prince and High-Prieſt.

D'Herbelot. Bibl. Orient. p. 117. *Anoſch*.

ENOUGH, *Satis*. The *Latin* word *Satis*, which ſignifies Enough, is often placed for the *Hebrew*, *Meod*, which ſignifies *much*. For example, *Homines iſti boni ſatis fuerunt nobis*; the *Hebrew*, *valde boni*. And elſewhere: *Bellum durum ſatis fuit*; and the *Hebrew*, *Bellum durum uſque ad valde*. And in *Iſaiah*; *ne iraſcaris Domine ſatis*; the *Hebrew*, *ne iraſcaris ad multum*. And *Ezekiel*; *Nonne ſatis erat vobis paſcua bona depaſci?* the *Hebrew*, Seemeth it a ſmall thing unto you to have eaten up the good paſtures? And chap. xlvii. *v.* 9. *Piſces multi ſatis*; the *Hebrew*, a very great multitude of fiſh. And in *Zechary* ix. 9. *Exulta ſatis, filia Sion*; the *Hebrew*, *Exulta valde*. Rejoice greatly, O daughter of *Sion*.

1 Sam. xxv. 15. טובים לנו מאד 2 Sam. ii. 17. Iſa. lxiv. 9. Ezek. xxxiv. 18. המעט דגה רבה מאד

EN-ROGEL, *The Fountain of* Rogel, or *the Fuller's Fountain*; for *Rogel* in *Hebrew* ſignifies one, who treads linnen or ſtuffs under his feet in order to blanch or ſcower them. This is the ſame as *the fountain of* Siloam, ſituated to the eaſt of *Jeruſalem*, at the foot of Mount *Sion*. *Jonathan*, the ſon of *Abiathar*, and *Ahimaaz* the ſon of *Zadok* the High-Prieſt, lay concealed near the fountain of *Rogel*, that they might be able to inform *David* of all that ſhould happen at *Jeruſalem*, when *Abſalom* came thither after his rebellion. *Adonijah* the ſon of *David* made a ſplendid entertainment for the great men of his father's court, near the fountain of *Siloam*, and the ſtone of *Zobeleth*.

Joſh. xv. 7. xviii. 16. 2 Sam. xvii. 17. 1 Kings i. 9.

EN-SHEMESH[a], that is to ſay, the fountain of the Sun, ſituated on the frontiers of *Judah* and *Benjamin*. Whether this be a Town, or a Fountain only, is a queſtion. There is a fountain ſhewn beyond *Bethany*, in the way to *Jordan*, which is ſaid to be that of the ſun: but this is not at all certain.

In the Year of the World 2989, before J. C. 1011, before the Vulgar Æra 1015. [a] עין שמש Ein Shemeſch. Fons Solis. Joſh. xv. 7.

The *Arabians*[b] give this name to the ancient metropolis of *Egypt*, which the *Hebrews* called *On*, and the *Greeks Heliopolis*. *Iſaiah*[c] foretold, that there would be one day five cities in *Egypt* which ſhould ſpeak the *Phœnician* or *Hebrew* language, and ſwear by the name of the Lord; and that one of theſe cities ſhould be called *the city of the Sun, Hir-Hacheris*. Some believe this to be *Heliopolis*, a celebrated city in *Egypt* upon the *Nile*, at the diſtance of half a day's journey from *Babylon* in *Egypt*. I am of opinion, that this is the city which the *Arabians* would deſcribe under the name of the fountain of the Sun, *Ain-al-Schamaſch*. But M. *D'Herbelot* ſays, it is the city of *Coſs*, ſituated in upper *Egypt*, and the moſt conſiderable in all *Egypt* next to *Grand Cairo*. He affirms *Coſs* to be the ancient and famous city of *Thebes*, ſituated upon the *Nile*. *See hereafter* HELIOPOLIS.

[b] D'Herbelot. Bibl. Orient. p. 79. Ain-al-Schamaſch. [c] Iſa. xix. 18. עיר הרס LXX. Edit. Rom. Πόλις ἀσεδὲκ. D'Herbelot. Bibl. Orient. p. 274. Coſs.

ENTHUSIASM. This is the name whereby that poetical fury is diſtinguiſhed, which tranſports the mind, inflames the imagination, and cauſes it to utter things

fur-

ſurprizing and ſublime. *Virgil* deſcribes very finely the Enthuſiaſm of *Apollo*'s Prieſteſs, whom *Æneas* conſulted before he made his journey to hell.

Virgil. Æneid. vi.

At Phœbi nondum patiens immanis in antro
Bacchatur vates, magnum ſi pectore poſſit
Excuſſiſſe Deum; tanto magis ille fatigat
Os rabidum, &c.

Sometimes alſo the Inſpiration of Prophets is termed Enthuſiaſm, becauſe the moment they propheſied, they ſeemed to be quite tranſported, and beſides themſelves, and ſpoke a very extraordinary language. Thus *Saul* meeting a company of Prophets, who were propheſying with muſical inſtruments playing before them, he too fell a propheſying among them: *The Spirit of the Lord came upon him, and he propheſied among them.* (1 Sam. x. 5—10.) The ſame Prince going with a deſign to ſeize *David*, who was at that time among the Prophets, the Spirit of God on a ſudden took poſſeſſion of him: he thereupon undreſſed himſelf, and continued naked among them all day and all night. The Enthuſiaſm of Prophets is commonly expreſſed by the *Hebrews* under the terms, *the hand of the Lord,* which was ſenſibly perceived within them, or by the Spirit of God *falling on them*, or *taking poſſeſſion of them.* (2 Kings iii. 15, 16.) The prophet *Eliſha* being in the army belonging to the Kings of *Judah* and *Iſrael*, and having been conſulted by King *Jehoſhaphat*, deſired ſome muſicians might be brought to him, in order to calm the motion of his mind; for he had juſt before been ſpeaking to *Jehoram* King of *Iſrael* with ſome warmth; *Bring me a minſtrel; and it came to paſs when the minſtrel plaid, that the hand of the Lord came upon him.* The *Pythagoreans* are ſaid to have made uſe of ſinging and inſtrumental muſick to procure a compoſure of their paſſions, and a ſerenity of mind. *Pythagoræi mentes ſuas a cogitationum intentione, cantu fidibuſque ad tranquillitatem traducebant.* (Cicero Tuſcul. quæſt. l. 4.)

The falſe Prophets and heathen Soothſayers were in a manner mad while their Enthuſiaſm was upon them; but the Prophets of the Lord were impelled by a gentle impreſſion, which, without diſturbing their mind or imagination, communicated to them all the ſtrength, majeſty, and authority which were neceſſary for their ſpeaking and acting like the ambaſſadors of God; whereas the falſe Prophets and Diviners, being animated only by ſome evil Genius, or even counterfeiting an inſpiration, which in reality they had not, put themſelves into agitations, and unnatural motions, uſed violent contorſions, and endeavoured ſo to get rid of the demon which diſturbed them.

It is true, God ſometimes acted upon the minds of the Prophets with ſo much force, as in ſome ſort to offer violence to them. *Jeremiah* complains, that God had in ſome degree deceived him, by engaging him in the employment of prophecy. (Jerem. xx. 7, 8.) *O Lord, thou haſt deceived me, and I am deceived: thou art ſtronger than I, and haſt prevailed; I am in deriſion daily, every one mocketh me. I ſaid, I will not make mention of him, nor ſpeak any more in his name: but his word was in mine heart as a burning fire ſhut up in my bones, and I was weary of forbearing, and I could not ſtay.* *Elihu*, in *Job*, ſaid almoſt the ſame; (Job xxxii. 18, 19.) *I am full of matter, the Spirit within me conſtraineth me, my belly is as wine which hath no vent, it is ready to burſt like new bottles.* Such was the enthuſiaſm of true Prophets; it animated, warmed, and tranſported them; it gently conſtrained them, and inflamed their zeal, ſo that they could not forbear inveighing againſt irregularities, and reproving wicked men. But notwithſtanding theſe impreſſions were ſo lively, ſtrong, and efficacious, *the Spirits of the Prophets were ſubject to the Prophets,* as St. *Paul* ſays, (1 Cor. xiv. 32.) and they preſerved their knowledge of things with a ſuitable preſence of mind and tranquillity: nay, we ſee certain Prophets, who excuſed themſelves from propheſying, ſuch as *Jonah*, who fled to *Tarſus*, that he might avoid preaching at *Nineveh*; (Jonah i. & ii.) and the Prophets whom God complains of, who were unwilling to declare all that he inſpired them with to the people. *Behold, I am againſt the Prophets, ſaith the Lord, that ſteal my words every one from his neighbour.* (Jerem. xxiii. 29, 30.) In a word, the true Prophets were not like thoſe Diviners, who in their fury ſpoke whether they would or no, and without knowing what they ſaid, who uſed a thouſand vain endeavours to ſhake off the yoke of that Demon who agitated them;

Lucan. Pharſal. l. 5.

—Bacchatur demens aliena per antrum,
Colla ferens, vittaſque Dei, Phœbeaque ſerta
Erectas diſcuſſa comas per inania Templi,
Ancipiti cervice rotat—magnoque exæſtuat igne,
Iratum te Phœbe ferens, &c.

The Church and Fathers [a] condemned the *Montaniſts*, who taught, that the true Prophets were tranſported, and beſides themſelves, when they propheſied, like the Prieſts and Prieſteſſes of *Apollo* in their enthuſiaſtick fits.

EPAPHRAS, was, as is believed, the firſt Biſhop of *Coloſſe*. (Vide Coloſſ. i. 7. iv. 12. Adon. Uſuard. Martyrol. Rom.) He was converted by St. *Paul*, and contributed much to the converſion of his fellow-citizens, the inhabitants of *Coloſſe*. He came to *Rome* while St. *Paul* was there in bonds, and was himſelf impriſoned with St. *Paul* for the cauſe of *Chriſtianity*. (Philem. ver. 23. In the Year of J. C. 61.) Having underſtood, that the falſe Apoſtles, taking the advan-

[a] Hieronym. Præfat. in Iſai. in Nahum. & in Abacuc. Origen. l. 6. in Joan. & l. 7. contra Celſ. Chryſoſt. & Baſil. in Pſal. xliv. 2.

advantage of his abſence, had ſown tares among the wheat in his Church. He engaged St. *Paul*, whoſe name and authority were reverenced throughout all *Phrygia*, to ſend a letter to the *Coloſſians*, in order to ſet them right in matters wherein they were miſtaken, and to give them a true knowledge of their falſe Teachers. St. *Paul*, with an intention of ſupporting the authority of *Epaphras*, and recommending his merit to the *Coloſſians*, ſays, *That he is his dear fellow-ſervant, and a faithful miniſter of* Chriſt. [Col. i. 7.] The Feſtival of *Epaphras* is ſet down in the Kalendars upon the 19th of *July*, and in them it is ſaid, that he ſuffered martyrdom at *Co*-[illegible]

EPAPHRODITUS, Biſhop, or, as St. *Paul* calls him, *Apoſtle of Philippi*; or, if we underſtand the word *Apoſtolus* in its literal ſignification, *the Meſſenger of the* Philippians, because he was ſent by the faithful of this Church, to carry money to the Apoſtle, who was then in bonds, and in their name to be ſerviceable to him with his perſon. [Theodoret. in Philipp. p. 323, 333. Philipp. ii. 25. iv. 18.] [In the year of J. C. 61.] This commiſſion he executed with abundance of zeal, and expoſed himſelf to great dangers, whereby he brought upon himſelf an indiſpoſition, which reduced him to extremity, and obliged him to remain a long time at *Rome*. The year following, which was the 62d of *Jeſus Chriſt*, he returned with all the haſte he could to *Philippi*, becauſe he had intelligence, that the *Philippians*, upon receiving information of his ſickneſs, had been very much afflicted at it. St. *Paul* ſent a letter by him to the *Philippians*, which acquaints us with all theſe particulars.

The *Greeks* obſerve the Feſtival of *Epaphroditus* on the 8th or 9th of *December*, as well as on the 29th and 30th of *March*, and ſtyle him Apoſtle, one of the ſeventy Diſciples, and Biſhop of *Adriaſa* or *Andraca*. A Diſcourſe, whereof *Metaphraſtes* is ſaid to be the author, informs us, that St. *Peter* ordained one of this name Biſhop of *Terracina*, but does not tell us, whether this be the ſame *Epaphroditus*, of whom St. *Paul* makes mention. The *Roman* Kalendar ſettles the Feſtival of *Epaphroditus*, Biſhop of *Terracina*, upon the 22d of *March*.

EPENETUS, St. *Paul's* Diſciple, was probably one of the firſt whom he converted in *Aſia*, ſince he calls him, *the firſt fruits of* Aſia *. [Rom. xvi. 5.] The *Greeks* obſerve his Feſtival on the 30th of *July*, together with *Creſcens* and *Andronicus*; and tells us, that they all died in peace, after having preached the faith of *Jeſus Chriſt* in ſeveral places. *Dorotheus* makes *Epenetus* Biſhop of *Carthage*.

I. EPHAH, the eldeſt ſon of *Midian*, dwelt in *Arabia Petræa*. He gave his name to the city of *Ephah*, by the Septuagint called *Gæpha*, or *Gephar*, becauſe they frequently pronounce the letter *Hain* like a *G*; thus inſtead of *Haſa* they read *Gaſa*, and *Gomorrha* inſtead of *Homorrha*. [Gen. xxv. עיפה LXX. Γαιφὰ vel Γαιφάρ.] The city of *Ephah* and the ſmall extent of land round about it, made part of the country of *Midian*, ſituated on the Eaſtern ſhore of the dead ſea, very different from another country of the ſame name lying upon the red ſea. *Ptolemy* ſpeaks of a town called *Ippos* on the Eaſtern coaſt of the dead ſea, a little below *Modian* or *Midian*. The countries of *Midian* and *Ephah* abounded with Dromedaries and Camels, as may be ſeen by the book of *Judges*, and *Iſaiah*; *Dromedarii Midian & Epha*. [Judg. vi. 5. Iſ. lx. 6.]

II. EPHAH, the ſon of *Jahdai*. 1 Chr. ii. 47.

III. EPHAH, *Caleb's* concubine, and mother of *Haran*, *Moza*, and *Gazez*. 1 Chr. ii. 46.

IV. EPHAH, an *Hebrew* meaſure. See Ephi.

EPHAI. *Jeremiah* xl. 8. ſpeaks of the ſons of *Ephai*, and *Netophathite*.

EPHEBIA, *Ephebium*. The *Greeks* had ſeveral ſorts of exerciſes, which were in great requeſt among them; and one part of their glory conſiſted in ſucceeding at them: [2 Macc. iv. 9, 12.] when *Jaſon* and the other *Jews*, who were not very fond of the Law, were willing to conform themſelves to the manners of the *Greeks*, they began with erecting *Gymnaſia* for the grown men, and *Ephebea* or *Ephebia* for the young lads above fourteen. *Vitruvius* diſtinguiſhes all this with great accuracy. As in the places of exerciſe, the performers were quite naked; [Vitruv. l. 5. c. 11.] the Author of the ſecond book of *Maccabees*, ſpeaks of ſuch places, as if they were infamous, and like thoſe ſet apart for proſtitution. *Optimos quoſque Epheborum in lupanaribus ponere*. [2 Macc. iv. 12.]

I. EPHER, the ſecond ſon of *Midian*, a brother of *Ephah*, 1 Chr. i. 33. He dwelt beyond *Jordan*, 1 *Kings* iv. 10. *Epher* might have peopled the Iſle of *Urphe* in the Red Sea, or the city of *Orpha* in the *Diarbech*. Saint *Jerom* cites *Alexander Polyhiſtor* and *Cleodemus*, ſurnamed *Malc*, who affirm, that *Epher* made an incurſion upon *Libya*, conquered it, and called it *Africa*. [Hieron. Quæſt. Hebr. in Geneſ.] *Hercules* is ſaid to have accompanied him in this war.

II. EPHER, the ſon of *Ezra*. 1 Chr. iv. 17.

III.

* *In the* Greek *text, the firſt fruits of* Achaia. St. Chryſ. homil. 31. in Rom. p. 388. & Theodoret. in Rom. p. 115. *read it in the ſame manner; and herein the* Engliſh *verſion agrees with them.*

III EPHER, of the Tribe of *Manasseh*. 1 Chr. v. 24.

EPHESUS, a very celebrated city of *Ionia* in *Asia minor*. It was principally esteemed by the Heathens for the famous Temple of *Diana*, which drew an infinite resort of strangers thither. It was one of the seven wonders of the world; the length of it was four hundred and twenty five feet, and the breadth of it two hundred and twenty. There were an hundred and twenty seven pillars in it, made by so many Kings. All the Provinces of *Asia* contributed to the building, and two hundred years were employed in raising it.

The first time of St. *Paul's* coming to
Acts xviii. 19, 22. *Ephesus*, was in the year of *Jesus Christ* 54; but he abode there but few days, and went to *Jerusalem*. He promised the *Jews* of *Ephesus*, who invited him to stay some time there, that one day or other he would return thither: and accordingly he did so some months after, and continued there three years, till the year 57, when he was obliged to leave the city upon a sedition, which was raised there by *Demetrius* the
Acts xix. 24. Silver-smith, whose trade consisted chiefly in making little silver Temples, or representations of *Diana* of *Ephesus*. From thence St. *Paul* wrote his first Epistle to the *Corinthians*.

The *Ephesians* were very much addicted to curious arts, to magick, sorcery, and judicial astrology. The *Ephesian* letters, or characters, *Ephesia grammata*, grew to be a proverbial expression for magick characters. Certain *Jews*, who took upon them to exorcise persons possessed with the Devil, for which they were to have money, having one day performed this office upon a man in this condition, in the name
Acts xix. 14, & seq. of *Jesus Christ*, whom St. *Paul* preached; the possessed person threw himself upon them, used them ill, drove them away, and left them stark naked, saying to them, *Jesus* I know, and *Paul* I know, but who are you? This accident frightened all the inhabitants of *Ephesus*, both *Jews* and *Gentiles*: And several persons, who were addicted to curious arts, burnt publickly their books relating to such subjects, the value whereof amounted to a very considerable sum.

The Apostle in the last journey which
Ephes. vi. 20, 21, 22. iii. iv. 1. he made to *Rome*, took *Ephesus* again in his way, in the year of *Jesus Christ* 65. While he was a prisoner at *Rome*, he wrote a very moving and pathetick letter to them, which at the same time was likewise very elevated and sublime. He died the next year, of *Jesus Christ* 66.

Aquila and *Priscilla*, with whom St. *Paul* had lodged at *Corinth*, came from thence with him to *Ephesus*, and made some stay there. *Apollos* likewise, a *Jew* Acts xviii. 2, 3, 18.
of *Alexandria*, came thither and preached there. We know that the Apostle St. Ib. 24, 25.
John passed a great part of his life there, and at last died there. The Blessed Virgin died also and was buried there, according to the Fathers of the Council of *Ephesus*, who take notice, that her tomb was to be seen there, and that the Cathedral Concil. l. 3.
of the same city was dedicated by her name. pag. 574.
Lastly, we are assured, that *Mary Magdalene* & p. 1525.
coming to this city, died there in peace. Photius.

Timothy, St. *Paul's* Disciple, was made Cod. 275. p. 561.
first Bishop of *Ephesus* by the Apostle, who laid his hands upon him [a]; which however did not hinder St. *John* the Evangelist from residing in the same city, performing the functions of an Apostle there, and having the inspection of the whole Province. If it is true that *Timothy* did not die till the year 97, in the Reign of *Nerva*, and Proconsulship of *Peregrinus*, St. *John* being still in the Isle of *Pathmos*; it can scarce be denied, but that the *Angel* of *Ephesus*, whom St. *John* wrote to, was *Timothy*. Rev. ii. 1, 2, 3, 4, 5.
He commends him highly, but reproaches him with one thing particularly, *viz.* that he had left his first love. He adds, remember therefore the state from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. *See hereafter the article* TIMOTHY. This Saint suffered martyrdom at *Ephesus*, and was buried upon a mountain near the city. He was succeeded by *Onesimus*.

EPHEZ-DAMMIM, *Dammim*, or *Phez-Dammim*, a place in the Tribe of *Judah* between *Shocho* and *Azekah*, where the *Philistins* encamped, when *Goliath* insulted the battalions of the *Israelites*. 1 Sam. xvii. 1, 2.
Here again the *Philistins* met another time, after that *David* was acknowledged King. Upon this occasion it was that *Eleazar* and *Shammah*, two Heroes in this Prince's army, alone put a stop to the enemies army, having posted themselves in the midst of a field sowed with barley, 1 *Chr.* xi. 13, 14. There are some who think the true name of this place to be *Dommim*, or *Dammim*, which signifies *Blood*. The text of the Vulgate instead of *Ephes-Dammim*, reads *in finibus Dommim*. 1 Sam. xvii. 1. 1 Chr. xi. 18.

EPHI, an hollow measure in use among the *Hebrews*, which contained three pecks and three pints. A Bath is the same as an *Ephi*, or *Ephah*.*

EPHOD, a sort of ornament worn by the

[a] 1 Tim. c. iv. 14. & 2 Tim. i. 6. Chrysost. in 1 Tim. homil. 15. & in 2 Tim. homil. 1.

* Ephah *was a Measure of things dry, as of barley*, Ruth ii. *and meal*, Judges vi. *and* Numb. v. *and was of the same capacity with the* Bath *in liquids. It contained three* Sata *or* Seahs. *The* Chaldaic *paraphrase renders the* Ephah 3 Seahs, *the ancient version* 3 Modii, Ruth ii. Joseph. lib. 9. cap. 2. *makes the* Seah *equal to* 1½ Italick

A PLAN OF THE CITY OF EPHESUS according to Pitton de Tournefort

1. The Castle of Ephesus or Ajasalouck inhabited by Turks
2. Ruins of a more ancient Castle
3. The Church of S^t. John, converted into a Mosque
4. The Village Ajasalouck inhabited by Turks
5. Aqueduct almost ruin'd
6. Ruins of Diana's Temple
7. Remains of an old Gate
8. S^t. Paul's prison
9. A Marsh at the head where ye was ye Temple of Diana
10. Ruin'd and broken pieces of Marble
11. The River Caystrus
12. A Muddy Lake
13. Fishermans House
14. A Ferry over the River
15. A Bridge, and way from Ephesus to Smyrna
16. The way from Ephesus to Scala Nova
17. Ruins and Pillars near ye mouth of ye Caystrus
18. The Entrance
19. The Temple of Diana according to Vitruvius
20. The Statue of Diana

the *Hebrew* Priests. *Ephod* comes from the verb *Aphad*, which signifies to tye, to fasten, to gird; and the use of this dress was very suitable to this signification; for the *Ephod* was a kind of girdle, which brought from behind the neck and over the two shoulders, and so hanging down before, was put cross upon the stomach, so carried round the waist, and made use of as a girdle to the tunick. It was something like the Stole of our Priests, with this difference, that we suffer the two ends of the Stole to hang down, after they have crossed the stomach, whereas the Ephod went twice round the body, girt about the tunick, and after this the extremities of it fell before, and hung as low as the ground.

אפוד *Ephod.* אפד *Aphad.*

There were two sorts of Ephods, one of plain linnen for the Priests, and another embroidered for the High Priest. As there was nothing singular in that used by common Priests, *Moses* does not insist upon a description of it; but of that belonging to the High Priest, he gives us a large and particular account. It was distinguished thus; it was composed of gold, blue, purple, crimson, and twisted cotton; that is to say, it was a very rich composition of different colours. Upon that part of the Ephod, which came upon the two shoulders of the High Priest, were two large precious stones, upon which were engraven the names of the twelve Tribes of *Israel*, upon each stone six names.

Ex. xxviii. 6.

There, where the Ephod crossed upon the High Priest's breast, was a square ornament, called the Rational, in *Hebrew Choschen*, wherein twelve precious stones were set, with the names of the twelve Tribes of *Israel* engraved on them, one on each stone. Lastly, the Ephod was carried behind, girt the tunick, and was fastned in a knot before, after the manner of those great girdles worn by the Eastern people, the ends whereof touch the ground.

חשן *Choschen.* Græc. Λογίον. Rationale.

The Ephod worn by common Priests, which was of linnen only, was of the same extent and use, but neither so rich, nor so much adorned. This ornament was peculiar to Priests, and St. *Jerom* observes, that we find no mention of it in the Scripture, but when the Priests are spoken of. *Illud breviter attende, quod nunquam nisi in Sacerdotio nominetur Ephod.* It was an opinion among the *Jews*, that no sort of worship, either true or false, could subsist without the Priesthood, or the Ephod. *Gideon* made an Ephod out of the spoils of the *Midianites*, and this ornament became the occasion of *Israel's* offending God. *Micah* having made an Idol, and placed it in his house, did not fail to make an Ephod for it. God foretold in *Hosea*, that the *Israelites* should be for a long time without Kings, Princes, Sacrifices, Altar, Ephod, and Teraphim. Lastly, *Isaiah* speaking of the false Gods, who were worshipped by the *Israelites*, ascribes Ephods to them: *Ye shall defile also the covering of thy graven images of silver, and the Ephod of thy Gods of gold* †.

Hieron. ad Marcellan. Judg. viii. 27. Ib. xvii. 5. Hosea iii. 5. xxx. 22.

The Ephod is often taken for the Pectoral, and for the Urim and Thummim, which were fastned to it, because all this belonged to the Ephod, and made but one piece with it.

Altho' the Ephod was an ornament peculiar to the Priests, it was nevertheless sometimes given to Laymen. *David* wore it in the ceremony of removing the Ark from the house of *Obed-edom* to *Jerusalem*. *Samuel*, tho' he was a *Levite* only, and a child, yet wore the *Ephod* in the Tabernacle.

1 Sam. xii. 18.

The *Levites* regularly were not to wear the *Ephod*: their habit did not differ from that of Laymen; at least *Moses* appointed nothing particular with relation to their dress. Nevertheless at the ceremony of the dedication of *Solomon's* Temple, the *Levites* and singing men, who were not of the Priests order, were cloathed in habits of fine linnen: *Vestiti byssinis*, as *David* was at the ceremony of removing the Ark from the house of *Obededom* to the King's palace. *Josephus* remarks, that in the time of King *Agrippa*, and a little before the taking of *Jerusalem* by the *Romans*, the *Levites* desired this Prince to convene the *Sanhedrim*, in order to establish a regulation, allowing them to wear the linnen Stole as well as the Priests. They flattered *Agrippa* with assurances, that this would contribute to the glory of his reign. *Agrippa* granted their request; but the Historian observes, that this was an innovation, contrary to the Laws of their country, which were never struck at with impunity.

2 Chr. v. 12. 1 Chr. xv. 27. Joseph. Antiq. l. 20. c. 8.

Spencer[a], and *Cunæus*[b], both affirm, that the *Jewish* Kings had a right to wear the *Ephod*, and consult the Lord by *Urim* and *Thummim*. Their opinion they grounded principally upon what is said in the first book

Italick Modius, *the* Sesquimodius *containing* 24 Sextarii, *which multiplied by* 3, *makes* 72, *the measure of the* Ephah *assign'd by him. The* LXX *render* Ephah *variously, sometimes by the word itself,* Οἰφὶ *or* Οἰφί, Levit. v. Numbers xv. and xviii. Judges vi. Ruth ii. 1 Samuel i. and xxv. *Sometimes by the word* μέτρον, Ezek. xlv. *So the* Latin *Version has* Ephah *variously translated: as by* Ephi, *a corruption of* Ephah; *and by* Modius, Levit. xix. *and sometimes it is rendered* 3 Modii, Esai. v. Ruth ii. *Sometimes it is confounded with* Satum *or* Seah: *It is rendered* Amphora *by the old version,* Zachar. v. *Arbuthnot's* Tables of Ancient Coins, Weights and Measures, &c. p. 101.

† *So the Author translates it, keeping close to the original word* אפדה, *which however has a more general signification, according to which it is rendered by the* English *Bible,* Ornament; *by* Buxtorf *and the Vulgate, Amiculum, amictus, vestimentum.*

[a] Spencer. de Urim & Thummim. [b] Cunæus de Rep. Hebræor. l. 1. c. 14.

1 Sam. xxx. 7. book of *Samuel*, that *David* coming to *Ziklag*, and finding that the *Amalekites* had pillaged the city, and carried away his and his people's wives, said hereupon to *Abiathar* the High Priest, *Bring me hither the* Ephod, *and* Abiathar *brought thither the* Ephod. *Applica ad me Ephod, & applicavit Abiathar Ephod ad David.* The sequel favours this opinion, verse 8. *And* David *enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, pursue; for thou shalt surely overtake them, and without fail recover all.* We
1 Sam. xxviii. 6. read likewise, that *Saul* consulted the Lord, and that the *Lord answered him not, neither by dreams nor prophets.* He consulted God therefore by the *Urim*, consequently he put on the *Ephod*.

But the generality of Commentators, and the most learned of them, are of opinion, that neither *David*, *Saul*, nor *Joshua*, nor any other Prince of *Israel*, dressed themselves in the High Priest's *Ephod*, in order to consult God of themselves, and that the passages we have related signify no more than, Put on the *Ephod*, and consult the Lord for me; literally, *Bring the* Ephod *to me, and* Abiathar *caused the* Ephod *to be brought to* David. *Grotius* believes, the High Priest turned the *Ephod*, or Pectoral, towards *David*, that this Prince might see with his own eyes, what God should answer to him by the stones upon the breast-plate. *See* URIM *and* THUMMIM, *where the manner of consulting the Lord is described.*

EPHPHATHA. This is an *Hebrew*, or rather a *Syriac* word, derived from the הפתח *Hebrew*, *Pathach*, to open, *be opened.* Our Saviour pronounced this word, when he cured one deaf and dumb, by putting his fingers into his ears, and his spittle upon his tongue, then lifting up his eyes to heaven and sending forth a deep sigh, he said, *Ephphatha, be opened*; and immediately his ears were opened, and his tongue
Matth. vii. 32, 33, 34. was loosed.

EPHRA, a city of *Ephraim*, the place
Judg. vi. 11. of *Gideon*'s birth. The true situation of it, we are not acquainted with.

I. EPHRAIM, the Patriarch *Joseph*'s second son, by *Aseneth*, *Potiphar*'s daughter. He was born in *Egypt*, about the year of the world 2293, or 2294. *Ephraim* was carried by his father *Joseph*, together with his brother *Manasseh*, and presented to *Jacob* on his death-bed. *Ja-*
Gen. xlviii. 8, &c. *cob* making the two brothers to come near him, laid his right hand on *Ephraim* the youngest, and his left on *Manasseh* the eldest. *Joseph* desirous to change his hands, and put *Jacob*'s right hand on *Manasseh*, said, Not so, my father, for this is the eldest. *Jacob* answered him, I knew it, my son; *Manasseh* shall be multiplied, and become the father of many people: but *Ephraim* shall be greater, and his posterity more numerous; and the time shall come, when *Ephraim* and *Manasseh* shall be a sort of form of blessing, and it shall be said, May God heap his favours on you, as he did on *Ephraim* and *Manasseh*.

While the *Israelites* abode in *Egypt*, the sons of *Ephraim* having made an inroad upon *Palestine*, the inhabitants of 1 Chr. vii. 20, 21.
Gath killed them, and *Ephraim* their father mourned many days for them, and his brethren came to comfort him. Afterwards he had a son whose name was *Beriah*, and a daughter, called *Sherah*, who built upper and lower *Bethoron*, and *Uzzen-Sherah*. He had other sons also, *Rephah*, *Resheph*, and *Tela*. The posterity of *Ephraim* multiplied to that degree in *Egypt*, that when they left that country, they amounted to the number of forty thousand and five hundred men above twenty years of age, and capable of bearing arms. *Elishama*, Numb. ii. 18, 19.
the son of *Ammihud*, was their Captain.

After they were entred into the land of promise, *Joshua*, who was of this Tribe, gave them their portion between the *Mediterranean* Westward, and the river *Jordan* Eastward. The Half-tribe of *Manasseh* was placed to the North, and those of *Dan* and *Benjamin* to the South. The Ark of the Covenant, and the Tabernacle remained a long time in this Tribe at *Shiloh*; and after the separation of the ten Tribes, the seat of the kingdom of *Israel* was always in the Tribe of *Ephraim*. *Ephraim* is frequently set down to signify the whole Kingdom of the ten Tribes. Instead of *Ephraim*, the word *Ephræm* is sometimes used; *Filii Ephræm intendentes & mittentes arcum.* Ps. lxxviii. 9.
And the Canton belonging to this Tribe is called *Ephratah*, in Psalm cxxxii. 6. *Lo, we heard of it at* Ephratah. We have observed, that the Ark was at *Shiloh* in the division of *Ephraim*. Lastly, *Ephrateus* sometimes signifies a man of *Ephraim*; *Numquid Ephrateus es? — Dic ergo Schibboleth.* Jud. xii. 5.
Elkanah, *Samuel*'s father, is surnamed *Ephrateus*, 1 Sam. i. 2.

But the word *Ephrata* is used also for *Bethlehem*, and *Ephrateus* for a man of *Bethlehem*, as will be taken notice of hereafter. The Tribe of *Ephraim* was led into captivity beyond the *Euphrates*, together with the other Tribes of *Israel*, by *Salmaneser* King of *Assyria*, in the year of the world 3283, before *Jesus Christ* 717, before the Vulgar Æra 721. Some affirm, that they still subsist, and are very nume rous in *Tartary*, *China*, or the *Indies*; but in a Dissertation written particularly on this question, we have enquired into this matter, and endeavoured to demonstrate, that the ten Tribes returned to *Palestine*, some time about the reign of *Alexander* the Great. As to the
The Author's Dissertat. prefixed to the books of Chron. pag. xx, xxi, &c.

Cuthæans

F. van Bleyswyck sculp.

DAVID CONSULTING THE HIGH PRIEST BY THE URIM AND THUMMIM.

Cuthæans or *Samaritans*, who were sent into *Samaria* after the transplanting of the ten Tribes, our opinion of them may be seen in the Articles CUTHITES or CUTHÆANS, or SAMARITANS.

II. EPHRAIM, or *Ephrem*, a City in the Tribe of *Ephraim*, towards *Jordan*; perhaps the place whither *Jesus* retired a little before his Passion. *John* xi. 54.

III. EPHRAIM, a City belonging to the Tribe of *Benjamin*, eight miles from *Jerusalem*, according to *Eusebius*[a]. It was situated in the neighbourhood of *Bethel*[b]. I am afraid that these two Cities have been confounded, for instead of the eight miles in *Eusebius*, St. *Jerom* reckons twenty.

IV. EPHRAIM. The Forest of *Ephraim* beyond *Jordan*, near to which
2 Sam. xviii.6,7,8. *Absalom* engaged his father's troops. In this forest he was taken hanging by his hair upon a branch; there he was killed, and there buried. It could not be far from *Mahanaim*, where *David* was.

EPHRATAH, is a word we meet with in *Psalm* cxxxii. 6. to denote the Lot of *Ephraim*. *Behold we have heard of the same at* Ephratah. We have said elsewhere, that the Ark was at *Shilo* in the country which belonged to the portion of *Ephraim*. By *Ephratæus* is meant also one of the tribe of *Ephraim*. 1 Sam. i. 2. Jud. xii. 5.

I. EPHRATH, *Caleb's* second wife
1 Chr. ii. 19. who was the mother of *Hur*. From her it is believed that the City of *Ephratah*, otherwise called *Bethlehem*, took its name.

II. EPHRATH, otherwise *Bethlehem*, a City at two leagues distance from *Jerusalem*, celebrated for the birth of *David*, King of *Israel*; and infinitely more for the birth of *Jesus Christ*, the son of God, and Saviour of the World. By *Ephratæus* is meant a native of *Bethlehem*.

I. EPHRON, the son of *Zohar*. He sold the cave of *Macpelah* to *Abraham*, to be a burying-place for *Sarah*. *Gen.* xxiii. 6, 7, 8, &c.

II. EPHRON, a City situated beyond *Jordan*, which *Judas Maccabæus* took and sacked, at his return from an expedition against *Timotheus*, General of the *Syrians*. By some it is called *Esdrin*: but *Esdrin* is by others, with some probability, thought to be the name of a man. *Qui cum Esdrin erant*, that is to say, they who were commanded by *Esdras*, &c.

EPICÆRUS, a Town lying to the east of *Jordan*, and spoken of by *Ptolemy*.

EPICUREANS, Philosophers, who place their supreme happiness in pleasure; not in voluptuousness, and in irregular and ignominious pleasures *, but in sensible pleasures under proper regulations and governments. They denied Providence, and the Immortality of the Soul. When St. *Paul* came to *Athens*, he had conferences with the *Epicurean* Philosophers †. *Acts* xvii. 18.

EPIPHANES. This *Greek* word signifies properly something that appears with lustre, and is an epithet given to the Gods, when they shew themselves to men. *Antiochus* the brother of *Seleucus*, coming fortunately into *Syria* a little after the death of his brother, was looked upon as some propitious Deity, appearing in the country, and for this reason was called *Epiphanes*.

We call that festival *Epiphany*, upon which the Church celebrates the manifestation of *Jesus Christ* to mankind, and commemorates the adoration of the Magi or Wise-men, the baptism of our Saviour, and the first miracle which he wrought at the marriage in *Cana*.

EPIPHANIA, a City of *Syria*, upon the river *Orontes*, between *Antioch* and *Apamea*. Several of the ancients say[c], that it was of old called *Hamath*, before *Antiochus Epiphanes* gave it the name of *Epiphania*. St. *Jerom*, and several others are of opinion, that it is the same as *Hamath* the great. He says, that even then in his time, the *Syrians* called *Epiphania*, *Emmas*. But we shall shew in the Article *Hamath*, that this was not *Epiphania*, but *Emesa* in *Syria*.

EPISTLES *of St.* Paul. We shall speak of them in the life of this holy Apostle, and there mark the dates of them.

EPOCH, a term in Chronology signifying particular, fixed and certain points made use of in computing the years from one time to another. The Creation of the World is the first Epoch; this is fixed at the year 710 of the *Julian* Period, 4000 before *Jesus Christ*.

The second is that of the Deluge, in the year of the World 1656, and 2344 before *Jesus Christ*.

The third is that of the Tower of *Babel*, which is set down differently. We place it about the year of the World 1800, before *Jesus Christ* 2200.

The fourth is at the second calling of *Abraham* from the city of *Haran*, in the year of the World 2083, before *Jesus Christ* 1917.

The fifth, at the departure of the *Israelites* out of *Egypt*, in the year of the World

[a] Euseb. in Ephron. Vide & Joseph. de Bello, l. 5. c. 8. [b] Epiphan. contra Hæref. l. 1. & 2 Chr. xiii. 19.

* Cicero *intimates the Practice of this Sect to be generally better than their Principles; for says he,* Ut cæteri existimantur dicere melius quam facere, sic hi mihi videntur facere melius quam dicere. Lib. 2. de Fin.

† *See more particularly concerning this Sect in* Lactant. l. 3. Instit. Laertius Epicur. Cicero l. 1. De Naturâ Deorum. Hieronym. &c.

[c] Hieronym. in locis Hebr. in Emath. & ad Amos vi. Aquila, Theodoret. in 2 Reg. qu. 22. & in Jerom. iv. Cyrill. Alex. in Amos.

World 2517, before *Jesus Christ* 1483.

The sixth, at the Dedication of the Temple in 3001, before *Jesus Christ* 999.

The seventh at the end of the *Babylonish* Captivity in 3468, before *Jesus Christ* 532.

The eighth, at the birth of *Jesus Christ* in the year of the World 4000, before the Vulgar Æra 4 years.

And for profane History, we fix, 1. The foundation of the *Assyrian* Empire by *Belus* in 2737, before *Jesus Christ* 1263.

2. The Æra of *Nabonassar*, or the Epoch of *Sardanapalus*'s death, and the foundation of the *Babylonian* Empire, and that of the *Medes* in 3257, before *Jesus Christ* 743.

3. The reign of *Cyrus* at *Babylon*, and the foundation of the *Persian* Empire in 3468.

4. The reign of *Alexander* the Great over the *Persians*, and the foundation of the *Grecian* Monarchy, in 3674, before *Jesus Christ* 326.

5. The beginning of *Augustus*'s reign in 3960, forty years before the birth of our Saviour, and forty four years before the Vulgar Æra.

EPOMIS. A *Greek* word, translated *super-humerale* in *Latin*; it answers the *Hebrew Ephod*. See EPHOD.

EQUIVOCAL. An Equivocal word is one which expresses two very different things; for example, in the Scripture the word *Father*, signifies in the natural acceptation of it, father, and grandfather, great-grandfather, the author of a race, a generation, a family: thus *Adam* is the *Father* of all mankind. By *Father* is likewise meant master, inventor: for example, *Jubal* is said, *to be the father of all such as*
Gen. iv. 21. *handle the harp and organ*. The name of father may likewise denote one whom we respect; thus *Hiram* King of *Tyre* calls a certain ingenious artificer whom he sent to
2 Chron. ii. 13. *Solomon*, Father, *&c.* The terms *brothers* and *sisters* are in like manner equivocally used in the Sacred language; and signify not only brother and sister in the common and natural acceptation, but also cousins of both sexes, near and remote relations, those of the same nation, friends of either sex, the wife and husband. See *Cant.* viii. 1, 8, 10, *&c.* Our Saviour sometimes used words of an Equivocal meaning, but without any design of deceiving; for example,
John xi. 11. when he says, Lazarus *our friend sleepeth*, which his Disciples understood of common sleep, but by him was meant the sleep of
John ii. 19. death. And in another place, *Destroy this Temple, and in three days I will rebuild it*; whereby he meant his body, which was to rise again in three days: whereas the *Jews* understood by it the Temple of the Lord, which they believed *Jesus Christ* by these words promised to rebuild in three days.

The Patriarchs sometimes used Equivocations, in cases wherein they seemed desirous to deceive; for example, when *Abraham* said that *Sarah* was his sister, and *Isaac* the same of *Rebekah*; they whom they spoke to understood them without doubt in the natural sense, and as if they meant, that *Sarah* was not *Abraham*'s wife, nor *Rebekah Isaac*'s; and although the Scripture relates these instances, it does not always propose to justify them. Religion condemns all falsehood, but it does not censure every Equivocation. There are some which deceive no one, and are mentioned without an intention to deceive; others there are, which are reckoned pleasantries, and jests, which morality does not exclude from conversation, as offending neither against truth, charity, sincerity, nor justice.

ER, the Patriarch *Judah*'s eldest son, who married *Tamar*. But as he was very wicked in the sight of God, the Lord brought him to an untimely end. As *Er* Genes. xxxviii. 7.
had no children by his wife *Tamar*, *Judah* married her to *Onan* his second son, who was as wicked as his brother. The *Hebrews* believe, that *Er* married *Tamar* when he was but eight years old, and that he lived but one year with her. The Seder Olam, c. 2.
Testament of the twelve Patriarchs says, Testamentum Judæ.
that the Angel of the Lord slew him the third night after his marriage, as a punishment for refusing to treat *Tamar* as his wife, because she was not a *Canaanite*; for *Er*'s mother being by descent a *Canaanite*, had, as it is said, conceived a great aversion to *Tamar* her daughter-in-law, who was of the race of *Aram*, or the *Syrians*. Wherefore she advised her son not to consummate his marriage with *Tamar*. But there is Vide Auth. Oper. imperfecti in Matth. Homil. 1.
no certainty in these traditions, notwithstanding their antiquity.

ERAN, the son of *Shuthelah* of the Tribe of *Ephraim*, Head of the *Eranites*. Numb. xxvi. 36.

ERASTUS, a *Corinthian*, and Saint *Paul*'s Disciple, is called by this Apostle *Chamberlain of the city*, that is to say, of Rom. xvi. 23. Οἰκονόμος.
Corinth, where St. *Paul* was at that time, or of *Jerusalem* according to the modern *Greeks*. *Erastus* adhered to St. *Paul*, and Menea 10. Novemb. Ughell. l. 6. p. 1130.
resigned his employment of Chamberlain. He followed him to *Ephesus*, where he was in the year 56 of *Jesus Christ*, whence St. Acts xix. 22.
Paul sent him to *Macedon* with *Timotheus*, probably to prepare the alms expected from the faithful. They were both with him at *Corinth* in the year 58, when he wrote his Epistle to the *Romans*, whom he salutes in both their names; and it is probable that *Erastus* afterwards continually followed the Apostle till his last voyage to *Corinth* in the way to *Rome*, where he suffered martyrdom in 65, for then *Erastus* remained at *Corinth*, as St. *Paul* sent word to *Timothy* in a short time after. 2 Tim. iv. 20.

Usuard, *Ado*, and the *Roma* Marty-

rology say, that St. *Paul* left *Erastus* in *Macedonia*, and made him Bishop of it; and that at last he suffered martyrdom at *Philippi*. The *Greeks* on the contrary in their Calendars make him Bishop of *Paneas*, near the sources of the river *Jordan*, give him the title of Apostle, place him in the number of the seventy Disciples, and say he died in peace after having gone over all the earth, preaching the faith of *Jesus Christ*. But not any of these produce one proof of what they say. The *Latins* honour him upon the 26th of *July*, the *Greeks* upon the 10th of *November*.

EREBINTHON-OICOS, that is to say, the House of Chiche-peas, a Village near *Jerusalem*. Joseph. de Bello, l. 6. c. 13.

ERECH, a City of *Chaldæa*, built by *Nimrod*, the grandson of *Cush*. Gen. x. 10. This is probably the Town of *Aracca*, placed by *Ptolemy* in the *Susiana*, upon the river *Tigris*, below that part of it where it joins the *Euphrates*. *Ammianus* calls it *Arecha*. From this City the *Arectæan* fields, which abound with Naphta, and sometimes take fire, derive their name.

Tibull. Arder Arectæis aut unda per hospita campis.

EREMBON, a Village of *Judæa* sixteen miles south of *Eleutheropolis*. *Euseb. de locis*. The same perhaps as *Eremintha*, mentioned likewise by *Eusebius*.

ERI, the son of *Gad*, Head of the family of the *Erites*. Gen. xlvi. 16. and Numb. xxvi. 16.

ERICIUS, an Hedge-hog. *See hereafter* HEDGE-HOG.

EROGE. *Josephus* says, that in the reign of *Uzziah* King of *Judah*, there was so great an Earthquake at *Jerusalem*, that part of the mount of *Olives* separated from the rest, and rolled as far as a place called *Eroge*, at the distance of four furlongs from the City. (Antiq. l. ix. c. 11.)

ERUCA, a Caterpillar. The *Hebrew* word *Gazam*, which we translate Caterpillar, signifies, according to *Bochart*, a sort of Locust. Others translate it a *worm*. (Joel i. 4. גזם Gazam. LXX. Κάμπη. Vide & Joel ii. 25. Amos iv. 9.)

ESAR-HADDON, the son of *Sennacherib*, and his successor in the kingdom of *Assyria*. He is called *Sargon* or *Saragon* in *Isaiah*. He reigned twenty-nine years, made war with the *Philistins*, and took *Azoth* from them by the conduct of *Tartan* the General of his army; for as to his part, he was not in this expedition. He likewise attacked *Egypt*, the land of *Cush*, and *Edom*, with a design in all probability to revenge the affront which *Sennacherib* his father had received from *Tirhakah* King of *Cush*, and the King of *Egypt*, who were *Hezekiah*'s confederates. This is that *Esar-haddon* who sent Priests to the *Cuthæans*, whom *Salmaneser* King of *Assyria* had planted in the country of *Samaria*, in the room of those *Israelites*, whom he had transported into places beyond the river *Euphrates*. He made war with *Manasseh* King of *Judah*, took *Jerusalem*, and carried the King away to *Babylon*, whereof he had made himself master by force, and perhaps because there was no heir of the family of *Belesis* King of *Babylon*. He is said to have reigned nine and twenty or thirty years at *Niniveh*, from the year of the World 3294, which was that of *Sennacherib*'s death, to the year 3323 *. Besides which, he reigned thirteen years at *Babylon*, in all two and forty years. He died in the year of the World 3336, and was succeeded by *Saosduchinus*.

(Isai. xx. 1. — Isai. xx. 1. — Isai. xx. & xxxiv. — Vide Isai. xxxvi. 9. & xxxvii. 9. Ezra iv. 2, 10. — 2 Chr. xxxiii. 11. Isai. xiii. 13. — Usser. ad an. M. 3323. ex Canone Reg. Ptolemaico.)

ESAU, the son of *Isaac* and *Rebekah*, was born in the year of the World 2168, before *Jesus Christ* 1832, before the Vulgar Æra 1836. When the time came of *Rebekah*'s delivery, she was brought to bed with twins, and the first of them which came into the world, was as hairy as an hide; for which reason he was called *Esau*, that is to say, a man full grown, or a man of perfect age. Some derive the word *Esau* from the *Arabick*, *Gescha* or *Gescheva*, which signifies a hair-cloth. When *Esau* was grown up, he exercised himself in hunting and tilling the ground; and his father *Isaac* had a particular tenderness for him. Upon a certain day, when *Jacob* had prepared a mess of porridge, *Esau* returning very much fatigued out of the fields, desired him to give him some of his red pottage, for he was extremely tired: this *Jacob* promised he would do, provided he would sell him his birth-right. *Esau* therefore sold it, and engaged himself by oath to resign it to him. After which, he eat up his mess, and went away, very little concerned at what he had done. (Gen. xxv. 24, 25, 26. עשו Esau.)

Esau at the age of forty years married two *Canaanitish* women; one, whose name was *Judith*, the daughter of *Beeri* the *Hittite*, and the other *Bashemath*, the daughther of *Elon*, of the same country. These marriages were very displeasing to *Isaac* and *Rebekah*. Now *Isaac* being old, and his sight extremely decay'd, he bid *Esau* go into the field and provide something for him to eat, and at his return he would give him his last blessing. *Esau* took his weapons and went an hunting. But in his absence, *Jacob*, assisted by his mother *Rebekah*, came to *Isaac* for his blessing, and being disguised, and pretending to be *Esau*, he obtained it. *Isaac* heaped many blessings on him, and declared him Lord of all his brethren. When *Esau* returned, and understood what had passed, he asked him, whether he had not reserved one blessing

(In the year of the World 2208, before J. C. 1792, before the Vulgar Æra 1796. — Gen. xxvii. 1, 2, 3.)

* Esar-haddon, *in the opinion of Sir* Isaac Newton, *seems to be the* Sardanapalus, *who died, as* Clearchus *says, of oldage after the revolt of* Syria; *the name* Sardanapalus *beigng derived from* Asserhadon. Pul. Chronology, &c. p. 285.

bleſſing for him. *Iſaac* moved by his tears, ſaid, Behold thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above. By thy ſword ſhalt thou live, and ſhalt ſerve thy brother; and it ſhall come to paſs, when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

Eſau was hereupon very much enraged againſt *Jacob*, and contracted a ſecret averſion to him. He conſidered with himſelf, that the days of mourning for his father were at hand, and then he determined to murder his brother *Jacob*. But his deſigns being revealed to *Rebekah*, ſhe ſent *Jacob* to his uncle *Laban* in *Meſopotamia*, there to ſtay till *Eſau*'s indignation was appeaſed. She prevailed with *Iſaac* to be conſenting, ſo *Jacob* departed without *Eſau*'s knowledge, and went to *Haran*. In the mean time *Eſau* married ſeveral wives, as well *Canaanites*, as the daughter of *Iſhmael* and *Nebajoth* *, by whom he had ſeveral children. He ſettled in the mountains to the eaſt of *Jordan*, and there became very powerful.

[Gen. xxxvi. In the year of the World 2265, before J. C. 1735, before the Vulgar Æra 1739. Gen. xxxii. xxxiii.]

Jacob, at his return from *Meſopotamia* with his wives and children, fearing leſt *Eſau* might ſtill have retained his reſentments, ſent meſſengers to him with preſents, in order to procure his good graces, and diſarm his paſſion. *Eſau* received *Jacob's* meſſengers very well, and came himſelf with four hundred men to meet him. *Jacob* believed that he was coming to put all his company to the ſword; he therefore addreſſed himſelf to God, and beſought him to protect him from his brother. But *Eſau* came with peaceable intentions, and the two brothers embraced one another very tenderly. *Eſau* received the preſents which *Jacob* made him, offered to accompany him with his people, and be a guard to him till he got beyond *Jordan*. But *Jacob* thanked him, and *Eſau* returned the ſame day to *Seir*. The two brothers were both preſent when their father died; and as they were very rich in cattle, and the country did not afford paſture for ſuch numbers, they ſeparated. *Eſau* retired to mount *Seir*, and the mountains of the *Horites*, where he had before dwelt.

[In the year of the World 2288, before J. C. 1712, before the Vulgar Æra 1716.]

[Gen. xxxvi. 6, 7. Gen. xxvi. 4. Gen. xxxvi. 2. Gen. xxxii. 34. Gen. xxxvi. 2. xxviii. 9. xxxvi. 3.]

Eſau had three wives; the name of the firſt was *Judith*, or *Aholibamah*; the name of the ſecond was *Baſhemath*, or *Adah*; and the third was *Mahelath*, or *Baſhemath*. *Judith* was the mother of *Jeuſh*, *Jaalam*, and *Korah*. *Adah* was the mother of *Eliphaz*; and *Mahelath* had *Reuel*. We know nothing certainly concerning the death of *Eſau*. The Teſtament of the twelve Patriarchs, a work of ſome antiquity, but apocryphal, tells us, that *Eſau* coming to attack his brother with his forces, was killed in the fortieth year of the Patriarch *Judah*'s age, which might be the hundred and twenty-firſt of *Eſau*, of the World 2289, before *Jeſus Chriſt* 1711, before the Vulgar Æra 1715. King *Erythros*, from whom the Red Sea is ſaid to have taken its name, and whoſe tomb is ſhewn in the iſle of *Tyrina* or *Aggris*, is believed to be the ſame as *Edom*. *Erythros* in *Greek* ſignifies red, and *Edom* the ſame in *Hebrew*. The Teſtament of the twelve Patriarchs, already mentioned, ſays, that he was buried in mount *Seir*; but this piece deſerves no credit. When *Judah* was forty years of age, *Jacob* had been a long time in *Egypt*; he died the year before.

[Strabo. l. 16. Quint. Curt. l. 10. Plin. l. 6. c. 18.]

The *Mahometans* call him *Ais*, and add ſome particulars to his hiſtory: for example, that *Jacob* having by ſurprize obtained the bleſſing which *Iſaac* deſigned for *Eſau*, the latter deſired his father to beg of God, that he would be pleaſed out of his family to produce Kings and Conquerors, ſince he had made it his petition for *Jacob*, that Saints and Prophets ſhould iſſue out of his race; this *Iſaac* would not refuſe him. In purſuance of this promiſe, God gave *Eſau* a ſon, whoſe name was *Roum*, from whom the *Greek* and *Roman* Emperors are deſcended.

[Bib. Orient. p. 80. Ais.]

It is a common tradition among all the eaſtern nations, which have any knowledge of the ſacred Writings, that in the time of *Abdon*, Judge of the *Hebrews*, a colony of *Edomites* tranſplanted themſelves into *Italy*, where they ſettled; that *Latinus* reigned among them, and *Romulus* the Founder of *Rome* derived his original from them. This is all a fable, maliciouſly invented by the *Jews*, in order to make room for the application of every thing ſaid in Scripture againſt *Edom* and the *Edomites*, to *Chriſtians*, and even the ſacred Perſon of *Jeſus Chriſt*.

The moſt famous Rabbins obſtinately maintain this impertinent tradition. The Talmud calls *Italy* and *Rome*, *The cruel empire of* Edom. The *Jews* aſſert, that the *Edomites* having embraced *Chriſtianity* under *Conſtantine*, got to *Rome*, and into the *Roman* Empire; others will have it, that an *Idumæan* Prieſt brought *Chriſtianity* to *Rome*. Some of the Cabbaliſts have the impiety to ſay, that the ſoul of *Eſau* paſſed by tranſmigration into the body of *Jeſus Chriſt*; for a proof of which opinion they remark, that if we read the *Hebrew* letters backwards which compoſe the names of *Jeſus* and *Eſau*, we ſhall find they are the ſame: they are born under the ſame planet, *Mars*. *Edom* ſignifies red; the *Roman* Emperors were clothed in red; the Cardinals ſtill wear the ſame colour. Fine reaſons indeed!

[Abrabanel, Aben-Ezra, Joſeph. Albo. See Baſnage Hiſt. des Juifs, t. 1. l. 2. c. 5.]

[ישוע Jeſuah. עשו Eſau.]

* *The Author is here miſtaken.* Eſau *is not ſaid to have married the daughter of* Nebajoth, *but the daughter of* Iſhmael, *who was the ſiſter of* Nebajoth. בת ישמעאל אחות נביות

Josippos l. 1. c. 2. p. 4.

Josephus the son of *Gerion* relates the matter otherwise. *Tzepho*, grandson to *Esau*, being detained prisoner in *Egypt* by *Joseph*, fled to *Æneas* King of *Carthage*, who made him General of his troops. *Æneas* went from *Africk* into *Italy*, beat *Turnus* the King of *Beneventum* twice, and forcibly carried away *Junia* [or *Lavinia*] whom he proposed to marry. *Pablus*, nephew to *Æneas*, was killed in the action, as well as *Turnus*, and two Towers or Mausolæums were erected for them, which he says were still to be seen between *Rome* and *Alba*, at the time when he was writing this account. The *Africans*, under the command of *Tzepho*, repassed often into *Italy* for the sake of plunder. In one of these expeditions having lost a young calf, he found it again in a cave, where one who was half a goat, and half a man, would have devoured it: but he killed this monster, and carried off his calf. [The Author seems to have had an eye to the fable of *Cacus*.] The inhabitants of this country being delivered from this monster who destroyed their flocks, honoured *Tzepho* as an Hero, and gave him the name of *Janus*. They called him likewise *Saturn*, from the name of the Star which was at that time adored by them. Thus you see here an *Edomite* King and God of *Italy*.

The sequel of *Ben-Gorion*'s history is not at all less impertinent, than that part which we have just now produced from it. He relates, that *Latinus* the successor of *Tzepho*, declared war with *Asdrubal* King of *Carthage*, to revenge himself of *Æneas*, who had caused a bridge or aquæduct to be built, which convey'd the waters of *Italy* into *Africk*. Part of the bridge was broken down, *Asdrubal* defeated, and killed. *Latinus* pursued his conquests as far as *Germany* and *Burgundy*. What impertinences are these! Nevertheless, some Authors have adopted them, in part at least; for there is an inscription cited, which was found at *Palermo* in *Sicily*, wherein these words were to be read: *There is no other God besides the one only God; there is no powerful Being but the same God. The God, whom we adore, is the only one who gives victory. The governour of this tower is* Shaphat, *the son of* Eliphaz, *the son of* Esau, *brother to* Jacob, *son of* Isaac, *who was the son of* Abraham.

Fazellus de rebus Sicul. Decad. 1. l. 8. c. de Panormo.

Abulfaragius says, that *Esau* made war with *Jacob*, and that *Jacob* killed him with an arrow; which has some resemblance with what we read in the Testament of the twelve Patriarchs. The *Mahometans* maintain, that *Sennacherib* was of *Esau's* race; they call likewise the *Greeks* and *Latins*, *red Franks*, or *Edomites*, as descendants, according to their assertion, from *Roum* the son of *Esau*.

I. ESDRAELON, the Plain of *Esdraelon*, situated in the Tribe of *Issachar*, reaches from east to west, as far as from *Scythopolis* to mount *Carmel*. It is called likewise *the great Plain, the Valley of* Jezreel, and *the Plain of* Esdrela.

Vid. Euseb. in Jezreel, & in Arbile. & Joseph. de Bello, l. 4. c. 2.

II. ESDRAELON, or *Esdrela*, a Village, from whence the Plain of *Esdraelon* took its name. It is the same as *Jezreel* in the Tribe of *Issachar*. Josh. xix. 18. ten miles from *Scythopolis*, as the old Itinerary informs us. *See* JEZREEL.

Hieronym. ad Osee i.

ESDRAS, or *Ezra*, was of the sacerdotal family. By some he is said to have been the son of *Jeraiah* the High-Priest, who was put to death at *Riblatha* by *Nebuchadnezzar*, after the taking of *Jerusalem*. But it is much more probable that he was his grandson only, or even his great-grandson. It is believed, that the first time of his returning from *Babylon* to *Jerusalem* was with *Zerobabel*, in the beginning of *Cyrus*'s reign at *Babylon*, in the year of the World 3468, before *Jesus Christ* 532, before the Vulgar Æra 536. *Esdras* wrote the history of his return, and what followed upon it; and as he was very skilful in the law, and abounded with zeal for God's service, he had doubtless a great share in all that was transacted at that time.

Ezra i. ii. iii. iv. &c.

The enemies of the *Jews* having found means to render them suspected at the court of *Persia*, an order came from thence, forbidding them to proceed farther in the building of the Temple, which work they had reassumed after the death of *Cyrus* and *Cambyses*. But this order having been revoked in the beginning of *Darius*'s reign, who was the son of *Hystaspes*, in 3485, they began again to build, and dedicated the Temple in 3489, before *Jesus Christ* 511, before the Vulgar Æra 515.

Ezra iv. 7. 17. In the year of the World 3484, before J. C. 516, before the Vulgar Æra 520.

Esdras notwithstanding returned to *Babylon*, upon some affairs probably relating to his nation; and in the seventh year of the reign of *Artaxerxes Longimanus*, of the World 3537, before *Jesus Christ* 463, before the Vulgar Æra 467; this Prince sent him back to *Jerusalem*, and granted all that he had requested of him. He gave him letters patents, whereby he permitted all the *Israelites* who were in his kingdom to return to *Jerusalem*, to carry thither all the gold and silver that they had, and all that the King and his Counsellors offered to the Temple of the Lord, and to employ it in buying victims to sacrifice in the House of God. The King likewise restored to them the rich vessels of the Temple, which had not been returned by *Cyrus*. *Artaxerxes* commanded his Treasurers in the Provinces beyond the *Euphrates*, to furnish *Esdras* with every thing necessary for the sacrifices, either in corn, wine, oil, salt, or money. He farther granted immunities to all the Priests and Ministers of the Temple. Lastly, he gave leave to *Esdras* to appoint Judges, and Magistrates to judge the people, and granted him

Ezra vii. 1—6. & seq.

him power to govern and instruct those who were returned to *Jerusalem*.

Esdras having received these powers and orders, assembled a great company of *Israelites*, and set forward in his way to *Jerusalem*. When he came as far as the banks of the river *Ahava*, he sent to invite some Priests and Ministers of the Temple, who were at *Casiphia*, probably in the *Caspian* Mountains, to return with them to *Palestine*, and two hundred and fifty eight persons were brought to him. He published a feast in order to pray to God that they might have a happy journey. He remitted into the hands of the principal persons in his company, an account of the gold and silver vessels which the King had restored, and given to him. At last they proceeded on their journey, in number seventeen hundred and seventy-five men, and all arrived happily in *Judæa*, in the year of the World 3537, before *Jesus Christ* 463, before the Vulgar Æra 467.

Ezra viii.

Esdras being informed, that several of the *Israelites*, both Priests and *Levites*, Magistrates, and common people, had married wives, who were strangers and idolaters, he rents his clothes, and tore the hair of his head and beard, and having taken his seat in the Temple, continued in great grief and silence till the evening sacrifice. Then he put up his prayers to God, and asked pardon for the sins of the people. A great multitude having flocked together about him, the principal of the people resolved to renew the covenant with the Lord, and to dismiss the strange wives, whom they had married, together with the children who had been born of them: and to this, all the people who were present, ingaged themselves by oath. But as there were many absent, *Esdras* directed an order to be published in *Judah* and *Jerusalem*, for all the people to meet within three days at the Temple.

Ezra ix.

The people being all assembled on the day appointed, *Esdras* discovered to them the heinous nature of the sin, which they had committed, in marrying strange women; and declared to them the resolution which had been taken some days before, of separating from them, and dismissing their children with them. All the people answered, that they consented to this resolution. But as the season was very bad, and this was not the work of one day, it was determined that Commissioners should be named, who should proceed to execute the resolution. This is what was performed in the year of the World 3538, before *Jesus Christ* 462, before the Vulgar Æra 466.

Ezra x. In the year of the World 3538, before *J. C.* 461, before the Vulgar Æra 466.

Esdras had the principal authority in *Jerusalem*, till the arrival of *Nehemiah*, who was sent into *Judæa* by *Artaxerxes* with the power and character of Governour. In the second year of *Nehemiah*'s Government, and after the walls of *Jerusalem* were rebuilt, the people being assembled at the Temple, to celebrate the Feast of Tabernacles, *Esdras* was desired to read the Law. He therefore read it from morning to noon, accompanied with some *Levites*, who stood besides him, and kept the people silent. The next day they came to *Esdras*, desiring to know of him how they were to celebrate the Feast of Tabernacles. This he explained to them, and continued for eight days reading the Law to them in the Temple. All this was followed with a solemn renewal of the covenant with the Lord.

In the year of the World 3550, before *J. C.* 450, before the Vulgar Æra 454. Ezra i. ii. &c. In the year of the World 3551, before *J. C.* 449, before the Vulgar Æra 459. Nehem. viii. Nehem. xxx.

This is what we know with most certainty relating to the life of *Esdras*. *Josephus* says, that he was buried at *Jerusalem*: but the *Jews* believe that he died in *Persia*, in a second journey which he made to *Artaxerxes*. His tomb is shewn there in the city of *Zamuza*. He is said to have lived near a hundred and twenty years.

Some have asserted, that he was chiefly concerned in revising and compiling most of the books of Scripture *. He corrected them, made some little changes in them, digested them into order, and put them into the condition wherein we now have them. As he had a great deal of zeal and knowledge, and was very careful to collect all the old monuments of his nation; and withal, was filled with the Spirit of Prophecy, it is very probable that he did indeed take abundance of pains in collecting the sacred writings, and composing the Canon, which fixes the books of the Old Testament to be two and twenty in number, as is at this day acknowledged by the *Hebrews*.

Some have also assured us that he was the inventor of the *Massora* and the vowel points, and that he changed the old writing, or the old *Hebrew* characters, and substituted the *Chaldee* characters in their room, which the *Jews* at this day make use of. Some have believed, that he renewed, repaired, and com-

Hieronym. Prolog. Galeato Talmudici in Sanhedrin.

* *Some of the ancient Fathers, says Dr.* Prideaux *in his* Connect. &c. *hold, that all the Scriptures were lost and destroy'd in the* Babylonish *Captivity, and that* Ezra *restored them all again by divine revelation. Thus saith* Irenæus, *and* Tertullian, Clemens Alexandrinus, Basil, *and others say the same. But they had no other foundation for it, than that fabulous relation, which we have of it in the 14th Chapter of the second apochryphal book of* Esdras, *a book too absurd for the* Romanists *themselves to receive into their Canon. All that* Esdras *did in this matter, was, 1. He corrected all the errors that had crept into the copies of the sacred Writings through negligence, or mistake of the transcribers. 2. He collected all the books of which the holy Scriptures then consisted; disposed them in their proper order, and settled the Canon of Scripture for his time. 3. He added throughout the books of this edition, what appeared necessary for the illustrating, connecting, or compleating of them, wherein he was assisted by the same Spirit, by which they were at first wrote. 4. He changed the old names of several place grown obsolete. 5. He wrote out the whole in the* Chaldee *character. 6. Whether he added the vowel Points, is an harder question.*

compoſed a-new the Holy Scriptures, which were intirely loſt during the captivity of *Babylon*. Laſtly, ſome have aſſerted, that he and the prophet *Malachi* were the ſame. Each of theſe Articles would require a large Diſſertation, but as we cannot in a Dictionary dwell long on any particular ſubject, we ſhall declare our thoughts in few words on each of theſe difficulties.*

The *Maſſora* and vowel points are much later than the original of *Chriſtianity*, and conſequently than the time of *Eſdras*, as we ſhall ſhew under the articles MASSORA, MASSORITS, VOWEL POINTS. With regard to the old *Hebrew* characters, which are the ſame as thoſe of the ancient *Phœnicians*, and preſent *Samaritans*, we have ſhewn in a particular Diſſertation, 1. That there is no inconveniency in allowing that *Eſdras* changed the old *Hebrew* Scripture, in order to ſubſtitute the modern *Hebrew* Character, which is the ſame as the *Chaldæan*, in the room of it. 2. That this change at firſt was not univerſal, but performed in part only and inſenſibly; ſince a long time after *Eſdras*, there were ſome footſteps of the Old *Hebrew* Character, ſtill viſible in the *Jewiſh* way of writing.

The authority of the fourth book, attributed to *Eſdras*, has induced ſeveral of the Fathers to be of the opinion, that *Eſdras* dictated over again all the Holy Scriptures, which this Book declares to have been loſt during the captivity of *Babylon*. But this fourth book has been demonſtrated to be an Apocryphal piece, and of no authority †; and that what is therein aſſerted concerning the renewing of the Scriptures, is contradicted by the Scriptures themſelves. *See our Diſſertation on this matter prefixed to our Comment upon the firſt book of* Eſdras, *or the book of* Ezra.

4 Eſd. xiv. 19, 20, 21, &c.

Laſtly, the opinion which declares *Malachi* and *Eſdras* to be the ſame perſon, is maintained not only by St. *Jerom*, and the Rabbins, but likewiſe by Abbot *Rupert*, and ſome others. In our Preface to this Prophet, we have brought ſome reaſons to ſupport this conjecture. It is certain that *Malachy* or *Malachia* is not ſo much a proper, as a common name, which ſignifies the *Angel* or *Meſſenger of the Lord*; and that in *Eſdras*'s time the Prophets were frequently called *Malachias*, or Angels of the Lord. See *Haggai* i. 13. *Malach.* iii. 1. The Fathers have often cited *Malachi* under the name of *Angel*, or one ſent from God. *See the Article relating to him.*

Hieron. Præfat. ad Malac. & in Commentar. pluries.

We have four Books under the name of *Eſdras*: but the two firſt only are acknowledged in the *Latin* Church to be Canonical; the two others are Apocryphal. The firſt and ſecond make but one in the *Hebrew*. The firſt of theſe books is certainly the work of *Eſdras*; herein he relates thoſe things whereof he was a witneſs, and ſpeaks often in the firſt perſon. The ſecond book, which goes under the name of *Eſdras*, is commonly attributed to *Nehemiah*. It muſt however be confeſſed, that ſome ſmall matters have been added to it, which cannot belong to *Nehemiah*. For example, there is mention made in it of the High-Prieſt *Jaddua*, and King *Darius*. This *Jaddua* is *Jaddus*, in whoſe time *Alexander* the Great came to *Jeruſalem*; and *Darius* is *Darius Codomannus*, who was overcome by *Alexander* the Great, above an hundred and twenty years after the arrival of *Nehemiah* at *Jeruſalem*.

Nehem. xii. 22.

The third book ‖, which goes under the name of *Eſdras*, is thought by the *Greeks* to be Canonical. It is the ſame in ſubſtance as the firſt of *Eſdras*, but interpolated, and with the addition of ſeveral circumſtances, the principal whereof is the hiſtory of three of *Darius*'s Guards, of which number *Zerubbabel* was one. The Author relates, that theſe three Guards offered to maintain each his particular propoſition; the firſt, that the ſtrongeſt thing in the world was wine. The ſecond, that the King was ſo. *Zerubbabel*, who was the third, aſſerted that women were ſo, but that truth was ſtill ſtronger than every thing beſides. As ſoon as *Darius* was awake, the three Guards propoſed their problems to him. The King convened his officers, and the governours of the ſeveral Provinces; the propoſitions of the three Guards were read to them, and each of them ſpoke what was proper to ſupport his opinion. *Zerubbabel* carried the prize, by the confeſſion of the whole aſſembly, and for a reward, *Darius* gave him leave to return to *Jeruſalem*, to rebuild the Temple, and to carry back thither the Sacred veſſels, which *Nebuchadnezzar* had taken away ſeveral years before. But, as I have already ſaid, the *Latin* Church eſteems this Book to be Apocryphal.

The fourth book of *Eſdras* is written with art

* *The* Maſſorites *were a ſet of men, whoſe profeſſion it was to write out Copies of the* Hebrew *Scriptures, and to criticize upon them, and alſo to preſerve and teach the true readings of them; and what they obſerved and taught in order hereto, is by the* Jews *called* Maſorah. Prid. Connect. &c. P. 1. B. 5.

† *Some* Roman *Catholick Authors notwithſtanding, have declared their opinion, that this Impoſtor was divinely inſpired; of this number was the celebrated* Pico di Mirandola [a]. *And altho' the* Romiſh *Church, acknowledges this book to be ſpurious and apocryphal, yet in ſome of its moſt ſolemn Offices it ſpeaks in the language of this Writer.* [b]

‖ *St.* Jerom's *opinion both of this, and the fourth book of* Eſdras, *is expreſſed very clearly in ſeveral places of his works.* Nec apocryphorum tertii & quarti (Eſdræ) ſomniis delectetur. *And writing againſt* Vigilantius, *he ſpeaks with great contempt of the fourth Book of* Eſdras, Tu, *ſays he, to this Heretick,* vigilans domis, & dormiens ſcribis & proponis mihi Librum apocryphum qui ſub nomine Eſdræ, a te, & a tui ſimilibus legitur, &c.

[a] Picus Mirand. Apol. p. 81, T. 1. [b] Miſſa in Ferias poſt Pentecoſt. Miſſ. Rom. p. 316.

art enough, as if *Esdras* himself had composed it; but there are several marks of falshood discernable in it. The Author believed that the day of Judgement was near, and that all the Souls both of good and bad men, would be delivered out of Hell after the day of Judgement. He speaks of two monstrous animals, created by God at the beginning of the world, in order to make a great Feast with them, for all the Elect after the Resurrection. He says, that the ten Tribes of *Israel* are gone into a certain country, which he calls *Arseret*, that *Esdras* repaired the whole body of the Holy Scriptures, which were intirely lost. He speaks of *Jesus Christ* and his Apostles in so clear a manner, that the Gospel itself is not more expresś. *See our Dissertation on this Book, prefixed to the Books of* Esdras. Neither the Synagogue, nor the *Greek* or *Latin* Church ever unanimously received it as Canonical, tho' some of the Fathers have sometimes cited it, and the *Latin* Church in its Office has borrowed some words out of this Book. It is not now any where in *Greek*; it never was in *Hebrew*; it is printed in *Latin* at the end of the generality of our Bibles.

The two Books of Kings, and the Chronicles, and several other Books of the Bible have been attributed to *Esdras*; and it is very probable, that he did at least review and compile them. The *Jews* likewise ascribe to him certain regulations, some particular blessings, and prayers. Lastly, some speak of a Revelation, a vision, and a dream of *Esdras*. But nothing of all this is authentick.

Vide Jo. Albert. Fabrit. Cod. pseudepigraph. V. T. art. 229. p. 1145. & seq.

The *Jews* have an extraordinary esteem for *Esdras*; they say, that if the Law had not been given by *Moses*, *Esdras* would have deserved to have been the Legislator of the *Hebrews*. The *Mahometans* call him Ozair *the son of* Seraiah. They relate of him, that being on the road in his return from *Babylonia* to *Judæa*, he stopped at a village very near the town, which went by the name of *Sair-Abad*, or the house of walking, or *Diar-Anab*, the place of vine-yards, that there he build a cottage along an old front of the wall, living upon fruits which he gathered in the neighbouring fields. As he was beholding *Jerusalem* from thence, which at that time was nothing but a heap of ruins, it came into his mind to say, How will God be able to restore these ruins, and revive the inhabitants of this place? Scarce had he conceived this thought, but God smote him with Death, and he remained an hundred years upon the same spot, without burial.

Alcoran 1. Bacra d'Herbelot. Bibl. Orient. p. 697. *Ozair*.

Now it so fell out, that the King of *Persia* some time after sent *Jews* to *Jerusalem*, with power to rebuild it; *Esdras* after having been an hundred years dead, rose again like one awakened out of a dream, and believing that he had not slept above a day, he cast his eyes upon *Jerusalem*, which he beheld to be rebuilt and well peopled; whereupon he cried, Certainly God is omnipotent, since he is able to do whatsoever he pleaseth.

It is an ancient Tradition, which we meet with in the book which goes under the name of the fourth book of *Esdras*, and in several of the Fathers, such as *Irenæus*, *Tertullian*, *Clemens Alexandrinus*, *Basil*, *Jerom*, *St. Austin*, and some others, that *Esdras* was the restorer of the Sacred Writings, and that all the copies of them being burnt, lost or dispersed, under the last Kings of *Judah*, and during the captivity, *Esdras* wrote them a-new. The *Mahometans* have embellished this tradition with some additional circumstances. They say that *Esdras*, upon the return from the captivity, instructed the people without ceasing, and discoursed to them continually about the Law of God; but as the Sacred Texts were lost, they made no great account of his instructions.

See our Dissert. on this Subject.

The *Jews*, as a trial whither he had preserved the remembrance of the Holy Scriptures, as he boasted, put five pens in his hand, with which he began to write with as much ease and rapidity, as if he had but one only; and thus he transcribed all the Sacred Books from his memory, without using any Copy.

This wonder notwithstanding did not convert the *Jews*. They said among themselves, How can we know whether this which *Esdras* has written, be the true text of Scripture, since there is not one among us who ever read it, or can give any testimony of it. Hereupon one of them rose up, and said, I remember to have heard my father say, that formerly my grand-father had concealed a copy of the Law with in the hole of a rock in such a place. Thither they went therefore, searched and found the copy which had been so long hidden; this they compared with what *Esdras* had written, and it was found to be so very like it, that there was no variation even in a single letter. The people hereupon astonished at this prodigy cried out, *Ozair* is the Son of God, since he was able to perform a thing so extraordinary, and so much above the capacity of any human strength. From hence *Mahomet* took occasion to blaspheme *Jesus Christ*, by affirming, that God had no son, because he does not ingender.

The fourth book which goes under the name of *Esdras*, relates the matter differently. *Esdras* having desired of God, that he would please to communicate his Spirit to him, that he might write down what the Sacred Books contained, which were then lost. God said to him, Go, find the people,

4 Esdr. xiv. 23, 24, &c.

people, and tell them that they must not seek for you these forty days; prepare several box-tables, and take with thee *Sarea*, *Debrias*, *Selemia*, *Ecanus*, and *Asiel*, five persons who write very nimbly, then return hither, and I will kindle in thine heart a light, which will not be extinguished, till what I have said is put in execution. *Esdras* did as God commanded him. He came to the appointed place, and God presented him with a cup full of liquor, in colour like fire. He drank of it, and perceived his heart to be inflamed with an extreme ardour. Then he began to dictate to the five men abovementioned. He spoke for forty days intire, and in this time two hundred and four books were written by them. He took no nourishment but in the night. God commanded him to reserve seventy of these books, and give them to the wisest of the people; and for the rest, he enjoined him to publish them openly, that they might be read by the worthy and unworthy.

D'Herbelot. Bibl. Orient. p. 698. col. 2.

The *Christians* of the East say, that *Esdras* swallowed the dust of the ditch, wherein the sacred fire had been concealed, and so received the gift of the Holy Ghost, which enabled him to restore the Sacred Writings. All which proves the great progress which this opinion has made, both in the Church and out of it, which we have confuted at length in a Dissertation written particularly upon this subject.

2 Macc. viii. 23.

II. ESDRAS. The Text of the Vulgate imports, that after *Esdras* had first read some time in the Sacred Volume, *Judas Maccabæus* gave battle to the *Syrians*: but the *Greek* Text, and the *Syriac*, instead of *Esdras* read *Eleazar*, and there is a good deal of probability, that he who read thus, was *Eleazar* the brother of *Judas*.

1 Chr. viii. 33.

ESHBAAL, the same as *Ishbosheth*, the fourth son of *Saul*. The *Hebrews* to avoid the pronunciation of the word *Baal*, put *Bosheth* in its place, which signifies *confusion*. Thus instead of *Mephibaal*, and *Eshbaal*, they said *Mephibosheth*, and *Ishbosheth*.

ESHBAN, the son of *Dishon*, the son of *Esau*, Gen. xxxvi. 26.

I. ESHCOL, one of *Abraham*'s allies, who dwelt with him in the valley of *Mamre*, and accompanied him in the pursuit of *Chedorlaomer*, and the other confederated Kings, who pillaged *Sodom* and *Gomorrah*, and carried away *Lot*, *Abraham*'s nephew, *Genes.* xiv. 24.

II. ESHCOL, the valley or brook of *Eshcol*, or, *valley of Grapes*, in the Southern part of *Judah*. Here it was that the *Hebrew* Messengers cut a bunch of grapes, so large, that it was as much as two men could carry. St. *Jerom* in *Paula*'s epitaph, speaks of *Eshcol* as if it were a city.

Numb. xiii 24 25. and xxxii. 9. and Deut. i. 24.

ESCHECK, the son of *Mola*, 1 *Chr.* viii. 39.

ESHEON, a town of the Tribe of *Judah*, Josh. xv. 52.

ESHTAOL, a town in the Tribe of *Dan*. It belonged at first to the Tribe of *Judah*. *Eusebius* says, it was ten miles from *Eleutheropolis*, in the way to *Nicopolis*.

Josh. xv. 33. Euseb. in Eshtaol.

I. ESHTEMOA, the son of *Ishbah*, 1 *Chr.* iv. 17.

II. ESHTEMOA, the son of *Hodiah*, 1 *Chr.* iv. 19.

ESHTEMOTH, a city in the southern part of *Judah*. *Eusebius* says, it was a large town in the Canton of *Eleutheropolis*, to the north of this city. A cession was made of it to the Priests, to be an habitation for them. 1 *Chr.* vi. 58.

Josh. xv. 50. and xxi. 14. 1 Sam. xxx. 28.

ESHTON, the son of *Mehir*, and father of *Beth-rapha*, 1 Chr. iv. 11, 12.

ESLI, the son of *Nagge*, one of *Jesus Christ*'s ancestors according to the flesh. *Luke* iii. 25.

ESROM, the son of *Phani*, and father of *Aram*, Ruth iv. 18. Matth. i. 3. Luke iii. 33.

ESSA, a town beyond *Jordan*, which was taken by *Alexander*, King of the *Jews*. Antiq. l. 13. c. 23.

ESSENES, or *Essenians*. We are not acquainted with the original of the *Essenes*, or the Etymology of their name. *Pliny* says, they had been many thousand years in being, living without marriage, and without any conversation with persons of the other Sex. *Ita per sæculorum millia, incredibile dictu, gens æterna est, in qua nemo nascitur*. The fourth book of *Maccabees* * calls them *Hasdanim*, and says, that they had been for some time established into a Society before *Hircanus* was High Priest of the *Jews*, about the year of the world 3894, before *Jesus Christ* 106, before the Vulgar Æra 110. The first of the *Essenes* mentioned by *Josephus*, was one *Judas*, who lived in the time of *Aristobulus*, and *Antigonus*, the son of *Hircanus*. *Suidas*, and some others after him, were of opinion, that the *Essenes* were a branch of the *Rechabites*, who, we very well know, subsisted before the *Babylonish* captivity.

Plin. l. 5. c. 17.

Antiq. l. 13. c. 19.

Suidas in Ἐσσηνοί, &c.

Epiphanius[a] derives their name from *Jesse*, the father of *David*, or from our Lord *Jesus Christ*, whose name, according to his interpretation of it, signifies *Physician*, or *Saviour*. He says it was a Sect of the *Samaritans*, into whom *Elxai* had infused several errors. *Drusius* believes the

*See the Author's account of this Book under the article Maccabees.

[a] Epiphan. hæres. 29. de Nazaræis, c. 4. p. 120.

the *Essenes* to be a branch of the *Pharisees*. *Salmasius* will have it, that they derived their name from the town of *Essa* abovementioned. Lastly, *Serrarius* reports twelve opinions concerning the name only of the *Essenes*. We take the *Chasidim* spoken of in some of the Psalms, and the *Assidians* in the *Maccabees* [a], to be the true source of the *Essenes*.

Serrar. in hæres. l. 3. c. 1.

Ps. lxxviii. 2. lxxxiv. 9. Vulg.

The description which *Josephus* gives us [b] of the *Essenes*, is as follows. They live in perfect union among themselves, and abhor voluptuousness, as poison of the most dangerous consequence. They do not marry, but they bring up other men's children with as much care, as if they were their own, and infuse into them very early their own spirit and maxims. They despise riches, and possess nothing but in common. Oyl and perfumes * are not permitted to be in their habitations. They have an austere and mortified air, but without affectation; go always dressed in white. They have a steward, who has the care of distributing to every one what they want. They are hospitable to those of their own sect; so that when any of them go a journey, they are never obliged to take any provisions with them.

The Children which they educate, are all treated and cloathed in the same manner, and do not change their dress till the cloaths they have are intirely wore out. All the trade they have, is carried on among them by exchange, every one gives what is superfluous to receive that which he stands in need of. They do not speak before the sun rises, excepting that they pronounce some prayers taught them by their Fathers, which they address to this Luminary †, as it were to incite it to appear. After this, they go to work, and continue at it till the fifth hour, which answers pretty near to our eleven a-clock in the morning.

After this exercise, they all meet together, and putting on pieces of white linnen, they all bath in fresh water, then retire to their cells, where no strangers are permitted to enter. From thence they go into their common refectory, which is as it were a Sacred Temple, where they continue in profound silence. They are served with bread, and every one has his particular mess. The Priest says grace, after which they may eat; they finish their meal also with a prayer. Then they pull off their white cloaths which they wore, while they were at table, and return to their work until the evening. Then they come again to the refectory, and bring their guests with them, if they have any.

They are very religious observers of their words, and their bare promise is as binding to them as the most sacred Oaths. They avoid swearing, as they would perjury it self. The care which they take of their sick is very particular, and they never suffer them to want the least thing. They read carefully the writings of the Ancients, and by this study they acquire a very good knowledge of plants, stones, roots, and remedies. Before they admit any, who desire it, to be of their sect, they put them to a year's probation, and during this time inure them to the practice of their most uneasy exercises. After this term, they permit them to come into the common refectory, and the place where they bath; but they do not admit them into the inner part of the house, till they have gone through another trial of two years. When these two years are expired, they are allowed to make a kind of Profession, whereby they engage themselves by the most horrible oaths to observe the laws of piety, justice, and modesty; fidelity to God and their Prince, never to discover the secrets of the Sect to strangers, and to preserve the books of their masters, and the names of Angels with great care. If any one violates these promises, and incurs the guilt of any notable fault, he is expelled the Society, and generally dies of want, because he can receive no food from any stranger, being tied to the contrary by those oaths we have been speaking of. Sometimes the *Essenes*, moved with compassion receive them, when they have given long and solid proofs of their conversion.

Next to God, they have the greatest respect for *Moses*, and old men. The Sabbath is very regularly observed among them; they not only forbear to kindle any fire, or prepare any thing upon this day, but they do not so much as stir any moveable thing belonging to them, nor even ease themselves of the superfluities of nature. Upon other days, when they are obliged to do this office, they retire to some place at a distance, and after they have dug an hole of about a foot deep, with a spade, which they always carry along with them fastened to their girdle, they do what is necessary, stooping, and covering themselves all round with their cloaths, lest they should pollute the rays of God; says *Josephus*. After this, they fill the

[a] 1 Macc. ii. 42. Synagoga Assidæorum. 2 Macc. xiv. 7. & xliv. 10. [b] Joseph. de Bello, l. 2. c. 12. p. 785, & seq. Vide & Philo lib. quod omnis probus liber, p. 876.

* *Herein declining a conformity with the more delicate and effeminate part of the Eastern People, who after their frequent bathings, made use of sweet-scented oyl.*

† *From this passage of* Josephus *it has been imagined by some, that the* Essenians *worshipped the Sun; if so,* Philo *and* Josephus *could never have said so many things in commendation of them. Their custom was when they said some particular prayers, to turn themselves towards the Sun; and this is the meaning of* Josephus. *The Religion of these people consisted chiefly in the worship of God, and a respect for the supreme Being, with which the substitution of any sensible Deity, and the adoration of the Creature, is no way reconcilable.*

the hole which they had made with earth, and purify themſelves after this action, as if they had contracted ſome pollution.

The *Eſſenes* generally live long, and many reach the age of an hundred years; which is ſaid to be owing to the ſimplicity of their diet, and the great regularity of their lives. They ſhew an incredible firmneſs under torments, whereof there were ſome eminent examples during the war between the *Romans* and the *Jews*. They hold the ſouls of men to be immortal, and believe that they deſcend from the moſt elevated part of the air into the bodies, which are animated by them, whither they are drawn by ſome natural attraction, which they are not able to reſiſt. After death, they return with rapidity to the place from whence they came, being as it were freed from a long and melancholly captivity. Concerning the ſtate of men's ſouls after death, they have the ſame ſentiments almoſt as the Heathens, who place the ſouls of good men in the *Elyſian* fields, and thoſe of the wicked in *Tartarus*, and the kingdom of *Pluto*, where they are tormented according to the quality of their faults.

There are ſome among them, who are married; in every other reſpect they agree with the other *Eſſenes*. They take no wives till after they have been well aſſured for three years together that they have enjoyed a good ſtate of health, and are likely to produce ſound Children. As ſoon as their wives are breeding, they come no more near them; ſlavery is eſteemed by them as an injury done to human nature, wherefore they have no ſlaves among them. Many of them have the gift of prophecy, which is aſcribed to their continual reading of the Sacred Writers, and their ſimple and frugal way of living. They believe that nothing happens in the world but by the Decrees of God; and their ſect is very nearly related to that of the *Pythagoreans* among the *Greeks*. Beſides the men, who profeſſed to live in the manner we have deſcribed, there were women too who obſerved the ſame inſtitution, and the ſame practices.

Altho' the *Eſſenes* were the moſt religious of their nation, they nevertheleſs did not go to the Temple of *Jeruſalem*, nor offered any bloody ſacrifices. They were afraid of being polluted by the converſation of other men, whoſe lives were not ſo pure as theirs. They ſent their offerings thither, and themſelves offered up to God the ſacrifice of a clean heart, free from the guilt of any great offences. *Philo* ſays, the *Eſſenes* were in number about four thouſand in *Judæa*; and *Pliny* ſeems to fix their principal abode above *Engedi*, where they fed upon the fruit of Palm trees, which were common in thoſe parts. He adds, that they lived at a diſtance from the Sea-ſhore, for fear of being corrupted by the converſation of ſtrangers. *Philo* aſſures us, that in ſeveral cities there were ſome of them, but they choſe rather to dwell in the fields; applied themſelves to agriculture, and other laborious exerciſes, which did not take them out of that ſolitude whereof they made profeſſion.

(Philo lib. quod omnis probus liber. Plin. l. 5. c. 17.)

Their ſtudies were neither Logick, nor natural Philoſophy, but Morality, and the Laws of *Moſes*. To theſe they applied themſelves principally upon Sabbath-days, upon which they aſſembled in their Synagogues, where every one was ſeated according to his rank; the elder above, the younger part of them below. One of the company read, and another of the moſt learned of them expounded. They made uſe of ſymbols very much, of allegories and parables, after the manner of the Ancients. This is the Idea which *Joſephus* and *Philo* give us of the *Eſſenes*. We do not ſee any where in the Goſpel, that *Jeſus Chriſt* hath ſpoken of them, or that he preached among them. It is not improbable that St. *John Baptiſt* lived among them, till the time when he began to baptize and preach repentance. The wilderneſs where *Pliny* places the *Eſſenes*, was not very far from *Hebron*, which is thought by ſome to be the place of St. *John*'s birth. *See above* ASSIDEANS.

(Vide Epiphan. hæreſ. 19. de Nazaræis.)

You have here the deſcription which *Philo* gives of the *Eſſenes*, who may be called *Practical*, to diſtinguiſh them from the *Therapeutæ*, whom we may term *Contemplative Eſſenians*. The number of the firſt is about four thouſand, they live in *Paleſtine*, remote from the converſation of other men. "Their name is borrowed from "the *Greek* word *Hoſios*, which ſignifies "Holy, and denotes their great piety; but "this etymology is not altogether exact. "Tho' they are very religious, and very "much devoted to the worſhip of God, "they ſacrifice nothing that hath life to "him. They content themſelves with offering the ſacrifice of a pure and holy "Soul, which to this end they endeavour "by all means to purify. Their abode is "in the country, they avoid great cities, "becauſe of the corruption which generally reigns there, being perſuaded, that "as people contract diſeaſes by breathing "an infected air, ſo the bad examples of the "inhabitants in the places where we live, "make often ſuch impreſſions upon the "mind as are not to be effaced.

(Philo l. quod omnis probus liber.)

"Some employ themſelves in huſbandry, others in trades, and manufactures "of ſuch things only as are of uſe in time of "peace, their deſigns being to do good only, "to themſelves and other men. They heap "up neither gold nor ſilver, nor make any "large acquiſitions of land to increaſe their

revenues,

" revenues, they are ſatisfied with poſſeſ-" ſing what is requiſite to relieve the ne-" ceſſities of life. They are perhaps the " only men who without land or money, " by choice rather than neceſſity, find " themſelves to be rich enough, becauſe " their wants are but few, and as they " underſtand how to be content with no-" thing, as we may ſay, they always en-" joy plenty. You do not find an artificer " among them who would make an arrow, " a dart, or ſword, or helmet; a cuiraſs, " or ſhield, or any ſort of arms, machines, " or warlike inſtruments. They make " none of thoſe things even in time of " peace which men apply to bad uſes. " They concern themſelves neither with " trade nor navigation, leſt this ſhould en-" gage them to be avaritious. They have " no ſlaves, but ſerve one another; they " condemn the dominion which maſters " exerciſe over their ſlaves, not only as " ſomething unjuſt, and repugnant to ſo-" ciety, but likewiſe as impious, and con-" trary to the law of nature, which like a " common mother has produced all men " at their birth brothers and equals; but " covetouſneſs, which has got the ſuperi-" ority, deſtroys this relation, and ſows " hatred and indifference between them, " inſtead of that friendſhip and familiarity " which ſhould prevail among them.

" As to philoſophy, they leave logick " to thoſe who are pleaſed with diſputes " about words, and look upon it them-" ſelves as abſolutely uſeleſs towards the " acquiring virtue. They give up like-" wiſe phyſicks, and metaphyſicks, ex-" cept ſo much as relates to the exiſtence " of God, or the original production of " all things, to thoſe who have leiſure to " apply themſelves thereto, or are fond of " nice and fine-ſpun ſpeculation. But they " ſtudy morality with great diligence, the " rules and foundations whereof they diſ-" cover in the laws of their country, which " are ſuch as could not proceed from the " mind of man without a particular inſpi-" ration from God. In this they are inſtruc-" ted every day, but principally on the " ſeventh, which is holy among them; " upon this day they abſtain from all kind " of labour, and repair to their Synagogues, " or places of Aſſembling, where every " one ſeats himſelf according to his rank " from the time of his admiſſion into the " Body; the lateſt always take the loweſt " places, and there compoſe themſelves " with a becoming decency to hear the " word of God. This being done, one of " them takes up the book and reads; ano-" ther, who is generally one of the moſt " learned of them, explains what has been " read. The method which they follow " in their explanation, is to unfold the al-" legorical meanings of the Scriptures.

" Their inſtructions run principally upon " holineſs, equity, juſtice, œconomy, po-" licy, the diſtinction of real good and " evil; of what is indifferent, what we " ought to purſue or avoid. The three " fundamental maxims of their morality, " are the love of God, of virtue, and our " neighbour. They demonſtrate their love " of God in a conſtant chaſtity through-" out the whole courſe of their lives, in a " great averſion to ſwearing, and lying, " and in attributing every thing that is " good to God, without ever making him " the author of evil. They ſhow their " love to virtue in their diſintereſtedneſs, in " their diſlike to glory and ambition; in " their renouncing pleaſure; in their con-" tinency, patience, and ſimplicity; in be-" ing eaſily contented; in their mortifica-" tion, modeſty, reſpect for the laws, their " conſtancy, and other virtues. Laſtly, " their love to their neighbour appears in " their liberality, in the equality of their " conduct towards all, and in their com-" munity of fortunes, upon which it may " be proper to enlarge a little in this place.

" Firſt, no one among them in particu-" lar is maſter of the houſe where he " dwells; any other of the ſame ſect, who " comes thither, may be as much maſter " as he. As they live in ſociety, and eat " and drink in common, they make pro-" viſion for the whole community, as well " for thoſe who are preſent, as for thoſe " who come not looked for. There is a " common cheſt in every particular ſocie-" ty, where every thing is reſerved which " is neceſſary for the ſupport and cloath-" ing of each member. Whatever every " one gets is brought into the common " ſtock; and if any one falls ſick, ſo as " to be diſabled from working, he is ſup-" plied with every thing neceſſary for the " recovery of his health out of the common " bank. The younger pay great reſpect " to the elder, and treat them almoſt in " the ſame manner, as children treat their " parents in their old age.

" *Joſephus* informs us, that the *Eſſe-* Joſeph. " *nians* attribute every thing to God. Antiq. l. " They hold the ſouls of men to be im- 18. c. 2. " mortal, and believe juſtice to be of all " things the moſt deſerving of our purſuit " and concern. They ſend their offerings " to the Temple, but offer no bloody ſa-" crifices there. They are refuſed admiſ-" ſion there by reaſon of the purifications " in uſe among the *Jews*, (to which pro-" bably they will not ſubmit, becauſe they " believe themſelves to be ſo much purer " than others,) and are obliged to offer " their ſacrifices in their own particular ſo-" ciety. They are for the reſt very ho-" neſt people, whoſe principal employ-" ment is husbandry. Their juſtice is ad-" mirable, and exceeds all that we know " of

" of it among the *Greeks* and *Barbarians*; " they exercising themselves in it continually, and never interrupting the course " of it. Their fortunes are common, and " he who enters rich into their society, " possesses no more than the poorest of " them all. Their number is above four " thousand: they allow of neither women " nor slaves to be among them, looking " upon the latter as a perpetual source of " injustice, and women as the cause of much " perplexity and division; thus living separately from other men, they serve " one another as they have mutually " occasion.

" They chuse Priests of the most distinguish'd merit to be receivers of the estates " and common revenues of their society, " who likewise have the charge of issuing " out what is necessary for the table of " the house. There is nothing singular or " affected in their way of living; it is " simple, and the same almost as that of " the *Pleists* among the *Dacians*. In " another place *Josephus* says, that the " *Essenians* maintain all things to be governed by fate, and that nothing happens to mankind but what is regulated " by it." Concerning the *Essenians*, the Reader may consult those Authors who have treated of the *Jewish* Sects. See our *Bibliotheca Sacra*, under the title, *Sects of the* Jews.

ESTHER, otherwise *Hadassah* *, of the tribe of *Benjamin*, the daughter of *Abihail*. Her parents being dead, *Mordecai* her uncle by the father's side, took care of her education. After that *Ahasuerus*, otherwise *Darius* the son of *Hystaspes*, had divorced *Vashti*, there was search made throughout all the provinces of the *Persian* empire for the most beautiful women that were to be found. *Esther* was one of those who were chosen: she was carried to court, and committed to the care of an eunuch, who was to provide for her table, and furnish her with every thing besides that was necessary. Seven young women were appointed to wait on her, and she continued thus a whole year preparing herself by the use of sweet oil and perfumes to be produced before the King.

In the year of the World 3486, before *J. C.* 514, before the Vulgar Æra 518. Esth. ii.

The time being come when she was to be conducted to the King's apartment, all the ornaments were given her that she desired, and she found favour in the eyes of King *Ahasuerus*. He put a royal diadem upon her head, and declared her Queen in the room of *Vashti*. The King was married to her with royal magnificence, and upon this joyful occasion bestowed largesses and pardons on his people. Now *Esther* declared to no one who she was, nor took notice that *Mordecai* was her uncle, because he had cautioned her against it.

In the Year of the World 3490, before *J. C.* 510, before the Vulgar Æra 514.

King *Ahasuerus* having advanced one of his officers, whose name was *Haman*, to great honours, and he requiring such respects as were due to God only, *Mordecai* resolutely refused to pay them, and so drew upon himself the indignation of *Haman*; who, to revenge himself of the pretended contempt which *Mordecai* had offered to his person, obtained an order from the King to put all the *Jews* to death, who were in his dominions. *Mordecai* gave notice of this to *Esther*, and advertised her of the necessity there was, that she should wait on the King, and desire the revocation of this edict, which *Haman* had procured from the King by surprize. *Esther* excused herself, and alledged, that the King had not sent for her in thirty days, and that she dared not go to him without being called, because of that charge which the King had published, whereby he forbad any person whatsoever upon pain of death to come into his inner room, without being first sent for by his command; unless upon the appearance of any such person before him, he extended his golden scepter towards him, and by this mark of clemency secured him from the penalty in this case appointed.

Esth. iii.

In the year of the World 3495, before *J. C.* 505, before the Vulgar Æra 509. Esth. v.

Mordecai was not satisfied with this reason, but sent word to *Esther*, that no danger should deter her from assisting the people of her own nation in such an extremity; and that God for this purpose had in all probability raised her to the royal dignity, that she might be able to act upon such an occasion as this was. *Esther* therefore disposed herself by prayer, by fasting and humiliation to appear before the King, and likewise desired *Mordecai* to pass three days and three nights in fasting and prayer, in order to draw down the blessing of God upon her undertaking.

After three days, *Esther* dressed herself in her royal robes, and going to the King's apartment, she placed herself over against the door of the inward chamber, where the King's throne was. *Ahasuerus* seeing her, stretched out his golden scepter towards her, and said, *Esther*, what is thy petition? for shouldst thou ask half of my kingdom, I would give it thee. *Esther* answered, I humbly intreat the King to come this day to a banquet, which I have prepared for him, and, if he pleases, to bring *Haman* with him. The King and *Haman* both went to the Queen's entertainment, and the King again told her, that she was at liberty to ask whatsoever she desired. But all that she then requested was, that he would dine with her again the next day, and that *Haman* might be of the company.

Esth. v.

The King therefore came, and *Haman* with

* *A name of a* Persian *original, says Dr.* Prideaux, *the signification whereof is not known.*

Esth. vii. with him; and *Ahasuerus*, in the heat of wine, having once more repeated the promises which he had before made her, *Esther* replied, if I have found favour in thy sight, O King, give me my own life, and the lives of all my people, for whom I implore thy clemency. Whereupon the King demanded, who had conspired against her's and her people's lives? she said, *Haman* who is here before thee, and is our most cruel adversary. The King at the same time rose in great passion, and went out into the garden belonging to the palace, near the room of entertainment. *Haman* likewise rose from table, and threw himself at the Queen's feet, beseeching her to preserve his life. At the same time the King returned, and seeing *Haman* upon the bed belonging to the table at which *Esther* eat, he cried out, How! will he offer violence to the Queen in my presence, and in mine own house? these words were scarce spoken by the King, when *Haman* was seized on, his face covered, and he led to the place of execution. *See* HAMAN.

Esth. viii. The same day the King revoked the orders he had given to destroy all the *Jews* in his dominions, and permitted them to revenge themselves upon their enemies, to kill men, women, and children, and to pillage their houses. The day for executing this piece of revenge was appointed to be upon the thirteenth day of the month *Adar*, which was the very day on which *Haman* had resolved to extirpate them. In pursuance of this permission, the *Jews* Esth. ix. made a great slaughter of their enemies over all *Ahasuerus's* kingdom; so that in the city of *Shushan* only they killed five hundred, without reckoning the ten sons of *Haman*. They continued still the next day to destroy their enemies with the King's permission; but in *Shushan* only, and some other cities, there were reckoned to be seventy-five thousand massacred by the *Jews* upon the thirteenth day of *Adar*. They chose the fourteenth day of the same month to appoint a solemn festival in memory of this event; which festival is called *Purim*, that is to say, the *Lots*, because upon this day they were to have been executed according to the lot which *Haman* had drawn with this purpose.

The book of *Esther* *, which contains the history here related, has always been esteemed to be canonical both among the *Jews* and in the *Christian* Church: but the canonical authority of those additions which are to be met with at the end of this book in the *Latin* editions, and are not in the *Hebrew* copies, has been much disputed. Those copies of the *Greek* version which are in our hands, are not uniform, and differ very much from the *Hebrew*; and the old *Latin* translations of this work, which were extant before that of St. *Jerom*, differ both from the *Hebrew* text, and from the *Greek* versions. In the beginning of this book in *Greek* †, we read, that in *the fourth year of* Ptolemy *and* Cleopatra, Dositheus *accompanied by his son* Ptolemy, *carried the letter of* Purim *into* Egypt, *which was said to have been translated into* Greek *by* Lysimachus *the son of* Ptolemy. The King *Ptolemy*, in whose reign this translation was brought into *Egypt*, is believed to be *Ptolemy Philometor*, who died in 3861, long after *Ptolemy Philadelphus*, in whose reign the version of the *Septuagint* is commonly supposed to have been made. This *Lysimachus* was probably the author of those additions, which are to be observed in the *Greek* text of *Esther*.

As to the original author of this book, people are pretty much divided. *Clemens* of *Alexandria*, and after him, some Rabbins, and many of our Commentators, attribute it to *Mordecai*; and the book itself favours this opinion, wherein it is said, that *Mordecai* himself wrote this event. Others [a] make *Esdras* to be the author of it. Others [b] again are of opinion, that the great Synagogue composed it, and placed it in the Canon of the Scriptures. The time wherein this history was transacted we fix in the reign of *Darius* the son of *Hystaspes*, whom we believe to be the same as *Ahasuerus*. *See* AHASUERUS, HAMAN, MORDECAI, in which articles we relate several circumstances belonging to the history of ESTHER. *See likewise our Preface to the book of* ESTHER.

Clem. Alex l. 1. Stromat. — Esth. xii.

ETAM. The rock *Etam*, to which *Samson* retired after having burnt the harvest of the *Philistins*. Judg. xv. 8.

ETAN, *Aitham*, or *Ethan*, in the tribe of *Judah* [c]. It appears by the second book of *Chronicles* xi. 6. that *Etan* lay between *Bethlehem* and *Tekoah*. *Josephus* [d] speaks of a place of pleasure called *Hethan*, at the distance of two *Schænos's* from *Jerusalem*, that is to say, five leagues from that city [e], whither *Solomon* went frequently, because this place was very agreeable for its fine gardens and waters. It was from thence probably, that *Pilate* some few years before the destruction of *Jerusalem*, brought water through aqueducts into the city, at great expence; in accomplishing which work, he was forced to take a large compass by reason of the mountains lying in the way [f]. Travellers speak of the fine water,

* Maimonides *asserts, that when the* Messiah *comes, he will destroy the writings of the Prophets, and the* Hagiographa, *but will preserve the history of* Esther, *that it may be read as long as the world endures.* Basnage Histoire des Juifs, t. vi. c. 17.

† *In our printed* Greek *copies we find this at the end, which our author says is at the beginning of the book of* Esther.

[a] Epiphan. de ponderibus & mensur. Aug. de Civit. l. 18. c. 36. Isidor. origin. l. 6. c. 2. [b] Talmud in Baba Batra, c. 1. Rabb. plures. [c] Vide Græc. Alex. Josh. xv. 60. 1 Chr. iv. 32. 2 Chr. xi. 6. Joseph. Antiq. l. viii. 3. [d] Joseph. Antiq. l. viii. c. 2. p. 272. [e] Herodotus *says, the* Schænos *was sixty furlongs, or* 7400 *paces.* [f] Joseph. lib. 2. de bello, c. 13.

RUINS OF SOLOMON'S FAMOUS GARDENS AND VAST CISTRENS

According to le Brun and other Travells

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ſituated in *Arabia*; or the weſtern, lying to the weſt of the Red Sea, and ſouth of *E-*
Iſa. xi. 11. *gypt*. The ſame prophet ſays, that God will recall his people who are diſperſed in *Aſſyria*, *Egypt*, *Ethiopia*, and in the canton of *Pathros*. In this place we may ſuppoſe, either *Ethiopia* properly ſo called, to be meant, or the land of *Cuſh* upon the
Iſa. xliii. 3. *Araxes*. He ſays elſewhere, that the Lord hath delivered *Egypt*, *Ethiopia*, and *Seba*, in order to redeem the *Iſraelites*; which may be explained of the *Ethiopians* in *Arabia*, becauſe they are join'd with *Seba*, another people in *Arabia the happy*. The ſame thing muſt be ſaid of this other paſſage
Iſa. xlv. 14. in *Iſaiah*, *The labour of* Egypt, *and merchandize of* Ethiopia, *and of the* Sabeans, *men of ſtature ſhall come over unto thee, they ſhall ſurrender themſelves to thee.*

Ethiopia properly ſo called is deſcribed
Ezek. xxix. 10. See the Hebrew. to us in the following paſſages; *I will make the land of* Egypt *utterly waſte and deſolate*, from *Migdol* as far as *Syene*, in the
Jerem. xiii. 23. confines of *Ethiopia*. And *Jeremiah*, *Can the* Ethiopian *change his skin?* And the
Pſal. lxxiv. 14. Pſalmiſt, *Thou breakeſt the head of the dragon*, of the leviathan, the crocodile, in pieces, *and gaveſt him to be meat to the people of* Ethiopia. This is interpreted as relating to the people of *Tentyra* in upper *Egypt*, who were declared enemies to the crocodile, and eat it; whereas the *Egyptians* paid divine honours to it. *Jeremiah* joins the *Cuſhim* with the *Libyans*. *Procedant fortes Æthiopia, & Lybies tenentes ar-*
Dan. xi. 43. *cum*. *Daniel* in like manner mentions them together; *Per Libyam & Æthiopiam tranſibit*: which can be naturally explained only of the *Ethiopians* or *Abyſſinians*. See alſo *Ezekiel* xxx. 4, 5. where theſe people are put together as neighbours. Queen *Candace*'s Eunuch was of the ſame country. But by all theſe paſſages it appears, that under the name *Cuſh*, not only *Ethiopia* was comprehended, which is higher than *Syene* and the Cataracts, but likewiſe a part of *Thebais*.

ETHNARCH, that is to ſay, the Prince of ſome nation, depending upon a ſuperior King. *Archelaus* the ſon of *Herod*, was called *Ethnarch* of *Judæa* by *Auguſtus*. Antiq. lib. 7. c. 13.

ETHNI, or *Athenai*, a *Levite*, and Muſician in the time of *David*. 1 Chron. vi. 41.

EVANGELIST. This word ſignifies one, who publiſhes good news. They therefore who write, as well as they who preach the Goſpel of *Jeſus Chriſt*, are called *Evangeliſts*, and in general all they who declare any happy tidings. In *Iſaiah* Iſa. xli. 27.
the Lord ſays, that he will give to *Jeruſalem* one that bringeth good tidings, or an *Evangeliſt*, an Ambaſſador, a Prophet, an Envoy, one who ſhall declare what God ſhall pleaſe to reveal to him. In the Acts, Acts xxi. 8.
Philip, one of the ſeven Deacons, is called an *Evangeliſt*. St. *Paul* ſpeaks of the Epheſ. iv. 11.
Evangeliſts, and ranks them below the Apoſtles and Prophets. He ſpeaks to *Ti-* 2 Tim. iv. 5.
mothy, exhorting to perform the duty of an Evangeliſt. In the beginning of *Chriſtianity*, there were Evangeliſts and Preachers, who without being fixed to any Church, went and preached wherever they were led by the Holy Spirit. Laſtly, we moſt com- Vide Grot. ad Act. xxi. 8.
monly call *Matthew*, *Mark*, *Luke*, and *John*, *Evangeliſts*, who are the authors of the four Goſpels, which only are acknowledged by the Church to be Canonical.

EUBULUS, St. *Paul*'s diſciple, mentioned in the ſecond Epiſtle to *Timothy* iv. 21. He is honoured by the *Greek* Church upon the 28th of *February*.

EUCHARIS. This word, according to the import of the *Greek*, ſignifies, courteous, agreeable. We meet with it in *Eccleſiaſticus* vi. 5. *Lingua Eucharis in bono homine abundat*. The *Greek* reads *Eulalos*, a well-ſpoken perſon, inſtead of *Eucharis*.

EUCHARIST, a word particularly ſet apart in the Catholick Church * to ſignify the Sacrament, which really and in truth contains the body and blood of our Saviour *Jeſus Chriſt*, under the appearances of bread and wine conſecrated at the ſacrifice of the maſs †. It is called *Euchariſt*, becauſe *Jeſus Chriſt* in the inſtitution of this divine ſacrament, *gave thanks to God*, broke the bread, and bleſſed the cup. Matth. xxvi. 27.
Now *Euchariſtia* in *Greek*, ſignifies thankſ- Ἐυχαριστία.
giving, and anſwers to the *Hebrew*, *Ba-* ברך
rach to bleſs, or *Hodah* to praiſe. Benedicere.

EVE, the name of the firſt woman. *Chavva* in *Hebrew* is derived from the ſame root as *Chajim* *, *Life*; becauſe ſhe was to be the mother of all living. God having created man, ſaid, It is not good for man to be alone; let us make him an help-meet Geneſ. ii. 18, 19, 20.
for him. He caſt him therefore into a ſound ſleep, and while he was in this condition, God took out one of his ribs, made a woman of it, and brought her to *Adam*. Then *Adam*

* *The word* Euchariſt *is not, as our author ſays, peculiar to the* Roman *Catholick Church, but his explanation of it, is; and the* Euchariſt, *as he interprets it, is one of the capital and groſs errors of that Church. There is more truth in the reaſon alledged by him for denominating the Sacrament of the Lord's Supper by this term,* Euchariſt.

† *It is ſtrange to ſee ſo abſurd a doctrine as that of Tranſubſtantiation ſeriouſly aſſerted by men of underſtanding: whether it be as ſeriouſly believed by them, is very queſtionable; and we may ask a* Roman *Catholick in* Cotta's *words,* Ecquem tam amentem eſſe putas, qui illud, quo veſcatur, Deum credat eſſe? Cic. de nat. Deor. l. 3. Quandoquidem Chriſtiani, *ſays* Averroes, adorant quod comedunt, ſit anima mea cum Philoſophis. *And to this doctrine, Mr.* Chillingworth *imputes, in good meaſure, the mighty growth of Atheiſm in* Italy. *See his conference with* Lewgar.

* חוה Eva. חיים Vita. a radice חיה Vixit. Vide Geneſ. iii. 20.

Adam said, Behold now the bone of my bones, and flesh of my flesh, therefore shall she be called *Ischa*, that is to say, human, because she was taken out of man. For this reason shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh. She is believed to have been created upon the same day as *Adam*, that is to say, the sixth of the creation, and after *Adam* had made a review of the Animals, which God had created, and over which the Lord had given him the inspection and dominion.

Adam and *Eve* were placed in Paradise immediately after their Creation, and God forbad them to touch one particular fruit, threatning them with death if they disobeyed. They continued there some days in innocence and simplicity; were naked, without blushing at their nakedness. But the Devil, who envied their happiness, assumed the form of a Serpent, or rather, concealed himself in a real Serpent, and appearing before *Eve*, said to her, Why Genes. iii. 1, 2, &c. does not God permit you to eat indifferently of all the fruits of this garden? *Eve* replied, that God had forbidden her to touch one certain tree, lest they should die, and of all the rest they were allowed to eat freely. But the Serpent answered, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as Gods, knowing good and evil. Thus he would have had God thought to be a lyar: one that envied his creatures perfection and happiness; and threatned them with a misfortune, which they had no reason to apprehend.

The woman therefore seeing this fruit was good to eat, and fair to the eye, took thereof, and did eat of it, and gave also to her husband, and he did eat. Hereupon their Eyes were opened, and they discerned their nakedness, which they cover'd with fig-leaves, and hid themselves among the trees of the garden. There God found them, reproached them with their disobedience, and said to *Eve*, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. After this God cloathed *Adam* and *Eve* with skins, and drove them out of Paradise. Now *Adam* knew his wife *Eve*, and she con- Gen. iv. 1, 2, 3, &c. ceived and brought forth *Cain*, saying, By God's assistance I have gotten a man. She afterwards had *Abel* and some daughters, and last of all *Seth*. The Scripture names only these three sons of *Adam* and *Eve*; but sufficiently evidences that they had many more, in that passage where it says, Gen. v. 4. that *they had sons and daughters*. The particular year of *Eve's* death is not known. It is presumed that she died about the same time as *Adam*, towards the nine hundred and thirtieth year of the world.

The Eastern people have paid some honours to *Adam* and *Eve*, as to Saints. The *Greeks* observe their Festival, or the Commemoration of them, upon the 19th of *November*. The *Maronites* likewise commemorate them in their Liturgy. *Peter* *Natalis* has put *Adam* and *Eve* in the front of the Saints, who lived in the first age of the world, in the week which we call *Septuagesima*, after the 22d of *January*. (V. de Bona de Rebus Liturg. l. 2. c. 12.) *See the Article of* ADAM. *Epiphanius* says, that the *Gnosticks* composed a writing under the name of the Gospel of *Eve*, wherein were contained a thousand ridiculous and immodest things. (Epiphan. hæref. 26. n. 2, 3.) There were other Hereticks who said, that *Eve* had *Cain* and *Abel*, not by her husband, but my a monstrous conversation with the Devil. (Epiphan. hæref. 40. c. 5.) The *Manichees* * maintained, that *Adam* and *Eve* were not created by God, but owed their original to *Sada* and *Nebroda*, Princes of impurity. The *Indian Brachmans* believe, that the sin of the first man consists in the carnal knowledge which he had of *Eve*, whom the Devil presented to him. See *Fabricius, Apocryph. V. Test.* p. 101, 102. Some have mentioned a book intitled, The Prophecies of *Eve*, which is said to have been composed by the Angel *Raziel*, *Adam's* Preceptor.

The *Mahometans* pretend that *Eve* called her eldest son *Abd-al-hareth*, that is to say, a Gardener's or Husband man's son, or servant, because *Adam* was the first who cultivated the earth, according to what is said in Genesis, that *he was put into the garden to dress it and keep it*. (Gen. ii. 15.) They still at this day reverence *Eve's grotto*, in mount *Gerahem*, three miles from *Mecca*. Mount *Arafat*, at ten miles distance from *Mecca*, borrowed its name from the adventure of *Adam* and *Eve's* meeting, and discovering themselves to one another in this place, after a long absence. They believe that the tomb of this first of womankind is at *Gidda*, upon the Red Sea, two days journey from *Mecca*, whereof it is, as we may say, the harbour. They maintain farther, that the waters of the Deluge began to spring, or issue out of *Eve's* oven, which had been preserved to that time, and had passed from hand to hand down to *Noah*.

EUERGETES. A *Greek* word, which signifies *beneficent*. This is the surname of two Kings of *Egypt*, *Ptolemy* III. and IV.

EVI, one of the Princes of *Midian*, who were killed in the war, which *Moses* carried on against them. *Numb.* xxxi. 8. In the

* Anathematism. contra Manich. apud Coteler. ad lib. 4. Recognit. Clem. c. 4. p. 538. Vide & Aug. Hæref. 46.

the year of the world 2553. before *Jesus Christ* 1447.

EVILMERODACH, the son and successor of *Nebuchadnezzar* the Great, King of *Babylon* *. He first of all governed the Kingdom during the indisposition of his father, who was possessed with a strange fancy of his being metamorphosed into an Ox. But after seven years, the King having recovered his understanding, and his imagination being cured, he once more ascended the throne, and *Evilmerodach*, as some believe, was imprison'd by his father ‖. In this confinement *Evilmerodach* made an acquaintance and friendship with *Jehoiakim* King of *Judah*, who had been carried to *Babylon* by *Nebuchadnezzar*; so that immediately after the King's death, *Evilmerodach* being on the throne, he delivered *Jehoiakim* out of prison, heaped many favours on him, and placed him above all the other Kings, who were at the court of *Babylon*.

(Dan. iv. 29. In the Year of the World 3435, before J. C. 565 before the Vulg. Æra 569. ‖ Dan. iv. 31, 33. In the Year of the World 3443, before J. C. 557, before the Vulg. Æra 561. 2 Kings xxv. 27. Jerem. lii. 31.)

The *Hebrews*, and after them St. *Jerome*, and several other interpreters tell us[a], that *Evilmerodach*, after the death of his father, observing that the first men in the Kingdom made a scruple of acknowledging him, fearing left *Nebuchadnezzar* should be still living; he, to convince them that the King was certainly dead, ordered him to be taken out of his grave, and dragged through the streets in the view of all the world. Others add, that *Jehoiakim* persuaded him to take his father out of the ground, to cut his body in pieces, and give them to three hundred ravens, left he should return from his grave, as he had before recovered after his metamorphosis into an Ox.

(In the Year of the World 3444, before J. C. 556, before the Vulg. Æra 560.)

Evilmerodach reigned but one year, according to our Chronology †, and was immediately succeeded by his son *Belshazzar*. *Josephus* says, he was succeeded by *Neriglissar*, then by *Laborosoarchod*, and lastly by *Belshazzar*, whom we are here speaking of. And the succession of these Princes is related in the same order by St. *Jerom*, and some others. This is not a proper place to examine this difficulty with accuracy. *See our Discourse upon the Great Monarchies of the East, prefixed to* Isaiah, *and our Comment upon* Daniel v. 1. *pag.* 627, 628, 629. *and our History of the Old Testament.*

(Joseph. Antiq. l. x. c. 12. contra Apion. l. 1 p. 1045. Hieron. in Dan. v.)

EULÆUS. The river *Eulæus*. See hereafter *Ulai*.

EUMENES, King of *Bithynia* and *Pergamus*, spoken of in the first book of *Maccabees*, chap. viii. 8. Having joined his with the *Roman* arms, in the war made by this people against *Antiochus* the Great, he received for his reward the country of the *Indians*, *Medes*, and *Lydians*. Thus the text of the *Maccabees*; but it is very probable that we should read, the *Ionians*, *Mysians*, and *Lydians*. *See our Comment on* 1 Macc. viii. 8.

EUNICE, the mother of *Timothy*; she was a *Jewess* by birth, but had been married to a Heathen, who was *Timothy's* father. *Eunice* had been converted to *Christianity* by some other Preacher, not by St. *Paul*; for when the Apostle came to *Lystra*, he found there *Eunice* and *Timothy* already far advanced in grace and virtue.

(2 Tim. i. 2. Acts xvi. 1, 2.)

EUNUCH, comes from the *Greek*, *Eunouchos*, which signifies one who guards the bed; because generally in the courts of the Eastern Kings, the care of the beds and apartments belonging to Princes and Princesses, was committed to them; but chiefly of the Princesses, who live, as is well known, in great confinement, remote from the sight and company of men. The *Hebrew* word *Saris* signifies a real Eunuch, whether he be naturally born such, or made an Eunuch by manual operation. But this word very often, as well as the *Greek Eunouchos*, and the *Latin Eunuchus*, is in Scripture taken for an Officer belonging to some Prince, attending at his court, and imployed in the inner part of the Palace, whether he be really an Eunuch or not. It was a name that denoted some office and dignity, and in the *Persian* and *Turkish* Courts, the principal imployments there are still at this day possessed by real Eunuchs**. *Potiphar*, *Pharaoh's* Eunuch, and *Joseph's* master, had a wife and children.

(Heb. סריס *Saris*. Εὐνοῦχος. *Eunuchus*. Gen. xxxix. 1, 7. xli. 45.)

God forbad his people to make Eunuchs, and to cut even beasts; in Deuteronomy it is said, *He who has that part wounded or cut off which is intended for the preservation of the species, shall not enter into the congregation of the Lord.* Which words are differently explained. Some[b] think that God hereby forbids Eunuchs to marry with *Israelites*[c]; others, that God forbids them to enter into his Temple; others again[d], that he excludes them from all offices in the magistracy. But it is more credible, that God debars them simply the possession of some outward privileges belonging to the *Israelites* and people of the Lord. They were looked upon in the Common-wealth as dry and useless wood: *Behold I*

(Levit. xxii. 24. Deut. xxiii. 1. Isai. lvi. 3.)

* *He proved a profligate and vicious Prince, and for that reason was called* Evilmerodach, *that is to say*, Foolish Merodach: *for his proper name was only* Merodach.

[a] Hieronym. in Isai. xiv. 19. Haimo & Hugo in Isai. xiv. Hist. Scholast. in Dan. v. Tostat. in 4 Reg. xxv.

† *According to Dr.* Prideaux, *two years, and was succeeded, as this Author says, by* Neriglissar *his Sister's Husband, who had been at the head of the Conspiracy formed against him.* Connect. P. 1. B. 1.

** Heliodorus *says, that the* Eunuchs *who served in the* Persian *Court, were the King's Eyes and Ears; intimating hereby the authority of the first, and the great confidence which these Monarchs placed in them.*

[b] Rab. Salom. Abenezra. Abarb. Lyr. Vet. &c. [c] Philo de victimas offerentib. [d] Muis, Jun. Gerard. Bonfrer. Tir.

I am a dry tree. But notwithstanding this, they who were faithful obfervers of God's Law, had their portion in the rewards and happinefs of the righteous. *Thus faith the Lord unto the Eunuchs that keep my Sabbaths, —— and take hold of my covenant, Even unto them will I give in mine houfe, and within my walls, a place and a name better than of fons and daughters*, (Isai. lvi. 4.)

There were Eunuchs in the Courts of the Kings of *Judah* and *Ifrael*, officers called *Sarifim*, Eunuchs. (1 Sam. viii. 15. 1 Kings xxii. 9. 2 Kings ix. 32. and xxiv. 12, 15. and 1 Chr. xxviii. 1.) But they were in all probability flaves taken from fome foreign people; or if they were *Hebrews*, the name of Eunuchs, which is given them, fhews no more than their office and dignity. Our Saviour in the Gofpel fpeaks of a fort of Eunuchs, different from that which we have mentioned, perfons *who have made themfelves Eunuchs for the Kingdom of Heaven*; (Matth. xix. 12.) that is to fay, who upon fome religious motive have renounced marriage, and the ufe of all carnal pleafures. *Origen*[a], and fome ancient hereticks, conftrued our Saviour's words literally, and pretended, that he advifed men to make themfelves Eunuchs, in order to obtain the Kingdom of Heaven *.

EUNUCH, Queen *Candace's*. *See* PHILIP *the* DEACON.

EVOCATION, or conjuring up the foul of *Samuel*. *See the article* SAMUEL.

EUODIAS, fpoken of by St. *Paul* in his epiftle to the *Philippians*. (Philipp. iv. 2.) Some *Greek* manufcripts read *Euodum* or *Euodium*, as if the Apoftle were fpeaking of a man: but the printed copies, and the generality of manufcripts read it in the feminine, *Euodiam*. And there is a good deal of probability, that *Euodias* and *Syntyche* were two women of great virtue, who had affifted St. *Paul* in the propagation of the Gofpel. Thefe two perfons were at variance upon fome occafion which is not known to us: St. *Paul* conjures them to be of the fame mind. Others are of opinion[b], that *Euodias* was a woman, the other *Syntichus*, a man; and that St. *Paul* intreats them to be reconciled. But *Syntiche* being placed in the Calendar upon the 22d of *July*, among the female Saints, we muft believe it to have been the moft common opinion, that *Euodias* and *Syntiche* were both women.

EUPATOR. *See* ANTIOCHUS EUPATOR.

EUPHRATES. A famous river, the fource whereof is in the mountains of *Armenia*; it runs through the frontiers of *Cappadocia, Syria, Arabia Deferta, Chaldæa* and *Mefopotamia*, and thence falls into the *Perfian* Gulf. At prefent it difcharges itfelf into the Sea through a channel, which is common to this river and the *Tigris*; but formerly it had a particular channel of its own: and in *Pliny's* time, there were footfteps of this old channel to be feen. (Plin. l. 6. c. 27, & 28.) *Mofes* fays, the *Euphrates* is the fourth of thofe rivers, the fource whereof was in Paradife. (Gen. ii. 14.) The Scripture often calls it the great River, and affigns it for the Eaftern boundary of that Land, which God promifed to the *Hebrews*. (Deut. i. 7. Josh. i. 4.) Profane[c] Authors inform us, that the *Euphrates* overflows its banks in the Summer, like the *Nile*, when the fnow upon the mountains of *Armenia* begins to melt. The Author of the book of *Ecclefiafticus* feems to fay the fame thing, *Ecclus.* xxiv. 36.

The fource of the *Euphrates*, as I have obferved, as well as of the *Tigris*, is in the mountains of *Armenia*. Some of the Ancients were of opinion, that thefe two rivers rofe from one common fpring. (Lucan. Pharfal. l. 3.)

> *Quaque caput rapido tollit cum Tigride magnus*
> *Euphrates, quos non diverfis fontibus edit*
> *Perfis* ——

And *Boethius* in his confolation of Philofophy[d],

> *Tigris & Euphrates uno fe fonte refolvant,*
> *Et mox abjunctis diffociuntur aquis.*

But at prefent we know the contrary, and that thefe two famous rivers have their fource at a great diftance from one another. *Pliny* and *Strabo* place the head of it in mount *Abo*, or *Aba*, in *Armenia*; (Plin. l. 5. c. 24. Strabo l. xi.) but in almoft every thing befides, thefe two Authors are oppofite to each other. *Strabo* fays, this river fprings out of the North fide of mount *Taurus*, and that it runs at firft Weftward, and afterwards towards the South. *Pliny*, on the contrary, tells us, from witneffes who had been upon the fpot, that the *Euphrates* flows from North to South, and then returns to the Weft.

The *Arabians* divide the *Euphrates* into the larger and the leffer; the larger is that which rifing in the *Gordian* mountains, difcharges itfelf into the *Tigris* near *Anbar* and *Pelongiah*. (D'Herbelot. Bibl. Orient. p. 353.) The fmaller, the channel whereof is often wider than that of the larger, takes its courfe towards *Chaldæa*, paffes through *Corofah*, and empties itfelf into the *Tigris*, between *Vaffith* and *Naharvan*, in a place called at prefent *Carna*, that is to fay, *Horn*, Becaufe in reality it is the horn, or confluence

[a] Origen. in Matth. l. 15. p. 369, 370. Hæretici Valefii apud Aug. hæref. 17. & Epiphan. hæref. 58.

* Eufebius *informs us* ‖, *that this was done fo commonly by the inhabitants of* Syria *and* Ofroene *in honour of the Mother of the Gods, that King* Abgarus, *in order to put a ftop to this practice, was obliged to make a Law, that they who were guilty of it, fhould have their hands cut off.*

[b] Quid. apud Theophylact. Erafm. &c.

[c] Strabo l. 16. Plin. l. 18. c. 17, 18. & Solin. c. 50. &c.

[d] Boet. l. 2. de confol. Philof. car. 1. Vide & Q. Curt. l. 5. & Salluftii fragmenta.

‖ Eufeb. Præp. Evang. l. 6. c. 10.

fluence of the great and little *Euphrates*.

From the lesser, one passes into the larger *Euphrates*, through a canal dug by *Trajan*'s order. This is the *Fossa Regia*, or the *Basilius fluvius* of the *Greeks* and *Romans*, by the *Syrians* called *Nahermalca*, through which the Emperor *Severus* passed in his way to *Ctesiphon* on the *Tigris*, when he besieged this city. The violence of the *Persian* Gulph causes a reflux higher than thirty leagues above the mouth of the *Euphrates*. The *Arabians* are persuaded, that the waters of this river are very healthy, and have the vertue of curing all sorts of diseases.

I. EUPOLEMUS, the son of *John*, one of the Ambassadors whom *Judas Maccabæus* sent to *Rome*, 1 Macc. viii. 17. in the year of the world 3843.

II. EUPOLEMUS, an old Author, cited in *Josephus*, *Clemens* of *Alexandria*, and *Eusebius*[a]. We know not in what time he lived. He wrote concerning the Kings of the *Hebrews*.

EUTYCHUS, the name of a young man of *Troas*, who being with some other disciples at the place where St. *Paul* was, and sitting down upon a window, while the Apostle was preaching, fell asleep, and tumbled from the third story into the street. St. *Paul* coming down, lay upon him, embraced him, and said, *Trouble not*
Acts xx. 16. *your selves, for his life is in him*; and he
In the Year of J.C. 60, of the Vulg. Æra 57. brought him back to them alive.

EXAMPLE; is taken in good and bad part; *God will make thee an Example among all the nations*. Thou shalt be
Numb. v. 21. an Example of his severity and rigour.
2 Chr. vii. 21. *Job* says, that he is the example, the byword of the publick; that he is produced
Job xvii. 6. as an example of misery and misfortune.
Joseph was unwilling to accuse the Blessed Virgin, and make her an Example of pub-
Matt. i. 19. lick vengeance. *Cum nollet eam tradu-*
Παραδειγματίσαι. *cere*: he was unwilling to bring her honour in question. The *Greek* implies, he was not inclined to make an Example of her, by any publick and exemplary punishment.

Example is likewise used for a pattern of virtue: *May* Ruth *be an Example of*
Ruth iv. 11. *virtue in thine house*. Old *Eleazar* suffered martyrdom, and left a *great Example of courage and virtue* to both young
2 Macc. vi. 31. and old. Our Saviour says, he has given us an Example of humility, that we should
John xiii. 15. imitate him. And St. *Paul* requires *Ti-*
1 Tim. iv. 12. *mothy* to be an Example to the faithful.

EXCELSA, High Places, where the *Israelites* sacrificed to Idols, or even to God himself, contrary to his express command. *See hereafter* HIGH PLACES.

EXCOMMUNICATION, an Ecclesiastical penalty, whereby they who incur the guilt of any mortal and heinous sin, are separated from the Communion of the Church, and deprived of all spiritual advantages. There are two or three sorts of Excommunication: the greater, whereby the person offending, is separated from the body of the Faithful: thus St. *Paul*
excommunicated the incestuous *Corinthian*. 1 Cor. v. 1—5.
The lesser, whereby the sinner is forbidden to administer or receive the Sacraments: And lastly, that which deprives him only of the company of the faithful; whereof there is some mention made in
the second Epistle to the *Thessalonians*. 2 Thess. iii. 6.
Now we command you, Brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. See likewise vs. 14. *And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed*. St. *Austin*[b] speaks in several places of this last sort of Excommunication. We see the practice of it in the rule of St. *Benedict*[c]. *Theophylact*[d] says, that this separation from the company of the faithful was formerly esteemed a great punishment.

The primitive Church was very reserved in separating the faithful from its bosom by Excommunication. It rarely did so, and then for very serious and very important reasons, and always with great concern. There is a distinction made between that Excommunication which is *medicinal*, and that which is *mortal*. The first was made use of against such penitents as were separated from the Communion of the Church, till they had gone through that penance which it enjoined them. The second was employed against Hereticks and impenitent sinners, and such as were disobedient to the Church. The power of Excommunicating was given to the Church in the persons of the first Pastors of it. It is part of the power of the keys, which *Jesus Christ* himself conferred immediately upon the Apostles, and in them upon the Bishops their Successors.

The causes of Excommunication may be reduced to three heads, Error, Sin, and Disobedience. In the beginning, the Spiritual sword was never used but in Spiritual causes; but afterwards there was a necessity of restraining the attempts of wicked men against the persons and estates of Ecclesiasticks, by censures and excommunication. The customary manner of Excommunicating in the Primitive Church was this: the faithful separated themselves from those, whose company the Apostles and Bishops had forbidden them, without obliging their superiors to proceed any farther.

After-

[a] Joseph. l. 1. contra Appion. Clem. Alex. l. 1. Stromat. Euseb. Præparat. l. 9. [b] Aug. lib. contra Epist. Parmen. c. 2. & contra Donatist. post collat. c. 4. & lib. de fide & operib. c. 2. [c] S. Benedict. Reg. c. 24, 26. [d] Theophylact. in 2 Thessal. iii.

Afterwards the bishops made use of threatnings, anathemas, and sentences of Excommunication; lastly, to make these ceremonies more frightful, they were attended with actions capable of infusing terror, such as lighting of wax-candles, extinguishing them, throwing them on the ground, and trampling them under foot while they pronounced Excommunication, pronouncing curses against the person Excommunicated, *&c.*

The principal effect of Excommunication, is to separate the Excommunicated person from the society of the faithful, to take from him the privilege of being present in religious assemblies, to deprive him of the Eucharist, of attendance at the common Prayers, of the Sacraments, and of all those other duties, whereby *Christians* are linked in one and the same society and communion. An Excommunicated person is with regard to the rest of the faithful as an Heathen and a Publican, according to the terms of the Gospel. [Matth. xviii. 17.] But it does not deprive him of any of those duties which he has a right to claim, as a man, a citizen, a father, an husband, or a king, either by the law of nature and nations, or by the civil law. And when the Apostles enjoin men to have no conversation with the Excommunicated, not to eat with them, or even salute them, [1 Cor. v. 1, 2, 3, 4, 5. & 2 Thess. iii. 6, 14. 2 John ver. 10, 11.] this is to be understood of offices of mere civility, which a man is at liberty to pay or not to pay, and not of any natural obligations, and such as are founded upon nature and the law of nations.

As to the Excommunication of the *Jews*, we see the practice of it in the time of *Deborah* and *Barak*, if the Rabbins in this particular are to be credited [a]. It is said in *Deborah*'s song, *Curse ye* Meroz, (*said the Angel of the Lord*) *curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty. Meroz* therefore was Excommunicated, say the *Jews*, by the sound of four hundred trumpets; *Barak*, who is called the Angel of the Lord, cursed him, and with him those that sat near him. But this example does not appear very proper to shew the antiquity of Excommunication. We see it in a more express manner in the time of *Esdras* and *Nehemiah*, [Ezra x. 8. Nehem. xiii. 25, 28. Joseph. Antiq. l. xi. c. 5.] when they Excommunicated those who would not dismiss the strange women whom they had married contrary to the law, and ingaged themselves upon pain of Excommunication, to observe the laws of the Lord.

[Joseph. de Bello, l. 2. c. 12.] The *Essenes*, at the time when they professed, engaged themselves by the most terrible oaths to observe the laws of their Sect, and when any one among them fell into any considerable fault, he was driven from their society; and he who was so expelled, died very often in some unhappy way: for by virtue of his oaths and vows, he could receive no food from the hands of strangers, and being debarred all commerce with those from whom he was separated, he was forced to live upon wild herbs like a beast, till his members corrupted, and by degrees fell asunder. It sometimes happened that the *Essenes* would be touched with compassion, would deliver persons out of this sad state, and receive them again into their body, when they thought that the offenders had sufficiently expiated the fault which they had committed. So much for Excommunication, its causes, effects, and absolution.

Our Saviour in the Gospel speaking to his Apostles, [Matth. x. 17. John ix. 22. & xvi. 11. & Luke vi. 22.] foretold, that the *Jews* out of hatred to him, would treat them ill, and excommunicate them *. They shall drive you out of their synagogues, says he to them; they shall bring you before their tribunals, and condemn you to be scourged. It is said, that among the *Jews*, they generally whipt the excommunicated persons, before they expelled them out of their synagogues. Excommunication was preceded by censure and admonition, which were used at first privately; but if the guilty person did not amend, *the house of Judgment*, the assembly of Judges, declared to him with menaces, that it was necessary he should reform. If he persisted in his obstinacy, his censure was made publick upon four sabbath-days successively, at which times the name of the offender and the nature of his fault were proclaimed in order to bring him to shame. Lastly, if he continued incorrigible, he was excommunicated. Our Saviour seems to allude to this practice, where he commands us to tell our brother his fault between him and us alone; [Matth. xviii. 15, 16, 17.] then that we should take some witnesses with us in order to admonish him; and lastly, that we should inform the Church against him. And if after this he does not return to his duty, that then we should look upon him as an heathen and a publican.

The sentence of Excommunication among the *Jews* was conceived in these terms, *Let such an one be in Excommunication or Separation*; or, let such an one be Excommunicated or separated. The Judges, or the Synagogue, or even private persons had a right to Excommunicate; but regularly the House of Judgment, or the Court of Justice, solemnly pronounced the sentence of Excommunication. One particular person might

[a] Vide Gemar. Babylon. ad tit. Moëd-Katon, c. 3. & Selden de Synedr. l. 1. c. 7, 8.

* *It has been matter of surprize to some, that* Jesus Christ, *whose design it was to build the Church upon the ruins of the Synagogue, and who evidently attacked the very foundations of the* Jewish *religion, was notwithstanding never excommunicated. Perhaps the* Jews *might look upon* Christ *and his followers as a new Sect; and as it was not then a custom to excommunicate whole Bodies, they might have the same indulgence as the* Sadduceos, Essenians, Herodians, *and* Pharisees. Histoire des Juifs, par Basnage, l. vi. c. 21.

might Excommunicate another, and he might likewife excommunicate himfelf; as they who bound themfelves under a curfe, and engaged themfelves neither to eat nor drink, till they had taken St. *Paul* either dead or alive. Laftly, beafts were fometimes Excommunicated *; and the Rabbins teach us, that Excommunication has its effect even upon dogs. They believe that a man may be Excommunicated in a dream, when, while he is afleep, he thinks he fees the Judges, who in a judicial manner pronounce him fo, or even fome private perfon who declares him Excommunicated. In this cafe, they look upon themfelves to be under the fentence of Excommunication; becaufe, fay they, it is poffible that God may have Excommunicated them, while they were afleep, or his minifters by his order may have done fo.

Acts xxiii. 12.

They who pronounced the fentence of Excommunication, may take it off, and declare him, who had incurred it, to be abfolved; provided he gives any marks of his repentance. He who had been Excommunicated, while he was prefent, muft be prefent too when he is abfolved. Any one who had been Excommunicated by a private perfon, might be abfolved by a publick Judge, or by three men chofen for this purpofe. He who had Excommunicated himfelf, could not regularly abfolve himfelf: ten perfons chofen from among the people were neceffary upon this occafion. Laftly, he who had been Excommunicated in a dream, was to feek for ten men learned in the law, and verfed in the knowledge of the Talmud, in order to give him abfolution †.

There are generally three forts of Excommunication diftinguifhed among the *Jews*. The firft is called *Niddui*, that is to fay, *Separation*. This is the leffer Excommunication. It lafted thirty days, and feparated the Excommunicated perfons from the ufe of things holy. The fecond was called *Cherem*, that is to fay, *Anathema*; this was an aggravation of the firft, and anfwers almoft to our greater Excommunication. It excludes a man from the fynagogue, and deprives him of all civil commerce ‡. Laftly, the third fort of Excommunication is called *Scammatha*, and was of a higher nature than the greater Excommunication. It was publifhed, as they fay, by found of four hundred Trumpets, and removed all hope of returning to the fynagogue. Some affirm, that the penalty of death was annexed to it. But *Selden* maintains, that thefe three terms, *Niddui*, *Cherem*, and *Schammatha*, are often times fynonymous, and that the *Jews* never had, properly fpeaking, more than two forts of Excommunication; one greater, the other lefs. The Reader may confult this author in his firft book *de Synedriis veterum Hebræorum*, chap. 7, & 8.

נדוי Nidduí, Separatio.
חרם Cherem, Anathema.
שמתא Scammatha, Excifio.

Leo of *Modena* fays, that when the Rabbin Excommunicates any one, he curfes him publickly; after which, not any one *Jew* can fpeak to the Excommunicated perfon, nor come near him within the diftance of a fathom. He is not fuffered to come into the fynagogue, and he is obliged to fit down upon the ground barefooted, as if fome near relation of his were dead; till he is abfolved by one or more Rabbins, and bleffed again. If the fault deferves a more folemn Excommunication, there is a meeting in the fynagogue, and every one lights black torches; then when the horn founds, a curfe is pronounced againft him, who has done, or fhall do fuch a thing. To which the whole affembly anfwers, *Amen*.

Leo Mod. p. 2. c. 3.

The heathens had likewife their Excommunication for great crimes, as we fee among the *Greeks*, *Latins*, and *Gauls*: but this does not relate to our fubject. We confine ourfelves to the books of the Old and New Teftament.

EXEDRA. We often meet with this *Latin* word in the books of *Kings* and *Chronicles*. It fignifies properly fuch feats as were under porches, where it is ufual for people to get together, or thofe chambers joining to thefe porches, where there were feveral feats for the ufe of thofe, who retired thither. In Scripture, it is taken for thofe apartments which reached all along the courts of the Temple, whither the Priefts and *Levites*, who were upon duty, withdrew to eat, drink, and fleep, and where the provifions of the Temple were locked up, and the riches which were there offered.

2 Kings xxiiii. 11. 1 Chr. ix. 26—33. xxiii. 28. Jerem. xxv. 2.

EXODUS. This word comes from the *Greek*, *Exodos*, which fignifies *going out*. The fecond of thofe facred books, which are contained in the Old Teftament is fo called, becaufe it comprehends the hiftory of the departure of the *Ifraelites* out of *Egypt* under the conduct of *Mofes*. Herein we have the birth of *Mofes*, his education, and flight; the perfecutions which

* *This practice is not peculiar to the* Jews; *the* Roman *Catholicks do the fame with a moft furprizing fuccefs. For the Baron* de la Hontan, *in his voyage to* North America, *tells us, that the Bifhop of* Quebec *Excommunicated all the Turtles of his diocefe, by reafon of fome diforders committed by them. And a* Spanifh *Bifhop having Excommunicated the Rats of his diocefe, and appointed a particular Ifland for their retreat, they were all feen to flock thither, and confine themfelves to the place affigned them. See* Le Brun, Hift. Crit. des Pratiques Superftitieufes.

† *Abfolution was given by declaring only that the offender was* loofed *from Excommunication: And our Saviour feems to have borrowed this expreffion from the* Jews *his contemporaries.*

‡ *God declares that whoever facrifices to ftrange Gods, fhall be* Kerem, *that is to fay, fhall be punifhed with death; or, as the* Spanifh Jews *tranflate it,* fera deftruido.

which the *Hebrews* suffered from the Kings of *Egypt*; the return of *Moses* from the land of *Midian*; the plagues which he brought upon *Egypt*; the departure of the *Hebrews*; the passage of the Red Sea; the manner wherewith the Law was given; the erection of the Tabernacle, and the celebration of the second Passover. It contains the history of an hundred and forty five years, beginning from the death of *Joseph* which happened in the year of the World 2369, before *Jesus Christ* 1631, before the Vulgar Æra 1635, to the year of the World 2514, which is the end of the first year after the going out of *Egypt*. The *Hebrews* call this book *Veelle Schemoth*, because it begins with these words, *Now these are the names*, &c.

ואלה שמות Veelle Schemoth. Græc. Ἔξοδος, Exitus.

The *Hebrews*, according to the chronology followed by us, dwelt in *Egypt* no longer than two hundred and fifteen years, from *Jacob's* entrance into this country in the year 2298, to the departure of the *Israelites* out of it under *Moses*, in the year of the World 2513. Notwithstanding we read expressly in *Exodus*, ch. xii. ver. 40. that they abode there four hundred and thirty years. *Now the sojourning of the children of* Israel *who dwelt in* Egypt, *was four hundred and thirty years.* M. *Boivin* the elder, who has been employ'd a very long time in examining the chronology of *Josephus* and the Septuagint, pretends by the help of a passage from *Manetho*, to have settled the number of four hundred and thirty years mentioned by *Moses*. The passage from *Manetho* is this: "We had "a King named *Timaus*, under whom, for "what reason I cannot tell, God declared "himself very much against us. On a sudden, when it was least expected, certain "men of an obscure original came from "the East, and invaded our country: they "easily made themselves masters of it, "even without the hazard of a battle. "Having seized the Princes who governed "*Egypt*, they burnt the cities, destroy'd "the temples of the Gods, and treated "those who fell into their hands, with the "utmost rigour of war. At length they "chose one among them for their King, "whose name was *Salatis*.

Manethon apud Joseph. l. 1. contra Appion.

"This Prince established the seat of his "Empire in *Memphis*, and all upper and "lower *Egypt* became subject to him. "He settled numerous garrisons in the "strongest places of the country, and fortified principally the eastern frontier; well "foreseeing that the *Assyrians*, when once "they grew more powerful, would not "fail to attempt the conquest of *Egypt*. "Having observed a city called *Abaris* in "the Nome of *Saïs*, of a very advantageous "situation, he fortified it, and enclosing it "with walls of a vast circumference, he "placed a garrison in it consisting of two "hundred and forty thousand men....

"*Salatis* died after a reign of nineteen "years; and was succeeded by *Bæon*, who "reigned forty four. *Apachnas* succeeded "*Bæon*, and reigned six and thirty years; "*Apophis* sixty one; *Janias* fifty years "and one month; *Assis*, the last of all, "reigned nine and forty years and two "months. These six Princes reigned successively in *Egypt*, and treated the country like enemies, endeavouring, as we "may say, to tear up the very roots of it.

"The race of these Princes was called "*Hic-sos*, that is to say, *Shepherd-Kings* ".... Some affirm they were *Arabians*: "in other books we read, that they were "not *Kings*, but *Captives*; for *Hic* in "*Egyptian*, when it is pronounced like "*Hac*, signifies Captives; and this appears "to me most probable, and most conformable "to ancient history."

Manetho adds, that these Shepherd-Kings and their descendants were possessed of *Egypt* five hundred and eleven years; after which, the Kings of *Thebaïs* and the rest of *Egypt* made a long and bloody war with them.

Under King *Alis-Phragmuthosis*, the Shepherds were overcome, and driven out of *Egypt*, and reduced to the town of *Avaris* or *Abaris*, which they had inclosed with walls, to the extent of ten thousand acres of land. Here *Themosis*, the son of *Alis-Phragmuthosis*, besieged them with an army of four hundred and fourscore thousand men; and seeing that he was not able to reduce them by force, he permitted them to retire to what place they pleased. They departed therefore out of *Egypt*, and went into *Judæa*, where they built *Jerusalem*, and made it so large as to be capable of containing their whole multitude. They passed through the desarts of *Syria*, fearing the power of the *Assyrians*, who were at that time masters of *Asia*.

Upon this is founded the restitution in Chronology, relating, as we have said, to the children of *Israel's* abode in *Egypt*. M. *Boivin* disposes his System in the following order: The *Hebrews* passed seventy one years in *Egypt* very peaceably under *Jacob* and *Joseph*, in the time of those *Pharaohs* who were protectors of the *Israelites*. After this, they reigned there two hundred fifty nine years and ten months under *Ephraim* the son and successor of *Joseph*, and under *Beriah*, *Rephah*, *Resheph*, *Tela*, and *Tahan* his sons, whose names are mentioned in the *Chronicles*. The same *Ephraim* and his sons, in the sacred history of the *Egyptians* cited by *Manetho*, are called *Salathis*, *Bæon*, *Aphachnas*, *Apophis*, *Janias*, *Assis*.

1 Chr. vii. 23, 25, 26, 27.

Lastly,

Laſtly, they ſpent ninety-nine years and two months there in bondage, under the *Pharaohs* their enemies; under the *Ephraïmites*, *Laadan*, *Ammihud*, and *Eliſhama*, whoſe names likewiſe are mentio-
1 Chr. vii. 26 ned in the *Chronicles*. The *Iſraelites* therefore changed their condition three times in *Egypt*, where they were ſucceſſively *Shepherds*, *Kings*, and *Captives*. Their paſtoral life and bondage are particulars not conteſted; it only remains to ſhew, that they ever reigned there. The Scripture ſays nothing of it; but it relates actions there perform'd by them, which, in M. *Boivin's* judgment, are arguments of their regal power and abſolute authority.

He ſuppoſes, that at the death of *Joſeph*, or *Pharaoh* his protector, there was a change of Dynaſty in *Egypt*, and that the heirs of *Pharaoh*, who had raiſed *Joſeph*, were ſupplanted by *Vaheb*, whoſe name we meet with in the book of the wars of the Lord,
Numb. xxi. 14. cited in *Numbers*, and who in *Manetho* is called *Timaüs*. This new *Pharaoh*, *who knew not* Joſeph, nor the ſervices which he had done the *Egyptians*; *Vaheb*, I ſay, jealous of the power of the *Iſraelites*, undertook to reſtore idolatry in the land of *Goſhen*, which was in the poſſeſſion of the *Hebrews*. *Ephraim*, the ſon and ſucceſſor of *Joſeph*, oppoſed this, and determined to revenge the death of the old *Pharaohs*, the protectors of his family; but he was not ſucceſsful in this war: in his firſt expedition, which was againſt the town of *Gath*, he loſt nine of his ſons, whoſe names were, *Shathelah* I. *Bered*, *Tahath* I. *Eladah*, *Tahath* II. *Zabad*, *Shathelah* II. *Ezer*, and *Elead*.

1 Chr. vii. 20, 21. The Scripture ſpeaks of this expedition, but it ſays no more, than that *they were killed by the men of* Gath, *becauſe they came down to take away their cattle*; and beſides, *Gath* was not in *Egypt*.

The other ſons * of *Ephraim came to*
1 Chr. vii. 22. *comfort their father*, and reſolved to revenge the death of their brethren. *Ephraim* therefore at the head of the ſhepherds, that is to ſay, of all thoſe who worſhipped the true God, attacked the *Egyptians*. In this war, ſays our Author, were performed the miracles *in the field of* † *Tanis*, whereof there is mention in the
Pſ. lxxviii. 12, 43. *Pſalms*. Vaheb *was conſumed by a whirlwind of fire*, as the book of the wars of the Lord ſays; *And the ſun ſtood ſtill, and the moon was ſtayed, until the people had avenged themſelves upon their enemies*; as the book of *Jaſher* mentions, which is
Joſh. x. 13. cited in *Joſhua*. Then *Ephraim*, otherwiſe called *Salathis*, aſſumed the title of King of *Egypt*, and was ſucceeded by his ſons above-mentioned.

After the *Ephraimites* had enjoyed the kingdom two hundred fifty nine years and ten months, they degenerated, forgot the Lord, and fell into idolatry, as we ſee in *Joſhua*. God delivered them up to their Joſh. xxiv. 14.
enemies, who defeated them in a great battle deſcribed in *Pſalm* lxxviii. 9, 10, 11, 12, 42, 43. They continued ſubject to the *Egyptians* ninety nine years and two months, till their departure out of *Egypt* under the conduct of *Moſes*.

M. *Boivin* believes, there is an interruption of hiſtory in the Scripture from the death of *Joſeph*, with which *Geneſis* concludes, to the birth of *Moſes*, wherewith *Exodus* begins. He pretends, that the hiſtory of this time was contained in old books which are loſt, and whereof there now remain only the titles, and ſome fragments in the ſacred writers; ſuch as *the book of the wars of the Lord*; *the book of* Ja- Numb. xxi. 14.
ſher; and *that of Proverbial Songs*. Joſh. x. 13. & 1 Sam. i. 18.

This ſyſtem would be much more plauſible, if the number of years obſerved in Numb. xxi. 27.
Manetho agreed exactly with that of *Moſes*: but whereas *Moſes* takes notice but of 430 years from the entrance of the *Hebrews* in *Egypt*, to their departure thence under *Moſes*; *Manetho* ſays, that the Shepherd-kings and their deſcendants reigned *five hundred and eleven years in* Egypt, after which the Kings of *Thebais* made war for a long time againſt them, and at laſt obliged them to retire into *Judæa*. The difference of years is great, and I can ſcarce ſee any means of reconciling it; beſides, the reign of *Ephraim* and his five ſons ſucceſſively without interruption, and without any one of theſe leaving the Kingdom to his ſon, ſeems incredible. It is very hard to prove, that the laſt of theſe five ſons lived 250 years, as he muſt be ſuppoſed to do in M. *Boivin's* Syſtem: however, the manner of his diſpoſing this ſucceſſion of the Shepherd-kings is as follows.

Kings of *Goſhen*.

Jacob, 17 years.
Joſeph, 54 years.

Hicſos, or Shepherd-kings, according to *Manetho*.

Ephraim, under the name of *Salathis*, 19 years.
Beriah, otherwiſe *Bæon*, 44 years.
Rephah, otherwiſe *Aphachnas*, 36 years.
Reſheph, otherwiſe *Apophis*, 61 years.
Telah, or *Janias*, 50 years, 1 month.
Tahan, or *Aſſis*, 49 years, 2 months.
Hacſos,

* *The author here is guilty of a ſmall overſight in his tranſlation of the text, wherein it is ſaid, not that his ſons, but his brethren, came to comfort him.* ויבאו אחיו לנחמו LXX. Οἱ ἀδελφοὶ αὐτοῦ. Vulg. fratres ejus. *The* Alexandrian *copy reads indeed* οἱ ἀδελφοὶ *without the pronoun relative after it, and may favour the author's conſtruction.*

† *Here too our author varies from the original, but keeps cloſe to his vulgate. In the* Hebrew *it is* שדה צען *which our* Engliſh *verſion literally and properly renders* the field of Zoan: *The Vulg.* in campo Taneos: *And the Septuagint in like manner,* ἐν πεδίῳ Τάνεως.

Hacsos, or captive Shepherds. Bondage in *Egypt*.

Laadan, 40 years.
Ammihud, 40 years.
Elishama, 15 years, 2 months.
From *Jacob's* entrance into *Egypt* to *Moses's* departure out of it, are 430 years. Exod. xii. 40.
Nun, the Son of *Elishama*, contemporary with *Moses*, who reign'd 40 years.
Joshua, the son of *Nun*, judged 27 years.
All these were descended from *Joseph* by *Ephraim*.

EXORCISTS. This word comes from the *Greek*, *Exorcisein*, which signifies to *conjure*, to use the name of God with a design to drive Devils out of the places or bodies, which they possess. (Ἐξορκίζειν. Adjurare.) We call one of the four minor Orders in the *Christian* Church *Exorcists*, whose office it was to conjure those, who were possessed with Devils. We see from the first Apologists of our Religion[a], that the Devils dreaded the Exorcisms of *Christians*, and that common Believers exercised a very great power over these wicked spirits. It is credible, that when the gift of miracles ceased to be so common, there were Exorcists appointed pretty early in the Church, who were particularly set apart for the exercise of this office, which before the generality of the Faithful performed of themselves, either upon the merit of their faith, or by virtue of some particular gift, which they had received at Baptism.

The *Jews* had likewise their *Exorcists*, as *Jesus Christ* intimates in the Gospel: for the *Pharisees* having given out, that he cast out Devils only in the name of *Beelzebub*, his answer was, *If I by* Beelzebub *cast out Devils, by whom do your children cast them out? therefore they shall be your Judges.* (Matth. xii. 27.) *Josephus* relates, that a certain *Jew*, whose name was *Eleazar*, cured the possessed with the help of a ring, in which a root was set, said by some to have been discovered by *Solomon*. (Joseph. Antiq. l. 8. c. 2.) The smell of this root put under the nose of the possessed person, made him fall on the ground; and the Exorcist conjured the Devil, forbidding him to return into that body. He says in another place, that a particular root, called *Barad*, which grows in *Judæa*, has the virtue of casting out Devils, when application of it was made upon the body of the persons possessed.

The Apostles inform us, that there were *Jewish* Exorcists, who took upon them to cast out Devils in the name of *Jesus Christ*. (Mark ix. 28. Luke ix. 49.) *Master, we saw one casting out Devils in thy name, and we forbad him, because he followeth not us*; which practice these Exorcists continued after our Saviour's death. *Then certain of the vagabond Jews Exorcists, took upon them to call over them which had evil Spirits, the name of the Lord* Jesus, *saying, We adjure you by* Jesus, *whom* Paul *preacheth. And the evil Spirit answered and said,* Jesus *I know, and* Paul *I know, but who are ye?* Lastly, *Justin*, *Irenæus*, *Origen*, and *Tertullian* speak of *Jews*, who boasted of a power to cast out Devils[b], and sometimes in reality did so, by calling upon the God of *Abraham*.

EXPIATION. The *Hebrews* had several sorts of expiatory sacrifices, for sins of ignorance committed contrary to the Law, and for purifying themselves from certain legal pollutions, which were looked upon as indecencies, or even as faults, which required to be Expiated by certain victims. (See Levit. iv.) For example, a woman after lying in, and a leper when he was cleansed of his leprosy, were to offer sacrifices, in order to be purified; in like manner as they, who, having touched something impure, had forgotten or neglected to purify themselves at the time and in the manner which the Law prescribes. (Levit. xii. 6, 7. Ib. xiv. 4, 5, & seq. Ib. v. 1, 2, 3.) Those Expiatory Sacrifices of themselves did not remit real faults committed against God, they did not take away the deformity of Sin, which is displeasing unto God; but did no more than repair the legal and external fault, and secure the transgressor from the temporal penalty, wherewith God, or the Judges punished those faults, when any one neglected to atone for them in the ways appointed by the Law.

The ceremonies observed when any *Israelite* offered a sacrifice for sin, were these: He brought his victim to the Tabernacle, (Ib. iv. 27, 28, &c.) put his hand upon the beast's head, confessed his fault, and slew his victim in the court, at the place where the burnt-offerings were offered, to the North of the Altar. The Priest took the blood of the beast, with some of it upon his fingers he touched the horns of the Altar of burnt-offerings, poured out the remainder of the blood at the foot of the Altar, took away all the fat which covered the intestines and kidneys of the victim, and burnt it upon the Altar. Lastly, the Priest prayed for him, who offered the sacrifice, and his fault was pardoned.

For a sin-offering they might offer a goat, or a ram, a lamb or a kid, or two pigeons; or lastly, the poorer part of them an offering of some meal. (Ib. iv. 28. Ib. iv. 32. Ib. v. 15. Ib. verf. 11.) There were particular ceremonies, when the High Priest, or any Prince of the people, or all the people were fallen into any trespasses. But in the main they were almost always the same.

[a] Justin. Martyr. Apolog. pro Relig. Christ. Tertull. Apolog. Credite illis cum verum de se loquantur, qui mentientibus creditis. Nemo ad suum dedecus mentitur. Prudent. Apotheos. contra Jud.

[b] Justin. Dialog. cum Tryphon. Iren. l. 2. c. 5. Origen. l. 1, & 4 contra Cels. Tertull. l. 4 contra Marcion.

Levit. iv. 1, 2, 3, &c. Ib. vii. 5, 6, 7. ſame. The fleſh of ſuch beaſts as were offered for the Expiation of ſin, belonged to the Prieſts. No ſtranger had a right to taſte of it.

Expiation. *The great Day of Expiation.* This was kept upon the tenth day of the month *Tizri*, which anſwers to our *September*. The *Hebrews* call it *Kippur* or *Chippur*, that is to ſay, Pardon or Expiation, becauſe the faults of the whole year were then Expiated. The principal ceremonies at that time obſerved, were ſuch as follow. The High Prieſt after he had waſhed not only his hands and his feet, as uſual in common ſacrifices, but his whole body, dreſſed himſelf in plain linnen like the reſt of the Prieſts. (Ib. xxi. 4.) He then neither wore his purple robe, nor the Ephod, nor the Pectoral, becauſe he was going to Expiate his own and the people's ſins. He firſt of all offered a bullock and a ram for his own ſins, and thoſe of all the other Prieſts. He put his hands upon the heads of theſe victims, and confeſſed his own ſins, and the ſins of his houſe; then he received from the Princes of the people two goats for a ſin-offering, and a ram for a burnt-offering to be offered in the name of all the multitude.

It was determined by lot which of the two goats ſhould be ſacrificed, and which ſet at liberty. After this, he put ſome of the ſacred fire of the Altar of burnt-offerings into a Cenſer, threw incenſe upon it, and entred thus into the Sanctuary. After he had perfumed it, he went out, took ſome of the blood belonging to the young bullock which he had ſacrificed, carried it into the Sanctuary, and dipping his finger in it, he ſprinkled it ſeven times between the Ark and the Vail, which ſeparated the Holy of the Sanctuary. Then he came out a ſecond time, and beſide the Altar of burnt-offerings killed the goat, upon which the lot was fallen to be ſacrificed. The blood of it he carried into the Sanctuary, and ſprinkled it ſeven times between the Ark and the Vail, which ſeparated the Holy of the Sanctuary. From thence he returned into the Court of the Tabernacle, and ſprinkled both ſides of it with the blood of the goat; while all this was doing, none of the Prieſts or people were permitted to be in the Tabernacle, or in the Court. After this he came to the Altar of burnt-offerings, moiſtened the four horns of it with the blood of the goat, and young bullock, and ſprinkled it ſeven times with the ſame blood.

The Sanctuary, the Court, and the Altar being thus purified, the High Prieſt directed the goat which was intended to be ſet at liberty, to be brought to him. He put his hand upon the goat's head, confeſſed his ſins, and the ſins of the people, and then gave the goat to one prepared for this purpoſe, who was to carry it into ſome deſart place, and let it looſe, or, as others ſay, throw it down ſome precipice. *See what has been ſaid upon* Azazel. This ceremony being over, the High Prieſt waſhed himſelf all over in the Tabernacle, and putting on other clothes, ſome ſay his Pontifical dreſs, that is to ſay, his Robe of purple, the Ephod, and the Pectoral, he ſacrificed two rams for a burnt-offering, one for himſelf, the other for the people.

The great Day of Expiation was one of the principal ſolemnities of the *Hebrews*. It was a day of reſt, and ſtrict faſting; they confeſſed themſelves ten times on this day, reckoning from the Eve before ſupper, in memory of the High Prieſt's pronouncing the name of God ten times in this ſolemnity. The manner wherein this confeſſion is performed, is as follows. Two *Jews* retire to a corner of the Synagogue, he who confeſſes himſelf, turns his face to the North, and his back to the South, bends his body very low, lays his back bare, confeſſes his ſins, and ſtrikes his breaſt, as often as he who receives his confeſſion whips him with a leather ſtrap, wherewith he gives him nine and thirty laſhes, and at the ſame time repeats theſe words, *Pſalm* lxxviii. 38. *But the Lord was merciful, he forgave their miſdeeds, and deſtroyed them not; yea, many a time turned he his wrath away, and would not ſuffer his whole diſpleaſure to ariſe.* (Buxtorf. Synag. Jud. c. 10.)

Upon this day they are reconciled with each other; he who has offended his neighbour goes to him the night before, and aſks his pardon; if he, who has been offended, will not forgive him, the former takes three perſons with him, comes to him, and again aſks forgiveneſs two or three times: if the other perſiſts obſtinately in refuſing it, he goes and takes ten men *, with whom he comes once more to him, and in their preſence deſires him to forgive; and if ſtill refuſed, he who has taken all theſe ſteps, is judged to be abſolved, and firmly believes, that he has done enough to merit forgiveneſs in the ſight of God. (Ibid.) If the perſon offended is dead, he who deſires to make him ſatisfaction, goes to the place where he is buried, with ten perſons in his company, and ſays before them all, I have ſinned againſt the God of *Iſrael*, and againſt ſuch an one, who is here interred.

Buxtorf ſays, that they prepare themſelves for this ſolemn day, as ſoon as the month *Tizri* begins, which is the firſt of

* Maimonides *requires but three on the ſecond day, as well as on the firſt; after which, he who refuſes to be reconciled, incurs the guilt of ſin.* Tract. de Pœnitentiâ, Cap. II. pag. 52.

THE CEREMONIES OF THE SOLEMN EXPIATION. Lev. xvi.

a The High Priest draws lots for the two Goats.

b The High Priest lays his own and the people's Sins upon the Scape Goat.

THE HIGH PRIEST's WHITE ROBE WORN ON THE GREAT DAY OF EXPIATION.

[illegible]

Monobasus appointed all the handles of the vessels, which were made use of in the Temple upon the day of expiation, to be made of the same metal.

The High Priest carried into the Sanctuary a Censer of the finest gold, fill'd with perfumes, and begged of God, that the air might be of a good temperature, that the scepter might not be taken out of the hands of *Judah* that year, that there might be no famine in *Israel*, and that the prayers of travellers or strangers might not be heard; his prayer was short, lest the people should be frighted if he continued too long in the Sanctuary; for they were persuaded that there was danger continually in going into that place, which God filled with his presence. The High Priest went out of it walking backward, with his eyes directed always towards the ark, or towards the *foundation stone*, which the Rabbins suppose to have been placed in the middle of of the Sanctuary, ever since the Ark was lost under the second Temple. After this he sacrificed a goat, the throat whereof was to be cut in the manner which has been already related.

The *Azazel*, or scape-goat, was conducted to the precipice by Laymen as well as by the Priests. There was a way or causey prepared purposely on this occasion, and there were tents or ten relays from *Jerusalem* to the place where he was to be thrown down. This was a dreadful precipice, and so abounding with rocks, that before the goat was faln half way, his limbs were all beat to pieces; and in order to give notice of the execution to the people, who waited for the news of it within the Temple with uneasiness, there were signals raised at proper distances, for the more speedy communication of it. It is affirmed likewise, that at the same time the scarlet ribbon, which was fastned to the Temple-gate, immediately changed colour, and turned white, as a mark that God had accepted the Sacrifice, and that the sins of the people were forgiven. They add, that this miracle ceased forty years before the destruction of the second Temple.

When the ceremony was over, the High Priest read the Law, gave the blessing to the people, changed his dress, and made a great entertainment for joy of his coming unhurt out of the Sanctuary. The people fasted very punctually during all this Holy Day, to which they attributed great effects: for, according to the *Jews*, repentance, tho' accompanied with a resolution of living well, *does but suspend sins, whereas the feast of Expiation abolishes them entirely*, and they who die before this day, expiate them by their death. This is what we learn from the Rabbins, concerning the manner wherein the feast of the Expiation was celebrated of old.

As to the modern *Jews*, their way of solemnizing it is as follows. They prepare themselves for this great festival the day before by prayer, and by the Sacrifice of a Cock, as has been already observed. After this, they go to the place where they bury the dead, and beg of God to forgive sinners in regard to the memory of the Saints, who are there interred: they plunge into the water, that so the ablution of their sins, thus made, may be entire. They prepare wax candles against the next day; every one carries his own to the Synagogue; the most devout have two, one for the Body, the other for the Soul, by the names whereof they call them.

In the evening when the feast begins, they go to the Synagogue; there every one lights his taper, and all sing with very loud voices. The women at the same time light up candles in their houses, from the brightness whereof, and the consistency of the tallow or wax, they form presages. If the light is clear and bright, they conclude from thence, that their sins are certainly remitted; if it is pale, they are very much disturbed at it; and so likewise if the wax or tallow run, they dread the effects of God's anger.

The next day, early in the morning, they go to the Synagogue: the whole day is spent in strict fasting, without exception of age or sex; they suffer no one to eat, unless children under twelve years of age. They read a long prayer, wherein they declare, that all the oaths and promises which have been unperformed throughout the course of the whole year, are made void, because the atonement is made for sin. We read in Leviticus what relates to this feast, and the goat *Azazel*. They continue their prayers all day, and sometimes all the following night. At the conclusion of the festival, the Rabbi gives the blessing to the people with his hands lifted up; and the people out of respect to the Priest's hand, or rather to the majesty of God whom he represents, put their hands before their eyes, and cover their faces. They sound the horn in memory of the Jubilee, and believe that God causes his voice to be heard, declaring his forgiveness of Sins, and that every one may return home with this confidence, that his iniquities are pardoned. Whereupon they go to their respective homes, put on clean, white clothes, sit down to table, and break their fast; for before they had neither eat nor drank all day. After this manner the *Jews* at present celebrate this Holy Day*.

They

* *The Heathens had likewise a Festival, on which they were obliged to purify themselves.*
Februa Romani dixere piacula Patres.

And

They believe, that *Adam* repented and began his penance on the day of solemn Expiation; that on the same day *Abraham* was circumcised, and *Isaac* bound in order to be sacrificed; for which reason they pray to God to forgive them, because of *Isaac's binding*. Moreover, they teach, that upon this day *Moses* descended from mount *Sinai* with the new tables of the Law. Some change their name, as an indication of their inward change, and that they may address themselves to God, saying, *I am another person, it is not I who have committed this sin.*

Maimon. de Pœnitent. c. 10. p. 99.

EXTREME, *Extremity*, last. *Extremi populi*, the lowest of the people. *Jeroboam* appointed Priests of the High-places out of the lowest of the people: the *Hebrew* literally, *of the Extremities of the people.* *Joseph*, in the book of *Genesis*, presents five of his youngest brethren to *Pharaoh*; *Extremos fratrum suorum quinque viros.* They of *Dan* sent *five men of their Extremities*; or five men *out of the lowest among them*, to go and seek a more commodious habitation for their tribes. *Isaiah* says, that God hath removed *all the Extremities of the country*, the last and lowest of the land.

1 Kings xii. 31.
Gen. xlvii. 2.
Judg. xviii. 2.
Isai. xxvi. 15.

But some interpreters maintain, that *the Extremities* in these passages do not signify the last and meanest, but on the contrary the first and most distinguished; as if one should say, they who are at the head, at the top, at the honourable Extremity. Others assert, that these expressions denote no choice or distinction of honour; that the five brethren here presented by *Joseph* to King *Pharaoh*, were the first that came to his hand.

Grot. Vatab. Jun Fag. &c.

The Extremity of the Earth. The praise of the Lord will be heard *from the Extremity of the world*, from all places in the world. The Lord will bring back his people from the Extremity of the earth. He causeth the vapours to ascend from the Extremity of the World. He calls *Abraham* from the *Extremity*, the ends of the earth. All these expressions are marks of a remote country; as we say, that people come from the end of the world, when they come from a great distance.

Isai. xlii. 10.
Isai. xliii. 6.
Ps. cxxxv. 7.
Jerem. x. 13.
Isai. xli. 9.

The last times, *Extremo tempore*, or *ad extremum*, denote either some very remote time; or the time of the *Messiah*, or sometimes the end of the world.

Numb. xxiv. 14. 24.
Deut. xxxi. 19.
Isai. lxii. 11.

EYE. Every one knows what the Eye is. The *Hebrews* call fountains, *Eyes*; and give the same name to colours. *And the Eye, or colour of the manna was as the Eye, or colour of bdellium.* By an *evil Eye* in *Hebrew* is meant, envy, jealousy, stinginess, mistaken parsimony. *To lay their Eyes on any one*, signifies, to look favourably upon him, to have a regard for him and his interests. *The Eyes of the Lord are over the righteous*, Psal. xxxiv. 15. He favours them, and heaps blessings on them. *To find grace in any one's Eyes*, Ruth ii. 10, *&c.* to win his friendship and good graces. *The Eyes of servants look unto the hands of their masters*, Ps. cxxiii. 2. Servants have always their Eyes fixed upon the hands of their masters, to observe their least motions, and obey the least signal. *Their Eyes were opened*, Gen. iii. 7. They began to comprehend what before they did not comprehend. *The wise man's Eyes are in his head*, Eccles. ii. 14. He knows where he goes, and what he has to do: he does not act by chance. *The Eye is not satisfied with riches*, Eccles. iv. 8. Covetousness is insatiable, *&c.* *The Eye of the soul* in a moral sense signifies the intention, the desire. To find favour in any one's Eyes, to be good or pleasing in another's Eyes, are expressions very common among the *Hebrews*, and are clearer than any explanation we can give of them.

עין Oculus, Fons, Color.
Numb. xi. 7.

To set one's Eyes upon any one, to do him service, to favour him extremely, or barely to see him with friendship. *Joseph* ordered his brethren to bring his younger brother *Benjamin* to him, that *he might set his Eyes upon him.* God threatens to set his Eyes upon the *Israelites* for evil, and not for good. *Ponam oculos meos super eos in malum, & non in bonum.* The *Psalmist* says, that the Eyes of the Lord are over the righteous. He promises to fasten his Eyes upon his friends; *firmabo super te oculos meos.* *Nebuchadnezzar* recommends it to *Nebuzaradan* that he would set his Eyes upon *Jeremiah*, and permit him to go where he pleased. But sometimes expressions of this kind are taken in a quite opposite sense, for the severity of revenge: for example; *Behold the Eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth.*

Gen. xliv. 21.
Amos ix. 4.
Ps. xxxiv. 16.
Ps. xxxii. 8.
Jerem. xxxix. 12. xl. 4.
Amos ix. 8.

This likewise is a very common expression, *Mine Eye will not spare, neither will I have pity.* Probably, because the Eye upon these occasions is the organ which shews compassion or fury, vengeance or pardon; gentleness or severity: thine Eyes look gently, or angrily upon me.

Ezek. v. 11. viii. 18. & passim.

To *be Eyes to the blind*, or to serve them instead of Eyes, is sufficiently intelligible. The *Persians* called those officers of the crown, who had the care of the King's interests, and the management of his finances, *the King's Eyes.*

Job xxix. 15.

I have made a covenant with my Eyes, not even to look upon a maid: a very expressive

Job xxxi. 1.

* *And without doubt it was for the same reason appointed by the Council of* Trent, *that people should come to confession at least once a year, that so their sins might not increase to too great a number, or be forgotten by them, and the pardon of them not obtained so easily.*

preffive way of fpeaking, the force whereof would be impaired by any explanation.

Eph. vi. 6. Coloff. iii. 22. *Eye-fervice* is peculiar to flaves, who are governed by fear only. *Servi ad oculum.*

1 John ii. 16. Ezek. xxiv. 6, 21, 25. The *luft of the Eyes*, or *the defire of the Eyes*, comprehend every thing that curiofity, vanity, the love of the creatures, or the love of pleafure, feeks and purfues after; the attractions of what is good, beautiful, agreeable, magnificent, and pleafing; in a word, every thing that *the Eyes* can prefent to men given up intirely to their paffions.

The *abomination of the Eyes*. In *Ezekiel*, *Caft ye away every man the abomination of his Eyes.* Ezek. xx. 7, 8. Let not the idols of the *Egyptians* feduce your Eyes; but they would not abandon thefe abominations of their Eyes. *They did not every man caft away the abominations of his Eyes.* *Solomon* fays, that he had denied himfelf nothing of all which his Eyes defired. Ecclef. ii. 10.

The *height* or *elevation of the Eyes* is taken for pride. *Extollentiam oculorum meorum ne dederis mihi*, Ecclus. xxiii. 5.

The women tinged their Eyes with antimony. *See above* ANTIMONY.

Gal. iv. 15. St. *Paul* fays, that the *Galatians* would willingly *have plucked out their Eyes for him*, when he began to preach the Gofpel to them; expreffing barely in the way of exaggeration their zeal, affection, gratitude, and devotion to him. In a contrary fenfe, the *Ifraelites*, tranfported with paffion, faid to *Mofes*, *Wilt thou put out the Eyes of thefe men?* Numb. xvi. 14.

The *Hebrews* call the apple of the Eye, *the black daughter of the Eye*. *Let not the apple of thine Eye ceafe weeping.* Lament. ii. 18. To keep any thing as the apple of the Eye, to keep it with particular care. Deut. xxxii. 10. *He that toucheth you, toucheth the apple of mine Eyes*; injures me in that which is moft dear to me.

EZBAI, the father of *Naarai*, one of the thirty brave officers in *David*'s army. 1 *Chron.* xi. 37.

I. EZBON, the fon of *Bela*, and grandfon of *Benjamin*. 1 Chron. vii. 7.

Gen. xlvi. 16. II. EZBON, the fon of *Gad*, in all probability founded or repaired the city of *Hefhbon*, or *Efebon*.

EZEKIEL, the fon of *Buzi*, a prophet of the facerdotal race; Ezek. i. 3. was carried captive to *Babylon* by *Nebuchadnezzar*, with *Jehoiachin* King of *Judah*, in the year of the World 3405, before *Jefus Chrift* 595, before the Vulgar Æra 599. God communicated the Spirit of Prophecy to him, only during the captivity; for it does not appear that he had prophefied before his coming into *Mefopotamia*.

He began his miniftry in the thirtieth year of his age, according to the general Ezek. i. 1. account, or rather in the thirtieth year after the covenant was renewed with God in the reign of *Jofiah*; which anfwers to the fifth year of *Ezekiel*'s captivity, in the year of the World 3409, and he prophefied twenty years to 3430, which was the fourteenth year after the taking of *Jerufalem*, before *Jefus Chrift* 570, before the Vulgar Æra 574.

One day therefore, when *Ezekiel* was among the captives upon the river *Chebar*, he had a vifion, wherein the Lord appeared to him upon a throne, or kind of chariot borne by four *Cherubims*, fupported upon four forts of wheels. He heard the voice Ezek. i. of the Lord, who fent him to declare what would happen to his people. There Ezek. ii. feemed to be prefented to him a book rolled up, and he thought that he did eat it. After which, he went among the captives, and continued there for feven days Ezek. iii. fitting by the river *Chebar*, and weeping without ceafing. At that time the Lord directed his word to him, and made him the watchman of his people; and again appeared to him in his glory, commanded him to fhut himfelf up in his houfe, and foretold to him, that he fhould be feized on, and bound with chains as a mad man, which happened accordingly.

While he was thus confined in his apartment, God commanded him to delineate Ezek. iv. upon a brick, or piece of foft earth, the city of *Jerufalem* befieged, and furrounded with ramparts, after the old way of befieging cities; to put a wall of iron between him and the city; to fix his eyes upon it, and to continue three hundred and ninety days lying upon his left fide, to fignify the iniquity of the children of *Ifrael*; and after this to turn again, and lie forty days upon his right fide, to fignify the iniquities of *Judah*. By thefe four hundred and thirty days was denoted the fiege of *Jerufalem* by* *Nebuchadnezzar*, its duration, and that of the captivity of the ten tribes, which was to laft three hundred and ninety years; and the captivity of *Judah*, which was to continue forty years, beginning at the laft time of *Jerufalem*'s being taken in the reign of *Zedekiah*, or rather in the fourth year after this fiege, when *Nabuzaradan* carried away what remains there were of the *Jews* in the country, and tranfported them to *Babylon*, in the year of the World 3420, and ending at the death of *Belfhazzar*, about the year 3466, according to *Ufher*; or reckoning from the taking of *Jerufalem*, in 3416 to 3457, which according to our computation is the

* The fiege of *Jerufalem* began upon the tenth day of the tenth month in the ninth year of *Zedekiah*. The City was taken upon the ninth day of the fourth month in the eleventh year of the fame Prince's reign; in all 19 months, or 570 days. But as *Nebuchadnezzar* interrupted the fiege to march againft the King of *Egypt*, we may take four months and an half out of this number, and there will remain four hundred and thirty days.

the firſt year of *Cyrus's* reign at *Babylon.*

Jerem. lii. 30. Ezek. iv. 9, 10.

God afterwards commanded him to take wheat, barley, beans, lentiles, millet, and fitches, and with theſe to make as many loaves as he was to continue days lying upon his ſide, and to rub them over with excrements iſſuing from an human body. *Ezekiel* expreſſing ſome reluctancy as to this laſt article, God permitted him to uſe cow-dung inſtead of it. All which was a figure of what was to happen in *Jeruſalem*, where the *Iſraelites* were reduced, during the ſiege, to the neceſſity of eating unclean bread, and that too in ſmall quantity, and in continual apprehenſions and uneaſineſs. After this he was directed by God to cut off his hair, to divide it into three parts; to burn one, to cut another to pieces with a ſword, and ſcatter the reſt in the wind; to ſhew that the inhabitants of *Jeruſalem* ſhould partly be conſumed by famine and peſtilence; that another part of them ſhould be put to the ſword, and a third diſperſed into different places in the World.

Ezek. v.

In the year of the World 3410, before *J. C.* 590, before the Vulgar Æra 594. Ezek. viii.

The year following *Ezekiel* was tranſported in ſpirit to *Jeruſalem*; and God ſhewed him the abominations and idolatries committed by the *Jews* there, which were to draw down upon them the moſt terrible effects of divine vengeance. While he was yet in the Temple, God commanded five Angels, who carried each an inſtrument of death, to kill all thoſe in *Jeruſalem*, who were not diſtinguiſhed by the ſign of life; and at the ſame time enjoined an Angel, who was with the other five, to go into the midſt of the city, and mark all thoſe with the letter T, who ſighed, and were afflicted at the diſorders of *Jeruſalem*. All this was executed, and vengeance began at the Temple of the Lord, which was ſoon filled with blood and ſlaughter. The Lord having again appeared in his glory, commanded the ſame Angel, who had impreſſed the character of life on thoſe, who were to be ſaved, to take coals of fire from between the *Cherubims*, which bore the throne of the Lord, and ſcatter them over the city: this was an indication of the fire of war, and of divine vengeance, which was to fall very ſoon upon it.

Ezek. ix. Ezek. x.

In the year of the World 3411, before *J. C.* 589, before the Vulgar Æra 593.

Five years before the laſt ſiege of *Jeruſalem*, the Lord ſaid to [a] *Ezekiel*, Prepare thy ſelf like one who quits his country to go to ſome other place; thou ſhalt remove thy goods before thy people in full day, and ſhalt paſs from one place to another in their ſight, to ſee if they will conſider it. Dig through the wall of thine houſe, and go out through the breach which thou ſhalt have made. Thou ſhalt have men, who ſhall bear thee upon their ſhoulders in the dark, and thou ſhalt cover thy face with a veil, that ſo this ſpectacle may ingage their attention. Thou ſhalt tell them, that what thou doſt ſhall be executed, when the enemy ſhall take *Jeruſalem*, and that King *Zedekiah* ſhall be treated after this manner, and carried away from his palace. He added, that theſe things were not very remote, and that the accompliſhment of them ſhould be ſoon ſeen. Laſtly, he makes a ſtrong invective againſt falſe prophets and falſe propheteſſes, and againſt thoſe, who ſuffer themſelves to be ſeduced by their vain preaching.

[a] Ezek. xii.

Ezek. xiii. xiv.

While theſe things paſſed in *Meſopotamia*, *Zedekiah* King of *Judah* entred into ſecret meaſures with the Kings of *Egypt*, *Edom*, and ſome other neighbour Princes, in order to rebel againſt *Nebuchadnezzar* King of *Babylon*. This Prince marched againſt *Jeruſalem*, and beſieged it in the year of the World 3414, before *Jeſus Chriſt* 586, before the Vulgar Æra 590, upon the tenth day of the tenth month in the ninth year of *Zedekiah*. On the ſame day of the ſame year, *Ezekiel*, who was in *Meſopotamia*, at above two hundred leagues diſtance from *Jeruſalem*, declared this event to the *Jews*, who were with him in captivity; he repreſented the future ruin of *Jeruſalem* and its inhabitants under the figure of a caldron full of fleſh and bones ſet upon the fire, till the fleſh and bones were conſumed, and the very copper of the caldron melted and burnt. At the ſame time the prophet's wife dying, God forbad him to weep and mourn for her. The people asking the prophet what was meant by all thoſe figurative actions; he anſwered them, that God was going to deprive them of all that was moſt dear to them; of their Temple, City, Country, Relations, and Friends, and that they ſhould not have even the ſad conſolation of mourning for them.

In the year of the World 3414. Ezek. xvii. 15, 17. Ezek. xxiv.

During the ſiege of *Jeruſalem*, *Ezekiel* propheſied againſt *Egypt*, and *Tyre*. He was informed, that *Jeruſalem* was taken but not till the fifth day of the tenth month in the year of the World 3417, about ſix months after the city was ſurrendered[b]; from whence we may judge, that the prophet dwelt in ſome very retired corner of the province, and very remote from *Babylon*, where this news without doubt was brought very ſoon. In the evening of that day when the meſſenger arrived, the Lord opened the Prophet's mouth, and inſpired him to foretel, that the remains of the people, which were ſtill left in *Judæa*, and flattered themſelves with the hopes of a ſpeedy reſtoration, would likewiſe be diſperſed, as it accordingly happened four years after. It was at the ſame time probably, that he foretold the calamities of the *Zidonians*, *Tyrians*, *Edomites*, and *Ammonites*, which happened five years after the deſtruction of *Jeruſalem*[c].

Ezek. xxix. 16. xxx. xxxi. Ezek. xxvi. xxvii. xxviii. Ezek. xxxiii. 21.

[b] *Jeruſalem* was taken on the ninth day of the fourth month in the eleventh year of *Zedekiah*. 2 Kings. xxv. 2, 3, &c.

Jerem. lii. 30. In 3420. Ezek. xxv.

[c] In the year of the World 3421. See Joſeph. Antiq. l. x. c. 11.

Ezek. xxvi. xxvii. Ezek. xxix. xxx. xxxi. The siege of *Tyre* and *Nebuchadnezzar*'s war against *Egypt*, are, next to the affairs of the *Jews*, what is most remarkable in *Ezekiel*. After these melancholy visions God shewed him more comfortable objects, such as the return from the captivity, the rebuilding both of the Temple and City, the restitution of the Kingdom and Cities of *Judah* and *Israel*; their victories over their enemies, and the re-establishment of their state in a more flourishing condition, than it had been in before. All which is comprized in the xxxvi. xxxvii. xxxviii. and following chapters to the end of the book.

Hieron. in Ezek xii. p. 766. nov. Edit. St. *Jerom* is of opinion, that as *Jeremiah* prophesied at *Jerusalem* at the same time as *Ezekiel* did beyond the *Euphrates*, the prophecies of this last were sent to *Jerusalem*, and reciprocally those of *Jeremiah* into *Mesopotamia*, in order to comfort and encourage the captive *Jews* in their exile.

Vide Epiphan. de Vita & Morte Prophet. It is said, that *Ezekiel* was put to death by the Prince of his people, because he exhorted him to leave idolatry. We cannot well tell who this Prince could be of the *Jewish* people upon the river *Chebar*, where *Ezekiel* dwelt. It is affirmed for certain likewise, that his body was laid in the same cave, wherein *Shem* and *Arphaxad* were deposited, upon the banks of the *Euphrates*. *Benjamin* of *Tudela* says, that this tomb is behind the synagogue, between the *Euphrates* and the *Chebar*; that it is placed in a very fine vault built by King *Jehoiachin*; that the *Jews* keep a lamp always burning there, and boast, that they have there the Prophet's book written with his own hand, which they read every year upon the great Day of Expiation.

Antiq. l. x. c. 6. *Josephus* says, that *Ezekiel* left two books concerning the captivity of *Babylon*. Antiq. l. x. c. 10. He says in another place, that this Prophet having foretold the ruin of the Temple, and that *Zedekiah* should not see *Babylon*, this writing was sent to *Jerusalem*; circumstances, which we do not read in the works of *Ezekiel* now remaining. Athanas. in Synopsi. *Athanasius* believed, that one of the two volumes written by *Ezekiel* was no longer in being. *Spinoza* thinks, that what we have of this Prophet is a fragment only of some larger writing. But we see no good proof of all this, nor do we know from whence *Josephus* got what he tells us of these two supposed works of *Ezekiel*.

The writings of this Prophet have been at all times acknowledged to be canonical; nor was it ever disputed that he was the author of them. Neverthelesś the *Jews* say, that the Sanhedrim deliberated a long time whether his book should be put into the canon. The great obscurity of his prophecy both in the beginning and end of it, was objected; as also what he says, chap. xviii. 2, 20. that the son should not bear the iniquity of his father *; which is contrary to *Moses* [b], who says, that the Lord visiteth the sins of the fathers upon the children unto the third and fourth generation. Hieron. Præfat. in Ezekiel. & Comment. in cap. i. Prophet. [b] Exod. xxxiv. 7. & xx. 5.

Clem. Alexand. l. 1. Stromat. *Clemens* of *Alexandria* says, that some believed *Nazaratus* the *Assyrian*, *Pythagoras*'s preceptor, to be the same as *Ezekiel*. But for his part, he is not of this opinion: he does not believe that *Pythagoras* ever saw *Ezekiel*. This Philosopher lived long after our Prophet. *Epiphanius* and *Dorotheus* relate several things in the Life of *Ezekiel*, which are thought fabulous by the most learned criticks. They say, for example, that this Prophet wrought many miracles in *Chaldæa*; that he distributed the tribes of *Gad* and *Dan* in *Babylon*; that he sent serpents against them, which devoured their children and their cattle, as a punishment of their idolatry; that he brought the people back to *Jerusalem*, in order to confound the incredulous; lastly, that he was buried in the land inhabited by the *Spiræ* or *Sapiræ*. The time and manner of his death are very uncertain, whatever particular authors may say of them. The *Jews* did not permit any to read this Prophet, at least the beginning of his book, till they were thirty years of age.

They speak of this Prophet in a very contemptible manner [a]. They say he was *Jeremiah*'s boy, *puer*, servant; that he was the object of raillery and ridicule to his people; for which reason he was called the son of *Buzi*, that is to say, the son of contempt, or of the despised. They accuse him with teaching several things contrary to *Moses*; for example, relating to the matter of sacrifices, and with saying, that God would not transmit the punishment of the father's sin upon the children; whereas *Moses* declares, that it descends to the third and fourth generation. Upon this pretence, the *Sanhedrim* took it once under consideration, whether they should raze him out of the number of sacred Writers, and expunge his works out of the canon of Scripture. Compare Exod. xx. 5. & Ezek. xviii. 1, 3, 4. &c.

Another reason for their thus deliberating about the suppression of his works, was, their obscurity, and principally the vision of the mysterious chariot in the first chapter; the votes of almost all had been given for condemning him, if Rabbi *Chananias*, who

* *The orthodoxy of* Ezekiel *from this expression became suspected, and the Sanhedrim had it under consideration to deprive him of his prophetick character, because he taught things contrary to the Law of* Moses, *which is a Rule of Faith to the* Jews. *But this difficulty was removed by* Ananias. *See* Huet. Demonstr. Evang. Prop. iv. De Prophetiâ Ezechielis. *And as to the particular objection here alledged, the Reader, if he pleases, may consult the Commentators.*

[a] *See* Bartolocci Bibl. Rabb. l. 2. Basnage Hist. des Juifs, t. 4. p. 294. l. 6. c. 19.

who was living at that time, had not offered to remove all these difficulties. His proposal was approved, and a present was made him of three hundred tun of oil for the use of his lamps, and to give him light while he was employ'd in this undertaking. We may easily comprehend, that this is all an hyperbole of the *Talmudists*, to exaggerate the difficulty of explaining the prophecy of *Ezekiel*; and it is credible, that all which they relate concerning the deliberation of the *Sanhedrim* on this occasion is mere fable.

Benjamin of *Tudela* tells us in his travels, that he saw a magnificent Mausolæum at some leagues from *Bagdat*, upon the top whereof was a famous library. The Mausolæum was the prophet *Ezekiel's* tomb, which was frequented every year by the Heads of the Captivity, who resorted thither with a numerous retinue. It is a place of devotion not only for the *Jews*, but likewise for the *Persians*, *Medes*, and for abundance of *Mussulmen*, who go thither to make their presents, and perform their vows. This place, among the people I have mentioned, is in singular veneration, their very armies never touch it. There is a lamp continually burning upon the prophet's tomb, and the Head of the Captivity of *Bagdat* is at the expence of keeping it up. This pilgrimage continues still at this day with much devotion.

The tomb is upon the banks of the *Chaboras*. There are sixty towers belonging to it, and a synagogue in each. Near it is another edifice built by *Jechoniah*, when *Evil-merodach* restored him to his liberty. This palace has a view of the *Euphrates* on one side, and on the other of the *Chaboras*. The portrait of *Jechoniah* was still to be seen in the time of *Benjamin* of *Tudela*, in one of the vaults of this edifice; and the pictures of all the officers who accompanied him: in the rear of whom was the prophet *Ezekiel*.

As to the library which this traveller saw in the same place, he says it was very numerous, and that all who died without children augmented it, by sending their books thither. There too was shewn, as they say, the original of this prophet's predictions, written with his own hand. This account is very circumstantial, and has pretty much the air of truth.

Notwithstanding, an author of good antiquity says, that he was killed by the General of his own nation, who was enraged at the Prophet's censuring his conduct, and that he was buried in a cave, where *Shem* and *Arphaxad*, the ancestors of *Abraham*, were deposited. An author who lived in *Constantine's* time, says, that *Ezekiel* lies buried at *Bethlehem*, in the same place as *Jesse*, *David*, and *Solomon*.

Ezekiel, we know, speaks of a famous resurrection, and that being conducted one day into a field full of bones, the Spirit of God induced him to walk round the field, and said to him, Do you believe that these bones shall be raised up? And at the same time he said, Prophesy upon these bones, and say to them, O ye dry bones, hear the word of the Lord, behold I will cause breath to enter into you, and ye shall live. Accordingly as the Prophet was speaking, all these bones began to stir, and come together, and at last were restored to life. There has been much disputing concerning this event, whether it were real, or figurative only, and happened mentally, in spirit, to describe, in a more express and lively manner, the return of the *Jews* from their captivity. Many of the Rabbins have been of opinion, that the thing strictly did so happen, as the Prophet relates it; but the generality of Commentators believe, that it all passed in idea and vision only.

Ezek. xxxvii. 1.

The *Mahometans* report it in the following manner. The little town of *Davardan*, which is a dependant on the city of *Vassith*, having been attacked with the plague, many of the inhabitants forsook their habitations, and preserved their lives. Another year the plague broke out afresh, and all the inhabitants left it with their flocks. As they were got into a large valley, two Angels appeared at the two extremities of it, and declared to them from God, that they would die very suddenly; accordingly they all did so, together with their cattle. The inhabitants of the neighbourhood having been informed of it, came thither in order to bury them; but the number of the dead was so great, that they could not accomplish their design. They shut up the valley therefore with two walls at the two ends, and left a great part of the carcasses upon the ground, where they were very soon consumed, and nothing but the bones remained of them. The prophet *Ezekiel* going by this way some years after, put up this prayer to God: O Lord, as thou hast been pleased to manifest thy power upon these persons with great terror, look now upon them with an eye of clemency and mercy. God heard his prayer, and restored them to life. Such is the character of these eastern people, there is scarce any history which they do not disguise, and embellish after their own manner. The *Mussulmen* make *Ezekiel* the successor of *Caleb*, the son of *Jephunneh*, who judged *Israel* after the death of *Joshua*. Which is one of the most absurd anachronisms.

D'Herbelot. Bibl. Orient. p. 941. Khazkhil.

II. EZEKIEL, the father of *Shechaniah*. Ezra viii. 5.

III. EZEKIEL, an *Hebrew* Poet, who wrote a tragedy in *Greek*, whereof *Moses* was the subject. *Clemens* of *Alexandria* and *Eusebius* have cited it. *Frederick Morel* published it at *Paris* in *Greek* and *Latin*, in the year 1609.

Clem. Alex. l. 1. Stromat. Euseb. Præparat. l. 9.

I. EZER,

I. EZER, the father of *Husha*, of the Tribe of *Judah*. 1 *Chr*. iv. 4.

II. EZER, a Prieſt who returned from the captivity of *Babylon*. Nehem. xii. 42.

III. EZER, the ſecond ſon of *Seir* the *Horite*. Gen. xxxvi. 21, 27.

EZION-GABER, a city of *Idumæa* or *Arabia deſerta*, upon the coaſts of the Red Sea, and upon a gulf of this Sea, called the Gulf of *Elan*. After the *Iſraelites* had been ſome time at *Hebrona*, they came to *Ezion-gaber*, from thence they went to the wilderneſs of *Sin*, where the
Numb. xxxiii. 35. city of *Kadeſh* was ſituated. At the port of *Ezion-gaber* * *Solomon* equipped his fleets 1 Kings ix. 26.
for the voyage to *Ophir*.. See what we have ſaid above concerning *Elam*, a town lying upon the gulf of *Elan*. *Joſephus* ſays, that *Ezion-gaber* is the ſame as *Berenice*, a famous city upon the coaſt of the Red Sea. *Antiq*. *l*. 8. *c*. 2. *p*. 269. But is is very probable that he has confounded *Berenice*, which lies upon the weſtern ſhore of the Red Sea, inclining towards *Ethiopia*, with the city of *Ezion-gaber*, ſituated upon the Gulf of *Elan*, and on the oppoſite ſhore.

EZRA. *See* ESDRAS.

F.

FABIUS, a Tribune in *Pompey's*‖ army. He was one of the firſt, who entred the breach in the Temple of
Antiq. l. 14. c. 8. p. 475. & de Bello l. 1. c. 5. p. 720. *Jeruſalem*. I do not know whether this is the ſame *Fabius*, who was corrupted by *Antigonus*, the ſon of *Ariſtobulus*‖.

In the Year of the World 3941, before J.C. 59. before the Vulg. Æra 63. ‖ Antiq. l. 14. c. 21. † Exod. xxxiii. 13, 14.

FACE. The Lord promiſes *Moſes*, that his Face ſhall go before the *Iſraelites*†: *Facies mea præcedet te, & requiem dabo tibi*. By theſe words ſome underſtand God himſelf, *my Face*, *I my ſelf*, ſay the Septuagint, or rather my Angel, *the Angel of my Face*, the Angel *Michael* whom I have appointed to be the conductor of my people. By the Angel of his preſence in *Iſaiah* is meant likewiſe the *Meſſiah*, Iſai. lxiii. 9. *Angelus faciei ejus ſalvavit vos*. The principal Angels are called Angels of his preſence, the Archangels who appear in the preſence of God, who ſee his Face, and are the neareſt to his perſon. The Scripture ſpeaking in a popular manner, repreſents God frequently in Heaven like the *Aſſyrian* or *Perſian* Monarch in his palace, admitting a certain number only of his principal officers to his preſence, who have the honour to ſee and ſerve him. See *Tobit* xii. 15. *Rev*. i. 4.

Moſes in the place abomentioned begs of God to ſhow him his Face, *ſi inveni gratiam in conſpectu tuo, oſtende mihi faciem tuam*. And afterwards, to manifeſt his glory to him, *oſtende mihi gloriam tuam*, which is the ſame as *faciem tuam*. God replies to him, *I will make all my goodneſs paſs before thee*, or all my glory; and I will proclaim my name, which I will give thee as a ſignal of my preſence: but *for my Face, thou canſt not ſee it; for there ſhall no man ſee it and live*. It was a certain perſuaſion, and very prevalent in the world, that no man could ſupport the ſight of God without expiring. See *Gen*. xvi. 13. xxxii. 30. *Exod*. xx. 19. xxiv. 11. *Judg*. vi. 22, 23.

The Lord executed his promiſe, he paſſed before the cave where *Moſes* was placed. *Moſes* ſaw his glory as it paſſed before the mouth of the cave, but beheld not the Face of God, ch. xxxiv. 6, 7. whoſe back parts only were viſible to him. Nevertheleſs it is ſaid in the book of Numbers, ch. xii. 4. that *God ſpoke mouth to mouth to him, even apparently, and not in dark ſpeeches*. And in another place, *Numb*. xiv. The *Canaanites* have heard *that thou art among thy people, and that thou art ſeen Face to Face*. And in *Deuter*. v. 4. it is ſaid, that God talked with the *Hebrews Face to Face out of the midſt of the fire*. But in all theſe places *Face to Face* is to be underſtood ſimply, as if he had ſaid, that God manifeſted himſelf to the *Iſraelites*, that he made them hear his voice in a manner as diſtinct, as if he had appeared to them Face to Face.

The bread of Faces, the Shew-bread which was always in the preſence of God. *See* SHEW-BREAD.

The Face of God denotes ſometimes his
anger. *The Face of the Lord is upon thoſe* Pſ. xxxiv. 17.
who do evil. And *they were diſperſed by the* Ib. liv. 22.
Anger of his Face†. And again, *As wax* Ib. lxviii. 2.
melteth before the fire, ſo let the wicked periſh before the Face of God. We find likewiſe the word *Face* uſed in a contrary ſenſe:

Make

* *Near the mouth of this harbour there was a ridge of rocks, upon which the fleet of ſhips was loſt, that had been fitted out for* Ophir *by* Jehoſaphat *in conjunction with* Ahaziah *King of* Iſrael. *From theſe rocks the place took its name,* Ezion-gaber *ſignifying the back-bone of a man, which theſe rocks reſembled. See*. Prid. Connect. &c. P. 1. B. 1.

† *This paſſage is not in the Original, nor conſequently in the* Engliſh *verſion, the faithful copy of the* Hebrew; *but we find it in the Septuagint,* διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ. Vulg. Diviſi ſunt ab ira vultûs ejus.

2

Pſ.xxxi.16. *Make thy face to ſhine upon thy ſervant.*
Pſ.lxxx. 7. And in another paſſage, *Cauſe thy Face to ſhine, and we ſhall be ſaved. And I*
Ib.xvii.15. *ſhall be ſatisfied when I behold thy glory, thy Face in righteouſneſs. Thou ſhalt*
Ib. xxxi. 20. *hide them in the ſecret of thy face*; thou ſhalt protect them, thou ſhalt heap thy favours on them.

Ib.lxxxi.2. *To conſider the face of any one*, to have reſpect to perſons. *Uſque quo facies peccatorum*
Prov. xxviii. 21. *ſumitis?* And *Solomon*, *Qui cognoſcit faciem in judicio, non bene facit.* The Judge ought to ſhut his eyes againſt the perſons whoſe cauſe comes before him, and open them only to juſtice. Sometimes *to know the Face*, ſignifies to do a favour, as in *Malachi* i. 8, 9. *Si quomodo ſuſcipiat facies veſtras Dominus.* I have ac-
Gen. xix. 21. cepted thee concerning this thing alſo, &c. literally in the *Hebrew*, *I have accepted thy Face.*

To ſpit in one's Face, is a ſign of the utmoſt contempt. The woman, whoſe huſband died without children, if her huſband's brother refuſed to marry her, ſpit in his Face. *Deut.* xxv. 9.

Ib. xlii. 5. *The ſalvation of the Lord's Face*, ſignifies the Salvation which he by his favour promiſes.

FADUS. *Cuſpius Fadus*, Governour of *Judæa. See* CUSPIUS.

FAITH, *Fides*, is a theological virtue, whereby we hold for certain that there is a God, and are perſuaded to ſubmit to all thoſe truths which he hath revealed to us by Scripture or Tradition, and propoſes to us by his Church. This Faith, accompanied with the practice of good works, gives life to a righteous man, *The Juſt*
Rom.i.17. *ſhall live by Faith.* It may be conſidered
Hab. ii. 4. either as proceeding from God, who reveals his truths, or man, who yields his aſſent to them: and in both theſe ſenſes it is called *Fides*. Shall the unbelief of the *Jews* make the Faith of God of none effect?
Rom. iii. 3. ſays St. *Paul*; that is to ſay, his ſovereign and infallible truth, which diſcovers his myſteries to us.

The *Jews* have thirteen Articles of Faith, which are received among them, without any contradiction[*].

I. That there is one God the Creator of all things, the firſt principle of all Beings, who ſubſiſts independently of any part of the Univerſe, and without whom nothing can ſubſiſt.

II. That God is one, and indiviſible; but his Unity is different from all other Unities.

III. That God has not a body, and that he is incorporeal in ſuch a manner, as to have no corporeal quality.

IV. That he is eternal, and that all other Beings, beſides him, have had a beginning with Time.

V. That God only is to be adored and ſerved, and that no other is to be ſerved or worſhipped, either as mediator or interceſſor.

VI. That there have been, and ſtill may be Prophets, diſpoſed to receive the inſpirations of God.

VII. That there never was a greater Prophet than *Moſes*, and that the degree of Prophecy, wherewith he was honoured, was ſingular, and very ſuperior to that of all other Prophets.

VIII. That the Law given by *Moſes* to the *Jews*, was dictated intirely by the Holy Spirit, yet it includes not ſo much as one ſyllable, that is purely *Moſes's*; and that the explanation of theſe precepts, which they have received by tradition, came intirely from the mouth of God, who gave it to *Moſes*.

IX. That this Law is immutable, and that no one can either add to it, or take from it.

X. That God knows and diſpoſes of all human actions.

XI. That God rewards thoſe, who obſerve his Law, and puniſhes thoſe who violate it; that the beſt reward is that of another life, and the greateſt puniſhment is the damnation of the ſoul.

XII. That a *Meſſiah* will come, whoſe merit will be infinitely ſuperior to that of all other Monarchs who were before him; that altho' his coming be late, it is not however to be doubted, nor is any time to be preſcribed when it ſhall happen, much leſs is it to be fixed from Scripture, ſince there never is to be a King of *Iſrael*, who is not of the race of *David* or *Solomon*.

XIII. That God at the conſummation of time will reſtore all the dead to life, and will afterwards proceed to judge all mankind univerſally both in Soul and Body.

As to the Articles of Faith acknowledged by *Chriſtians*, they are comprehended in the Creeds, and in the Deciſions of Councils.

Faith is taken likewiſe for a firm confidence in God, whereby we are induced to addreſs ourſelves without heſitation to him, whether we petition him for favours in our prayers, or miracles for his own glory. *If you have Faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be impoſſible unto you, ſays our Saviour. If any* Matth. xvii. 20.
of you lack wiſdom, let him aſk of God, that giveth to all men liberally; but let him aſk in Faith, nothing wavering, &c. ſays St. *James*. Jam. i. 5, 6.

Laſtly, *Faith* is taken for honeſty, fidelity in performing promiſes, truth; and in

[*] *Leo* of *Modena's* ceremonies of the *Jews*, part 3. c. 12.

in this fenfe it is applied both to God and man. *Ifaiah* defcribing the *Meffiah*, fays *Righteoufnefs fhall be the girdle of his loins, and faithfulnefs the girdle of his reins*; that is to fay, he will be juft and faithful.

Ifai. xi. 5.

FALSE PROPHETS. *See* PROPHETS.

FAMINE. The Scripture fpeaks of feveral Famines which happened in *Paleftine*, and in the neighbouring countries; for example, in the time of *Abraham*, and again in the time of *Ifaac*. But the moft remarkable, whereof we have any knowledge, is that of feven years, which fell out in *Egypt*, while *Jofeph* abode there. It is confiderable for the continuance, extent, and greatnefs of it; and in this particular the more fo, that *Egypt* is one of the countries in the world leaft fubject to thefe calamities, by reafon of its extreme fruitfulnefs.

Gen. xii. 10. Ib. xxvi. 1. Ib. xli. 27.

Famine is fometimes a natural effect, as when the *Nile* does not overflow in *Egypt*, or the rains do not fall in *Judea*, at the cuftomary times, that is to fay, in fpring and autumn; or when the caterpillars, the *May*-bugs, and locufts fwarm in the country, and deftroy the fruits of it. The Prophets in feveral places take notice of thefe laft caufes of famine. See, for example, the magnificent defcription which *Joel* makes of the coming of the locufts; he compares them to a numerous and terrible army, and defcribes the ravages committed by them in the land.

Joel i. 2, 3, 4, &c.

Famine was alfo the effect often of God's anger againft his people; for example, the Lord fent the Prophet *Gad* to *David*, to tell him, that as a punifhment of his vanity, whereby he had been induced to number his people, God gave him the option of feven years famine, or of being for three months purfued by his enemies, or of feeing the plague raging for three days in his country. And in the reign of *Ahab*, *The Lord called for a Famine, and it came upon the land feven years*. The Prophets frequently threaten the *Ifraelites*, *with the fword of Famine*, or with War and Famine, two evils that go generally together.

2 Sam. xxiv. 12, 13. 2 Kings viii. 1, 2.

Amos threatens the people of God with another fort of Famine, which was that of hearing the word of God. *Behold the days come, faith the Lord, that I will fend a Famine in the land, not a Famine of bread, nor a thirft for water, but of hearing the words of the Lord.*

Amos viii. 11.

FASCINATION, a charm which hinders one from feeing things, as they are in reality. We read in a fpurious book, called, *The Gofpel of* Chrift's *infancy* [a], that a young man having been changed into a mule, was cured and reftored to his firft condition by the Bleffed Virgin, who put the infant *Jefus* on him. *Homer* fpeaks of *Ulyffes*'s companions, who were changed into fwine by *Circe*'s charms. We read of the like *Fafcinations* in the Life of St. *Hilario*, written by St. *Jerom*, and in many other Lives of the Saints. The metamorphofis of *Apuleius* is a matter very well known. St. *Auftin* [b] mentions fome perfons who changed thofe into beafts of burden, that were perfuaded by them to eat certain drugs. All thefe changes confifted only in the imagination of the fpectators, and in the Fafcination of their fenfes, and of theirs to whom thefe accidents happened.

St. *Paul* makes ufe of the word Fafcination in a figurative fenfe, when fpeaking to the *Galatians*, he fays, *Quis vos fafcinavit non obedire veritati?* Who hath fo far bewitched your heart and mind, as to induce you to embrace vain novelties, and abandon the truths which I have preached to you. And the wife man, *Fafcinatio nugacitatis obfcurat bona*: the Fafcination, inchantment, the charms of wordly things, of pleafures, &c. cafts a blemifh upon good things. See what St. *Auftin* fays, relating to the fuppofed metamorphofes caufed by Sorcerers, in the XVIIIth book of his *de Civit. Dei*, c. 16, 17, 18, &c. and what has been faid of *Nebuchadnezzar*'s metamorphofis into an Ox.

Gal. iii. 1. Wifd. iv. 12.

FASTING. Fafting has in all Ages and among all Nations been an exercife much in ufe in times of mourning, forrow and affliction. The fenfe of it is in fome fort infpired by nature, which in thefe circumftances denies itfelf nourifhment, and takes off the edge of hunger. We fee no example of Fafting, properly fo called, before *Mofes*; whether this Legiflator had obferved nothing of it in the old Patriarchs, which yet is hard to believe, fince we fee that there were very great mournings among them, and thofe too very particularly defcribed, fuch as that of *Abraham* for *Sarah*, and that of *Jacob* for his fon *Jofeph*; or whether he did not think it neceffary to fpeak of it in any exprefs manner. But it appears by the Law, that even devotional Fafts for the expiation of their fins, were common among the *Ifraelites*. *Mofes* ordains, that if a married woman ingages herfelf by vow to keep any Faft in the way of fupererogation, unlefs her husband contradicts it, fhe fhall be obliged to perform her vow. I fay nothing of the forty days which *Mofes* paffed without eating any thing on Mount *Horeb*, becaufe this Faft is out of the common rules of Nature.

Numb. xxx. 14.

Since

[a] Evang. infant. p. 183. apud Fabr. Apocryph. N. T.

[b] Aug. l. 18. de Civit. Dei, l. 18. cap. 16, 17, 18.

Since the time of *Moſes*, examples of Faſting have been very common among the *Jews*. But as to the Faſts which we read of in their Calendar, they are later than the Law. *Moſes* injoins no particular Faſt in his books, excepting that upon the ſolemn day of Expiation, which was generally and ſtrictly obſerved[a]. *Joſhua* and the Elders of *Iſrael* remained proſtrate before the Ark from morning until evening, without eating, after the *Iſraelites* were
Joſh. vii. 6. defeated by the men of *Ai*. The eleven Tribes which had taken arms againſt that
Judg. xx. 26. of *Benjamin*, ſeeing they could not hold out againſt the inhabitants of *Gibeah*, fell down before the Ark upon their faces, and ſo continued till the evening without eat-
1 Kings vii. 6. ing. The *Jews* perceiving themſelves to be preſſed by the *Philiſtines*, aſſembled before the Lord at *Mizpah*, and faſted in his preſence till the evening. *David* faſted while the firſt child he had by *Bath-*
2 Sam. xii. 16. *ſheba*, the wife of *Uriah*, was ſick. The Prophets, *Jeſus Chriſt*, St. *John Baptiſt*, and the Apoſtles, upon many occaſions faſted.

The very Heathens themſelves ſometimes faſted; and the King of *Nineveh*, terrified by *Jonah*'s preaching, made an
Jonah iii. 5, 6. order, that not only men, but beaſts alſo, ſhould continue without eating or drinking; that both men and beaſts ſhould be covered with ſack-cloth, and each after their manner ſhould cry unto the Lord. The *Jews*, in times of publick calamity, appointed extraordinary Faſts, and made even the children at the breaſt faſt, as we ſee in
Joel ii. 16. *Joel*. Some of the Fathers[b] have affirmed, that in the faſt obſerved by the *Ninivites*, the children at the breaſt were made to faſt. *Virgil* introduces a ſhepherd ſay-
Virg. Eclog. 5. ing, that his very cattle faſted at the death of *Cæſar*. It is ſaid that in the *Canaries* and *Peru*, when there is too great a drought, the inhabitants ſhut up their goats, and make them faſt till they cry with hunger. This is what inſtinct has inſpired Pagan nations with.

The *Jews* in their common Faſts, begin the obſervance of them in the evening after Sun-ſet, and remain without eating till the ſame hour the next day, that is to ſay, till the riſing of the Stars: in all this time they
Vide Hieron. l. 2. adverſ. Jovinian. neither eat nor drink. Upon the great day of Expiation, when they are more ſtrictly obliged to faſt, they continue doing ſo for eight and twenty hours. Men are obliged to faſt from the age of full thirteen, and women from the age of full eleven years. Children from the age of ſeven years, are compelled, in proportion to their ſtrength, to exerciſe themſelves in Faſting. During this Faſt, they not only abſtain from all ſorts of food, but from bathing likewiſe, from perfumes, odours, and anointing. They go barefoot, are continent, and make no uſe of marriage. And this is the Idea which the Eaſtern people have generally of Faſting: It is an abſtinence from every ſenſual way of touching, and every kind of eating and drinking. Upon the great day of Expiation it is the cuſtom among the *Samaritans*, to make infants faſt as ſoon as they are weaned, or, as ſome ſay, while they are even at the breaſt; and this during the twenty-four hours Faſt which is obſerved upon this day; whereas the *Jews* do not require children to faſt till they are ſeven years old.

The principal days on which the *Jews* are obliged to faſt are theſe. In the month *Tizri*, which is the firſt of the civil, and the ſeventh of the eccleſiaſtical year, they faſt upon the third day in memory of the murder committed upon the perſon of *Gedaliah*. See 2 *Kings* xxv. 25. *Jerem*. xli. 2. *Zechary* ſpeaks of this Faſt, calling it the Faſt of the ſeventh month. *Zech*. vii. 5.

Upon the ſeventh day of the ſame month, they celebrate a Faſt upon the ſcore of the golden Calf.

The tenth is the ſolemn Faſt of Expiation. *Lev*. xxiii. 19.

The ſixth day of the ſecond month called *Marcheſvan*, they faſt upon the occaſion of *Zedekiah*, King of *Judah*'s having his eyes put out by *Nebuchadnezzar*'s order.

The ſeventh day of the third month is a Faſt in memory of *Jehoiakim* King of *Judah*, and his piercing the prophecies of *Jeremiah* with a pen-knife, and burning them.

On the eighth day of the fourth month the *Jews* faſt out of hatred to the tranſlation of the Bible from the *Hebrew* into *Greek*, performed by the order of *Ptolemy Philadelphus*.

On the ninth day of the ſame month they obſerve a Faſt, for which the Rabbins aſſign no reaſon.

On the tenth day of the ſame month, they faſt in memory of the ſiege of *Jeruſalem*, undertaken by *Nebuchadnezzar*.

On the eighth day of the fifth month, they faſt in memory of the righteous, who lived under *Joſhua*.

On the twenty-third day of the ſame month, they celebrate a Faſt upon the occaſion of the war, made by the eleven Tribes againſt that of *Benjamin*, in order to puniſh the injury offered to the *Levite*'s wife.

The ſeventh day of the ſixth month, is a Faſt becauſe of *Moſes*'s death.

The

[a] Levit. xxiii. 27, 29. Alſo on the tenth day of this ſeventh month, there ſhall be a day of atonement —— And whatſoever ſoul it be that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

[b] Baſil. homil. 8. in Avaros, & orat. 4. de Trinit. Chryſoſt. t. 1. homil. 7. de pœnit. Ambr. ſeu Maxim ſerm. olim. 40. inter Ambroſ.

The ninth is a Faſt, by reaſon of the diviſion between the ſchools of *Shammai* and *Hillel*.

Upon the firſt day of the ſeventh month of the civil year, which is the firſt month of the eccleſiaſtical year, they faſt becauſe of the death of *Aaron*'s children conſumed by the ſacred fire.

On the tenth day of the ſame month they faſt, by reaſon of the death of *Miriam*, *Moſes*'s ſiſter.

On the twenty-ſixth, for the death of *Joſhua*.

On the tenth of the eighth month, they faſt for the death of the High Prieſt *Eli*, and the taking of the Ark.

On the twenty-eighth, for the death of *Samuel*.

On the twenty-third of the ninth month they faſt, becauſe *Jeroboam* King of the ten Tribes, forbad his ſubjects to carry the firſt fruits to *Jeruſalem*. 1 Kings xii. 27.

On the twenty-fifth of the ſame month they faſt for the death of the ſeveral Rabbins, *Simeon* the ſon of *Gamaliel*, *Iſhmael* the ſon of *Eliſha*, and *Ananias* the High Prieſt's Vicar.

The twenty-ſeventh of the ſame month was a Faſt, in memory of Rabbi *Hanina*'s being burnt with the book of the Law.

The ſeventeenth of the tenth month was a Faſt, becauſe *Moſes* broke the Tables of the Law. *Exod.* xxxii. 19. On the ſame day they remember the ceſſation of the Sacrifices, and the Idol placed by *Antiochus Epiphanes* in the Temple.

The ninth of the eleventh month is a Faſt, becauſe God told *Moſes*, that none of the *Iſraelites* who were murmurers, ſhould enter into the promiſed Land; and becauſe upon that day the Temple of *Jeruſalem* was burnt, firſt of all by the *Chaldæans*, and a long time after by the *Romans*. This is the Faſt taken notice of in *Zechary*, as kept in the fifth month of the Sacred Year. *Zech.* vii. 5.

On the eighteenth day of the ſame month they faſt, becauſe in the time of *Ahaz*, the lamp which was kindled every evening in the Holy, was extinguiſhed.

The ſeventeenth day of the twelfth month in the civil year is a Faſt, in memory of their death, who being ſent to view the promiſed Land, made a diſadvantageous report of it to the people, and induced them to murmur. See *Numb.* xiv. 22, 23.

Beſides theſe Faſts, which are common to all the *Jews*, tho' not with the ſame obligation, they have others, which are devotional, practiſed by the moſt zealous and pious part of them *: For example, the *Phariſee*, mentioned in the Goſpel, ſays, (Luk. xviii. 12.) that *he faſts twice a week*, that is to ſay, every Monday and Thurſday; [a] upon Thurſday, in memory of *Moſes*'s going up Mount *Sinai* upon that day; and on Monday, in memory of his coming down from thence. The *Phariſees* and Diſciples of St. *John Baptiſt* ſaid to our Saviour, *Why do we and the Phariſees faſt oft, but thy diſciples faſt not.* (Matth. ix. 14.) And *Jeſus Chriſt*, ſpeaking of St. *John*'s Faſting, ſays in an aggravating manner, John *came neither eating nor drinking, and they ſay, he hath a Devil.* (Ib. xi. 18.) What the manner was of St. *John*'s living, is very well known. It is ſaid, that there were *Phariſees* who faſted four days in the week. Some of the Antients were of opinion, that the *Jews* faſted every Sabbath-day. *Juſtin* ſays, (Juſtin. l. 36. hiſtor.) that *Moſes* and the *Iſraelites*, having been for ſeven days wandering in the deſarts of *Arabia*, without finding any ſuſtenance, they conſecrated the Sabbath-day, which is the ſeventh day, and appointed it to be a perpetual Faſt. *Auguſtus* in his letter to *Tiberius* (Sueton. in Auguſt.) tells him, that no *Jew* ever kept the Faſt upon the Sabbath-day, as he did the day on which he wrote to him. *Juvenal* (Juvenal. Satyr. 6.) ſays, that the very Kings of the *Jews* faſt upon the Sabbath-day, and go barefooted:

Exercent ubi Feſta mero pede Sabbata Reges.

And *Martial* (Martial. l. 4. Epigr. 4.) attributes the ſtink peculiar to the *Jews*, to their Faſting on the Sabbath. But theſe Authors were not well informed. The *Jews* not only do not faſt upon the Sabbath-day, but all Faſting upon this day is very expreſſly forbidden them by the rules of their Doctors.

We read in the *Miſhna*, (Tract. Taanith. n. 8. p. 368.) the determination of the Sages, declaring, not only that it was not lawful to faſt on days ſet apart for Feſtivals, and others on which it was not allowable to uſe this abſtinence; but that the ſame was likewiſe prohibited the day before, and according to ſome Doctors, the day after too. *Maimonides* and *Barthenora* obſerve upon this text, that the old book which contained the Calendar of the *Jewiſh* Feaſts, was loſt in their time, and that they had no regard to the cuſtom of not faſting the evening before, or the day after any feſtival, nor even upon the old Feaſt-days themſelves, which were then no longer obſerved. In the *Greek* of *Judith* we read, that this pious woman faſted every day of her life, excepting *the eves of the ſabbaths, and the ſabbaths; and the eves of the new-moons, and the new-moons; and the feaſts and ſolemn days of the houſe of* Iſrael. Here is an inſtance of the practice which

* *As there are ſome among the* Jews *who attribute great degrees of merit to Faſting, and look upon theſe Abſtinences as ſubſtituted in the room of the old Sacrifices; ſo there are ſome Doctors among them, who ſay, that Faſting is indifferent to God, and is either good or bad, as it fits the Body better for devotion, and that all depends upon the obſervance of the Law. They, who argue in this manner, have a right notion of mortifications.*

[a] Conſtit. Clem. Epiphan. Theophyl. Buxtorf. Synagog. c. 9. Grot. Druſ. in Luc. xviii.

which we have been remarking in the *Mishna*. This custom was observed out of respect to the Festival, that the joy of it might not be interrupted by the preceding or subsequent Fast.

Leon de Modene, ceremonies des Juifs, partie 3. c. 8. On Fast-days in the morning there are confessions added to the prayers, and the recital of some melancholy accidents which happened on such a day, and gave occasion for the Fast then celebrated: the volume of the Law is opened, and the following words are read out of the 32^d chapter of *Exodus*, *ver.* 11. *And* Moses *besought the Lord his God, and said, Lord why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of* Egypt, *&c.* And in the afternoon, in the prayer of *Mincha* or the Offering, the same is read again with the addition of these words out of *Isaiah*, *Seek the Lord while he may be found, call upon him while he is near*, &c. Isa. lv. 6.

There are some *Jews* who abstain from eating meat and drinking wine from the 17th of *Tammuz* to the 9th of *Ab*, which makes three weeks. But this they do voluntarily, and because all these days have been unfortunate to *Israel* On the 9th of *Ab*, which answers to the moon of *July* and *August*, in memory of the Temple burnt by *Nebuchadnezzar*, and afterwards by *Titus*, the *Jews* continue Fasting without either eating or drinking, barefoot, and without shoes, and without the liberty of washing themselves, from about an hour before sun-set till the next day, when the stars begin to appear. In the evening of the vigil, after the common-prayer is ended in the synagogue, they sit upon the ground, and read the lamentations of *Jeremiah*. They repeat the same thing the next day, adding many other lamentations to them, continuing sorrowful all the day, without being permitted to study in the books of the Law, but only to read *Job*, *Jeremiah*, and other sad and melancholy subjects. The Sabbath which follows this Fast is called *Nacama*, that is to say, *Consolation*, because they then read these words of *Isaiah*; Comfort ye, comfort ye my people, saith your God, speak ye comfortably to *Jerusalem*, &c. and comfort themselves with the hope of the re-establishment of *Jerusalem* and the Temple. Isa. xl. 1, 2, &c.

Besides the general Fasts enjoined the whole nation, there are others peculiar to every nation; for example, to the *Germans*, who after the Feasts of the Passover and Tabernacles, have a custom to fast three days: namely, on the two following Mondays and the Thursday between them. And this is founded on an apprehension, that as the preceding Feasts were of eight days continuance, they might have offended God during this time. For the same reason they fast on the last day of the year, and some on the eve of the first day in every month.

If in the way of penance, or out of any particular devotion, some chuse to fast beyond the time above mentioned, they are used to pronounce these words before sun-set: I undertake to fast to-morrow. After which they remain without eating or drinking from that evening to the same hour the next day, and add a prayer, wherein they beg of God, that their Fast may supply for them the room of sacrifice. On this day they lie upon a harder bed than usual, lessen the number of their pillows, change their fine sheets, and take coarse ones. Buxtorf. Synag. Jud.

If any one dreams of something bad, or unfortunate; for example, that he sees the book of the Law burning; that he sees the day of forgiveness at the hour of evening prayer; that he sees the beams of his house, or his teeth falling; and this dream gives him uneasiness, he fasts that day in the most rigid manner, without either eating or drinking from one evening to another. This kind of Fast seems to be of such consequence to them, that they may observe it even upon the sabbath-day, or any other festival; which is allowed upon no other occasion. Idem. part. 1. c. 4.

In the evening when this Fast concludes, he who dreamt, sends for three of his friends before he goes to rest, and says seven times to them, *May my dream be happy!* to which they answer every time, *May it be happy*, and *may God make it so!* Then they add some passages out of the Prophets, and that he may presage well of the forgiveness of his sins, they repeat these words to him out of *Ecclesiastes*, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.* After which, he who had fasted may eat. Eccles. ix. 7.

They have a great deal of confidence, that Fasting will either procure a happy interpretation of their dream, or divert the ill effects of it; they hold, *that Fasting is with respect to dreams, what fire is to the tow which it sets on fire and burns.* If any one falls sick, sets out upon a dangerous journey, or is taken prisoner, they fast in order to obtain his health or deliverance. A child who has loved his father tenderly, fasts every year upon the day of his death. The very Magicians fast, in order to conjure up the souls of the dead, and the devils in hell: with much more reason then, say the Sages, should good men fast, that they may engage the Spirit of God to rest upon them. Basnage Hist. des Juifs, t. 5. l. 7. c. 18. art. 4.

The Rabbins maintain, that it is not allowable to fast in the month of *March*, because in this month the *Israelites* departed out of *Egypt*, and it should be intirely consecrated to joy and gratitude.

Some however do faſt upon the day of *Miriam*'s death, *Moſes*'s ſiſter, becauſe at that time the people wanting water in their camp at *Kadeſh-barnea*, murmured againſt God. (Numb. xx. 1, 2, &c.)

The common way of Faſting among the *Jews* is to take no food, nor any drink from the foregoing evening till after ſun-ſet the day following. Nevertheleſs there are ſome *Jews* who believe, that it is lawful to eat till the morning of that day on which they are to faſt; and that it is ſufficient to continue the whole day from break of day till the riſing of the ſtars, without taking any nouriſhment. Upon Faſt-days meat being forbidden, they content themſelves with ſome particular herbs, for all are not permitted; butter is prohibited, but not eggs. They celebrate no Weddings on Faſt-days, and they are not allowed to be ſhaved or powdered, or to bathe themſelves; they ſometimes throw aſhes upon their heads, and go bare-foot. But theſe laſt ceremonies are not indiſpenſably obliging. They eſteem Faſts and Abſtinence as a ſupplement to the old Sacrifices, and place great merit in them.

The *Muſſulmen*[a], in imitation of the *Chriſtians*, faſt during the whole month of *Ramadan*, which is the ninth of the *Arabian* year. This month is lunar, and perpetually changing place, ſhifting ſucceſſively through all the ſeaſons of the year, becauſe theſe people receive no intercalation. This Faſt is ſaid to have been inſtituted in memory of the Alcoran, which *Mahomet* declares was ſent to him in this month. Their Faſt conſiſts in neither eating nor drinking, nor ſmoking for the whole day, from morning to the riſing of the ſtars. After which, they eat and drink as much as they pleaſe, all night; only wine is more ſtrictly forbidden upon theſe occaſions than at any other times: ſome have been obliged to ſwallow melted lead, for having violated this rule.

No one is excuſed faſting, neither women, ſoldiers, travellers, labourers, nor artificers, neither poor nor rich; the Sultan faſts as well as others. The ſick, who are unable to keep the faſt of *Ramadan*, are obliged to faſt ſome other month after their recovery. Thirſt is in particular very troubleſome to travellers and labourers; but they muſt endure it: or if they break their faſt, they muſt reſolve to faſt as many days ſome other time. The generality continue all day long in great inaction, avoiding more eſpecially thoſe exerciſes which might cauſe drought.

As to the Faſts obſerved by *Chriſtians*, without taking notice of that of forty days, which our Saviour paſſed in the wilderneſs without eating, and is above the ordinary ſtrength of man, it is not to be at all doubted, but that as he was very much addicted to the legal obſervances, he both kept himſelf, and required his Diſciples to keep all the Faſts, which the *Jews* were under any obligation to obſerve. But it does not appear by his own practice, or any commands which he gave to his Diſciples, that he inſtituted any particular Faſts, or injoined any to be kept out of pure devotion. The poor, laborious, and almoſt always wandering life which he led for the three laſt years of his continuance in the world, did not allow him to undertake ſuch practices. But when the *Phariſees* in the way of reproach told him, that his Diſciples did not faſt ſo often as theirs, or *John* the *Baptiſt*'s, he replied, *Can ye make the children of the bride-chamber faſt, while the bride-groom is with them? but the days will come, when the bride-groom ſhall be taken away from them, and then ſhall they faſt in thoſe days.* (Luke v. 34, 35.) Accordingly the life of the Apoſtles and firſt Believers was a life of ſelf-denial, of ſufferings, auſterities, and faſting: whereof we may judge by the life of St. *Paul*, with which we are better acquainted than with that of the other Apoſtles. He ſays, that he had been, and ſtill every day was expoſed to a thouſand wants and frequent faſtings, *In hunger and thirſt, in faſtings often.* (2 Cor. vi. 5. & xi. 27.) He exhorts the faithful to imitate him in his patience, in his afflictions, in his labours, in his watchings, in his faſtings. *In laboribus, in jejuniis, in vigiliis.* Ordinations and acts of conſequence in the Church were attended with faſting and prayers. (Acts xiii. 2, 3.) The faſts of Wedneſday and Friday, called Stations,[b] and that of Lent, particularly of all the Holy Week, are thought to be of apoſtolical inſtitution.

One cannot be ſufficiently aſtoniſhed at the extreme remiſſneſs which is become general among *Chriſtians* in the point of Faſting, particularly in the *Latin* Church: and what ſurprizes more than all the reſt, is, that ſome Caſuiſts and Prelates, who ought to be better acquainted with the ſpirit of the Church, and more zealous in ſupporting the intereſts of Truth, and the rules of ancient Diſcipline, both write and teach, that the drinking even of wine, liquors, tea, coffee, and chocolate, breaks no one's faſt, becauſe ſay they, liquids only moiſten, and do not nouriſh: as if wine, for example, which is the extract of a very juicy fruit, ſome ſorts whereof, *Galen* ſays, is as nouriſhing as hog's fleſh, which, as any one can tell, is a kind of food the fulleſt of gravy that we know of; Chocolate, they ſay, tea, and coffee, which are com-

[a] D'Herbelot Bibl. Orient. p. 708. Tournefort Voyage, l. 2. in 8°. p. 342. Lucas Voyage d'Egypte, t. 1, &c.

[b] Vide Tertull. Clem. Ignat. Epiphan. Ambroſ. Aug. alios apud Grot. in Luc. xviii. 12. & Thomaſſin du Jeune.

compound liquors, and other liquors wherein there is a mixture of *Aqua vitæ*, do not nouriſh: yet even pure water nouriſhes, refreſhes, and delights. It has been always the notion of all people, both *Greeks* and *Barbarians*, that in Faſting they were to mortify the ſenſes, not only by hunger, but by thirſt too: the *Jews*, *Muſſulmen*, and primitive *Chriſtians*, nay the very Pagans themſelves, as may be ſeen by the example of the *Ninivites*, did not think otherwiſe.

It is a manifeſt miſtake to ſay, that water and things liquid do not nouriſh; do they not turn to chyle in the Stomach? do they not enter into the heart and blood? And are not the moſt ſolid fruits reduced to liquid juices, that they may be able to nouriſh and ſupport us? For in ſhort, every thing we eat muſt be changed into chyle, lympha, and ſo into blood, in order to contribute to our ſuſtenance. It is true, a man who was to drink nothing but water, without eating, could not live long; but they who drink water, wine, or any thing elſe, while they are Faſting, have eaten before, and will eat again after they have drunk, and perhaps plentifully; ſo that drinking is not only a new nouriſhment to them, but is farther a diſſolver, and helps the digeſtion of what they have taken before. Laſtly, though liquids were only to refreſh and pleaſe, people ſhould not allow themſelves the uſe of them in times of Faſting, they being contrary to the ſpirit of this holy exerciſe, and condemned by the example of *Jews*, *Muſſulmen*, and *Pagans*, and, what ſhould be of much greater force with us, by that of the primitive *Chriſtians*.

FAT. God forbad the *Hebrews* to eat the Fat of Beaſts. *All the Fat is the Lord's. It ſhall be a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither Fat nor Blood.* (Levit. iii. 17.) Some interpreters take theſe words in all the rigour of the letter, and ſuppoſe the uſe of Fat as well as blood to be intirely forbidden the *Jews*. (Judæi recentes. Lyr. Villet. Vide Joſeph. Antiq. l. 3. c. 10.) *Joſephus* ſays, that *Moſes* forbids only the Fat of oxen, goats, ſheep, and of their ſpecies, which agrees with the Law in *Leviticus*, ch. vii. 23. *Ye ſhall eat no manner of Fat, of ox, or of ſheep, or of goat.* The modern *Jews* obſerve this cuſtom; and with reſpect to the Fat of every other ſort of clean creature, they think it is allowed them, even that of beaſts which have died of themſelves: this is conformable to that other Law; *And the Fat of the beaſt that dieth of itſelf, and the Fat of that which is torn with beaſts, may be uſed in any other uſe.* (Levit. vii. 24.)

But other interpreters maintain, that the Law which ſeems to forbid generally the uſe of Fat, is to be reſtrained to Fat ſeparated from the fleſh, ſuch as that which covers the kidneys and inteſtines; and this (Cornel. Tirin. Menoch. Bonfrer.) only in the caſe of its being actually offered in ſacrifice: which is confirmed by this paſſage of *Leviticus*, wherein God enjoins the *Iſraelites* not to eat the Fat of bullocks, goats, and ſheep. *Whoſoever eateth of the Fat of the beaſt, of which men offer an offering made by fire unto the Lord, even the ſoul, that eateth it, ſhall be cut off from his people.*

The word Fat in the *Hebrew* Style ſignifies not only that of beaſts, whereof we have been ſpeaking, but every thing likewiſe which relates to it in other things; for example, *Adipe frumenti ſatiat te.* (Pſalm cxlvii. 14.) And in another place, *He ſhould have fed them with the Fat of wheat: Cibavit eos ex adipe frumenti.* (Pſalm lxxxi. 16.) Fat is alſo uſed ſometimes for the ſource or cauſe of compaſſion or mercy. As the bowels are ſtirred at the recital of any misfortune, or at the view of ſome melancholy and afflicted object, it has been thought that ſenſibility reſided principally in the bowels, which are commonly loaded with Fat. The *Pſalmiſt* reproaches the wicked with *having cloſed their Fat*, with having ſhut up their bowels againſt him, with being in no ſort affected with compaſſion at the ſight of his extreme grief. *Mine enemies compaſs me about, they are encloſed in their own Fat.* (Pſalm xvii. 10.) In another paſſage he ſays, *prodiit quaſi ex adipe iniquitas eorum*, they ſin'd with affectation, almoſt like the perſon ſpoken of by *Moſes*, Deut. xxxii. 15. Jeſurun *waxed fat, he kicked, and forgot God that formed him.*

The *Fat of the Earth*, *craſſitudo terræ*, ſignifies the dung or marl wherewith the earth is fatned. *Our bones are ſcattered at the grave's mouth, as dung is ſpread upon the earth.* (Pſal. cxli. 7.) The Fat of the Earth implies likewiſe the fruitfulneſs of it. *Det tibi Deus de rore cæli, & de pinguedine terræ abundantiam frumenti & vini. God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine.* (Gen. xxvii. 28.)

Fat denotes abundance of every thing that is good; I will ſatiate the ſouls of the Prieſts with Fatneſs. (Jer. xxxi. 14.) *Inebriabo animam ſacerdotum pinguedine.* And in *Job*, *Thy table ſhall be full of Fatneſs: Requies menſæ tuæ erit plena pinguedine.* (Job xxxvi. 16.) And the Pſalmiſt, *My ſoul ſhall be ſatisfied as with Marrow and Fatneſs.* (Pſal. lxiii. 5.)

FATHER. This word, beſides the common acceptation of it for immediate Father, is likewiſe taken in the Scripture-ſtyle for Grand-father, Great Grand-father, or the very Author and firſt Father of a family, how remote ſoever he may be from thoſe who ſpeak. For example, the *Jews* in our Saviour's time, and their deſcendants of this preſent generation, and the poſterity of them to the conſummation of ages, will call themſelves ſons of *Abraham*, *Iſaac*, and

and *Jacob*. *Nebuchadnezzar* is termed *Belſhazzar*'s Father, though *Belſhazzar* was his grandſon. *Jeſus Chriſt* is called the ſon of *David*, though *David* was ſo many generations diſtant from him.

By *Father* is likewiſe underſtood the Inſtitutor, the Maſter of thoſe who are of
Gen. iv. 20, 21, 22. a certain profeſſion. Jabal *was the Father of ſuch as dwell in tents, and ſuch as have cattle*. Tubal *was the Father of all ſuch as handle the harp and organ, or flute*, &c. The famous founder of *Tyre*, *Huram*, is called the Father of the King
2 Chr. ii. 13. & 2 Chr. iv. 16. of *Tyre*, and even of *Solomon*, becauſe he was their principal workman, and the chief director of their undertakings. The principal, the eldeſt of the Prophets were conſidered as the Maſters and Fathers of the reſt, who were their Diſciples; for this reaſon the young Prophets are called the *Sons of the Prophets*, and theſe ſtyle the eldeſt, Fathers. *My Father, my Father*, ſaid *Eliſha* to *Elijah*, *the chariot of* Iſrael,
2 Kings ii. 12. *and the horſemen thereof*.

Father is a term of reſpect which inferiors often give to their ſuperiors, and ſer-
2 Kings v. 13. vants to their maſters; *My Father*, ſaid *Naaman*'s ſervants to their maſter, *if the Prophet had bid thee do ſome great thing, wouldſt thou not have done it?* &c. The King of *Iſrael*, in like manner, called the
2 Kings vi. 21. Prophet *Eliſha* his Father: *My Father, ſhall I ſmite them?* The Prophet being upon his death-bed, *Joaſh* came to ſee him, and ſaid, *O my Father, my Father, the cha-*
2 Kings xiii. 14. *riot of* Iſrael, *and the horſemen thereof*. *Rechab*, the Inſtitutor of the *Rechabites*, is called their Father; Jonadab *the ſon of* Rechab, *our Father*.

A man is ſaid to be a Father to the poor and orphans, when he takes care of their neceſſities, is affected with their miſeries, and provides for their wants. I was a Fa-
Job xxix. 16. ther to the poor, ſays *Job*. God declares himſelf to be a Father of the fatherleſs, and
Pſ. lxviii. 6. a Judge of the widows. *Patris orphanorum & Judicis viduarum*.

God is frequently called *heavenly Father*, and ſimply *Father*. Indeed, he is truly and eminently the Father, Creator, Preſerver, and Protector of all creatures, and principally of thoſe who invoke him, who know and ſerve him. *Is he not thy Father that bought thee?* ſays *Moſes*; hath
Deut. xxxii. 6. he not made thee and eſtabliſhed thee? Since the coming of *Jeſus Chriſt*, we have acquir'd a new right to call him our Father, by reaſon of the adoption and filiation which our Saviour has merited for us, by clothing himſelf with our humanity, and purchaſing us by his death; *Ye have not received the Spirit of bondage unto fear, like the* Jews, *but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God*.

Job intitles God *the Father of rain*; *Quis eſt pluviæ pater?* who produces it, who cauſes it to fall? In another place he ſays, *I have ſaid to corruption, thou art my Father*. I acknowledge that I am ſprung out of corruption, and ſhall return to the putrifaction of the grave; or otherwiſe, in the condition which I am reduced to, I look upon worms and putrifaction as my friends and relations.

Joſeph ſays, that God had made him a *Father to* Pharaoh, that he had given him very great authority in this Prince's kingdom, and that *Pharaoh* looked upon him as his Father, and had ſo much confidence in him, and conſideration for his perſon, that he gave him the government of his houſe, and of all his dominions.

The Devil is eſteemed to be the Father of the wicked; *Ye are of your Father the* John viii. 44.
Devil. Ye would imitate the deſires of your Father, ſays *Jeſus Chriſt* to the *Jews*; he was a murderer from the beginning, he abode not in the truth. *He is a lyar, and the Father of falſehood*; he is a falſifier, a deceiver, a ſeducer. He deceived *Eve* and *Adam*; he introduced ſin and falſehood into the world. He inſpires his followers with his ſpirit and ſentiments; he keeps the ſchool of fraud and deceit; his only buſineſs is to tempt and enſnare us.

The Prophets reproach the wicked *Jews* with ſaying unto idols, *You are my Father*. In reality they ſaid ſo, though not perhaps with their mouths, ſince they adored them as their Gods.

The Father of *Sichem*, the Father of *Tekoah*, the Father of *Bethlehem*, &c. the Father and Head of thoſe who inhabit theſe Cities; he who built or rebuilt them. Theſe expreſſions are very common in the firſt book of *Chronicles*, as well as *Machir the Father of Gilead*, the Father of *Mareſa*, the Father of *Kirjath-jarem*, and the Father of the Valley of Artificers.

To *be gathered unto their Fathers*, to ſleep with their Fathers, to go to their Fathers, are common expreſſions to ſignify death. In theſe paſſages, *the Fathers* ſignify thoſe who lived before us, and whom we are going to meet again in another life.

Jeſus Chriſt is called in *Iſaiah*, *the* Iſa. ix. 6.
everlaſting Father, becauſe by him we are begotten in God for eternity; he procures life eternal to us, by adopting us to be the ſons of God, and the communication of his merits, which are applied to us by our good works, and faith animated by love. St. *Paul* ſays, much in the ſame ſenſe, that God is *the Father of Spirits*; our Fathers Heb. xii. 9.
are the Fathers of our Bodies only, but God is the Father of our Spirits; he not only creates them, but he juſtifies them likewiſe,

glorifies

glorifies and makes them happy. *Jesus Christ* in the Gospel does not permit us to give any man the name of Father, because we have one only who is in Heaven. Not that it is meant here, that we should abandon or despise our earthly Fathers, God requires us to honour them, and give them all necessary assistance; but when the interests of God are at stake, his glory, or our own salvation, if our fathers and our mothers are an obstacle to them, we should say to them, We know you not; and to God, in the language of *Isaiah*, *Doubtless thou art our Father, though* Abraham *be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer.* Or with *David*, *My Father and my Mother have forsaken me, but the Lord taketh me up.* What our parents have done for us in comparison with what we owe to God is so inconsiderable, that we may say, our Fathers are nothing to us, and that God alone deserves the title of our Father.

Matth. xxiii. 9.

Isa. lxiii. 16.

Ps. xxvii. 10.

Saint *Luke*, speaking of St. *John* Baptist, says, that he *was sent to turn the hearts of the Fathers to the Children, and the disobedient to the wisdom of the just.* He will re-unite the sentiments of the ancient and later *Israelites*; both will speak the same language, have the same thoughts. The *Jews* will be no longer seen to degenerate from the righteousness of their ancestors, nor to contradict the Holiness of their Religion by their ill Lives, nor persecute the Saints and Prophets, by their opposition to their maxims and instructions. The Fathers and Sons shall live hereafter in perfect good understanding.

Luke i. 17.

The first Father, the Father of the living, is *Adam*; the *Father of the faithful*, is *Abraham*; the *Father of the Circumcision*, or the *Jews*, the same *Abraham*; the same Patriarch is called the *Father of many Nations*, because in reality several people sprung from him, as the *Jews*, *Ishmaelites*, *Edomites*, and many others.

Rom. iv. 11. Ibid. Gen. xvii. 4. Rom. iv. 17.

FAUNI. These are wild beasts of the nature of apes, having four paws, but using commonly the hindermost only. Their faces are made almost like a man's, the forepart is without hair, the hinder part abounds with it. Some of them are found in the *Indies*, and in the province of *Angola*. One of them, it is said, was brought to *Holland* some years ago, where it lived some time. St. *Jerom* says, that in the Emperor *Constantine*'s time, one of them was carried to *Alexandria*, where it pined and died very soon of melancholy. It was imbalmed and brought to the Emperor, who was then at *Antioch*. The same Saint says, that St. *Antony* met with one in his way, as he was going to search after St. *Paul* the Hermit. *Plutarch* relates, that after the defeat of *Mithridates*, one of them was carried to *Sylla*. There are other Fauns, which are the country Deities of the Heathens, described with horns upon their heads, and with the feet of goats.

Hieron. in vita Pauli.

The Fauns, or Deities of the woods and groves, were not known among the *Greeks*, but by the *Latins* only, who kept their festival upon the fifth of *December*, and sacrificed a Goat to them in the meadows with great rejoicings of all the villages about. *Faunus* among the *Romans*, was the same thing as *Pan* with the *Greeks*; at least the *Fauns* were companions to *Pan*. Notwithstanding they were honoured as Demi-Gods, it was nevertheless believed, that they died after a certain time. The Prophet *Jeremiah*, and some others, give them the Epithet of *Ficarii*, which some translate *eaters of figs*. Several copies read *Sicariis*, instead of *Ficariis*, and explain it of some cruel and murderous *Fauns*; but the reading *Ficariis* is most generally received. Others derive *Ficarii*, not from figs, *ficus*, *ficûs*, but from the word *ficus*, *fici*, which signifies a spongy and fibrous excrescence of flesh, which appears in different parts of the body, and principally about the fundament and *pudenda*, to which the Fauns were believed to be very subject. They are represented exactly like Satyrs, sometimes in a human shape with the tail only of a horse or goat, and sometimes with the ears of a goat and horns. Lastly, they are almost always confounded with the Satyrs, for which reason when any speak of them, they say, *Faunus an Satyrus ?* because they cannot tell whether it be one or the other, both being painted alike.

Jerem. l. 39.

See l'Antiquité expliquée, t. 1. p. 263. & suiv.

As to the existence of Fauns, St. *Jerom*, we know, has done all he can to prove it in his Life of St. *Paul* the Hermit, but he has not succeeded in persuading many to be of his opinion. There are still multitudes who are incredulous in this point, tho' the relations we have of Savages, and men born and living in the Sea, might make a thing of this nature less incredible. In some particular places there are Apes to be seen, which very much resemble Fauns and Satyrs; and are so ingenious and diverting, as to persuade one that they have understanding. It is very probable, that the ancients who honoured Fauns, Sylvani, Pans, and Satyrs, both spoke and thought of them as they did of Tritons, Nymphs, and Nereids: they imagined there were certain *Genii*, who reigned in the woods, fields, and desarts, in the sea, and waters; and superstition afterwards framed such bodies for them as it pleased, as our Painters give such as they think fit to Angels, and Demons, to Virtues, Vices, Towns, Provinces,

Provinces, to the Gods of Rivers, and Goddesses of Fountains, *&c.*

Jer. l. 3. In the passage cited out of *Jeremiah*, the import of the *Hebrew* is this, [a] *The Ziims dwelt there with the Ijims*; and we find the same terms in *Isaiah* xxxiv. 14. where, according to the Vulgate, we read, *Devils and onocentaurs shall meet there*. In the *Hebrew*, [b] *The Ziims shall meet with the Ijims*. Upon comparing all the passages where we find these terms, it appears to us, that *Ziim* signifies fishermen, mariners, seafaring men; and *Ijim* Isles; and that this place in *Jeremiah* may be translated thus, *The fishermen shall inhabit the Isles*. And that in *Isaiah* thus, *The fishermen, or they who shall sail into this country, will meet with Islands*. That is to say, *Babylon* shall be destroyed in such a manner, that the waters shall cover its very ruins, and the fishermen and mariners, who shall pass by, shall see there nothing but some Islands, formed by the heaps of its ruins.

FEAR, is sometimes used for the Object of Fear. Thus it is said, *the fear of* Isaac, to describe the God whom *Isaac* Gen. xxxi. 42. feared. *Except the God of my father, the God of* Abraham, *and the Fear of* Isaac *had been with me, surely thou hadst sent me away now empty.* —— God says, Exod. xxiii. 27. Deut. ii. 25. that he will send his Fear before his people, in order to terrify and destroy the inhabitants of *Canaan*; that the terror of them shall put their enemies to flight. Job vi. 4. *Job* speaks of the terrors of God, that they set themselves in array against him; and Psalm lxxxviii. 15. the Psalmist, that he had suffered the terrors of the Lord with a troubled mind.

FEASTS. God out of his great wisdom appointed several Festivals among the *Jews* for many reasons. 1. To perpetuate the memory of those great events and wonders which he had wrought in favour of his people; for example, the Sabbath brought to remembrance the creation of the world; the Passover, the departure out of *Egypt*; the Pentecost, the Law given at *Sinai*, &c. 2. To keep them firm to their Religion, with the view of ceremonies, and the majesty of Divine Service. 3. To procure them certain pleasures, and allowable times of rest: for their Festivals were accompanied with Rejoicings, with Feasts of charity, and with innocent Diversions. 4. To give them instruction; for in their Religious Assemblies the Law of God was read and explained. 5. To renew the acquaintance, correspondence, and friendship of their Tribes and Families with one another, by coming from the several towns in the counry, and meeting three times a year in the Holy City.

The *Hebrews* had a great number of Feasts. The first, and most ancient of all, was the Sabbath, or the seventh day of the week, instituted to preserve the memory of the World's Creation; *The Lord* Gen. ii. 3. *blessed the seventh day, and sanctified it*, says *Moses*, *because that in it he had rested from all his work*. Some of the ancient Fathers, and some Rabbins [c] were of opinion, that the Sabbath had been observed among the righteous, from the beginning of the World. But the most universal opinion is, that people did not begin to cease from work upon that day, till after the command which God gave the *Israelites* to that purpose, some time after their coming out of *Egypt*, when they were incamped at *Marah*.

The Sabbatical year which returned every seven years, and was intirely set apart for rest, and the *Jubilee* year, which was at the end of seven times seven years, or the forty ninth year; were sorts of Feasts too, and may be considered as consequences of the Sabbath.

The Passover was instituted in memory of the *Israelites* departure out of *Egypt*, and of the favour which God shewed his people in sparing their first-born, when he passed in *Egypt*, and killed all the first-born of the *Egyptians*. It was celebrated Exod. xii. 14. & seq. on the fourteenth, or rather fifteenth day of the first month in the Ecclesiastical year, which was the seventh of the civil year. The Feast began after-noon on the fourteenth, and was celebrated properly on the fifteenth of *Nisan*; it lasted seven days. But the first and last days only of the Octave were days of rest. *See the Article* PASSOVER.

The Feast of *Pentecost* was celebrated on the fiftieth day after the Passover, in memory of the Law's being given to *Moses* on Mount *Sinai*, fifty days after the departure out of *Egypt*. They reckoned seven weeks from the Passover to Pentecost, beginning at the day after the Passover. The *Hebrews* for this reason call Levit. xxiii. it *the Feast of Weeks*, and the *Christians* Numb. xxxix. *Pentecost*, which signifies the fiftieth day.

Exod. xxiii. 14. &c. *The Feast of Trumpets* was celebrated at the beginning, or on the first day of the civil year, upon which a Trumpet was sounded, proclaiming the beginning of the year, which was in the month *Tizri*, answering to our *September*. It was rather a civil Feast than a sacred Solemnity. We know no religious cause of its establishment. *Moses* commands it to be observed as a day of rest, and that particular sacrifices should be offered upon it. Levit. xiii. 24, 25.

The New Moons, or first days of every Numb. xxix. 1, 2. month, were in some sort a consequence of the Feast of Trumpets. The Law did not oblige people to rest upon this day, but

[a] ישבו צי״ם את א״ים
[b] פגשו צי״ם את א״ים
[c] See our Comment. upon Genesis ii. 3. Et *Selden. de jure nat. & gent. l.* 3. *c.* 13.

but ordained only some particular sacrifices to be offered. It appears, that upon these days also, the Trumpet was sounded, and some sort of entertainments were made upon them. *See* CALENDS *or* NEW-MOONS.

[Numb. xxviii. 11. Numb. x. 10. 1 Sam. xx. 5, 18.]

FEAST *of Expiation*, or *Chippur* or *Pardon*, was celebrated on the tenth day of *Tizri*, which was the first day of the civil year. It was instituted for the Expiation of all the sins, irreverences, and pollutions of all the *Israelites*, from the High-Priest to the lowest of the people, committed by them throughout the whole year. Upon this day they fasted strictly, and offered several Sacrifices. *See above*, EXPIATION.

[Levit. xxiii. 27, 28. Numb. xxix. 7.]

The FEAST *of Tents, or Tabernacles*, upon which all the *Israelites* were obliged to be at the Temple, and to dwell for eight days under Tents made of leaves, in memory of their fathers dwelling forty years in Tents, as travellers, in the wilderness. It was kept on the fifteenth of the month *Tizri*, which was the first of the civil year. The first and seventh day of this Feast were very solemn. But during the other days of the Octave, they might work. At the beginning of the Feast, two vessels of silver were carried in a ceremonious manner to the Temple, one full of water, the other of wine, which were poured out at the foot of the Altar of burnt-offering upon the seventh day always of this Festival.

[See Levit. xxiii. 34, 35, & Numb. xxix. 12, 13.]

[Mischna tit. Suca, & Bartenora in cap. 4. Mischnæ.]

The Octave of the three great Feasts of the year, which are the Passover, Pentecost, and the Tabernacles, that is to say, the seventh day after these Feasts, was a day of rest as much as the Festival itself; and all the Males were obliged to be at the Temple upon these three Feasts. But the Law did not require them to continue there during the whole Octave. They were at liberty to return the day after the solemnity, excepting in the Feast of Tabernacles, for then they seem obliged to be present at it for the whole seven days.

[Exod. xxiii. 14. Deut. xvi. 16. Deut. xvi. 7.]

Besides these Feasts mentioned by *Moses*, we find the *Feast of Lots*, or *Purim* *, instituted upon the occasion of the *Jews* deliverance, when *Haman*, in the reign of *Ahasuerus*, had contrived their destruction. *See* ESTHER, MORDECAI, AHASUERUS.

[Esth. ix. 29, 30.]

The Death of *Holofernes*, taken notice of in *Judith*. *See* JUDITH.

[Judith ult. ver. 31.]

The FEAST *of the Dedication of the Temple*, or rather of the Restoration of the Temple, which had been profaned by *Antiochus Epiphanes*, was celebrated in the winter; and this is believed to be the Feast named *Encænia* in the Gospel. *See above*, DEDICATION. *Josephus* says, it was called *the Feast of Lights*. Our account of it in the book of *Maccabees* is as follows: *Judas* and his brethren having defeated the army of *Gorgias*, went directly to the Temple of *Jerusalem*, which they found forsaken and profaned, so that the Courts were full of thick bushes and brambles, the doors were burnt, the Altar profaned, and the buildings in ruins. After having shed abundance of tears on this occasion, they began to clean every thing, and employed the Priests in demolishing the Altar which had been polluted. The stones belonging to it they laid up in a proper place, waiting till a Prophet should come, who might inform them what to do with them. They erected another of rough Stone, refitted the Holy and the Sanctuary, and placed therein the Candlestick, the Table of Shew-bread, and the Altar of Perfumes. They kindled the Lamps, put the Loaves upon the sacred Table, set the Incense on fire, offered Sacrifices and Burnt-offerings, and performed the Dedication of the Temple in eight days time, with all the solemnity that circumstances would allow of. *Josephus* adds, that this Festival was called *the Feast of Lights*, probably because this happiness befell them when they least expected it, and they looked upon it as a new Light that had risen upon them.

[1 Macc. iv. 52, 54, 55, &c. John x. 22. Joseph. Antiq. l. xii. c. 11.]

Leo of *Modena* is more particular in relating the manner of celebrating this Feast. He says, the ancient Sages appointed the celebration of it in memory of the victory obtained by *Judas Maccabæus* over the *Greeks*. "The first day they light up one "lamp, two upon the second, and so con-"tinuing to the last, till eight are lighted. "This is founded on the ensuing Story, "namely, while the enemies were masters "of the City and Temple, and were pro-"faning the latter, *Joshanan* and his sons "drove them thence, and defeated them; "and, as at his return there was no pure "oil to be found, in order to light up the "lamps in the Candlestick with seven bran-"ches, they met with some in a little "carved vessel, enough to burn one night, "but miraculously this oil lasted eight "nights; which obliged them, in memory "of this event, to light as many lamps "as we have mentioned.

[Leo of Modena's Ceremonies of the Jews, p. 3. c. 9.]

"In this Festival is likewise celebrated "*Judith*'s enterprize against *Holofernes*; "though, as some say, it was not executed "in the same season.

"During these eight days, people may "work, and carry on their trades; for all "that is extraordinary consists in the order "of lighting these lamps, and in adding "to the usual prayers a thanksgiving for "this victory, and every morning the "cxiii[th] and following *Psalms*, together "with the xxx[th]. There was likewise some "small difference as to eating. This Feast "is called *Hanucha*, that is to say, *Exercise*, "or

* *After the service of the Synagogue, and the history of* Esther, *with some particular passages of Scripture have been read, the* Jews *begin their Feast, which is attended with such excesses, and so general a debauch, as make it look like a* Bacchanalian *Festival of the old Heathens. See* Buxtorf's Synag. Judaic.

"or *renewing*, because they then began "to restore those exercises which at that "time were interrupted."

On the twenty-first of *September*, the *Jews* keep a Feast, as they call it, *of Branches*, in memory of the taking of *Jericho*.

In the same month they have *the Feast of the Collections*, because upon that day they make a collection for the expence of the Sacrifices.

They have likewise a Festival for the death of *Nicanor*. 1 Macc. vii. 48, 49. 2 Macc. xv. 37.

The Feast for the discovery of the sacred fire in the time of *Nehemiah*. 2 Macc. i. 18, *& seq.*

The Feast called *Xylophoria*, upon which wood in great quantity was carried to the Temple. *Joseph. de Bello*, l. 2. c. 17.

In the *Christian* Church we have no Festival that appears clearly to have been instituted by *Jesus Christ* or his Apostles. Nevertheless our Saviour having commanded us to eat his body and drink his blood, and to commemorate his Passion as often as we celebrate his mysteries, has hereby seemed to institute a Feast, and a perpetual memory of his Passion. *Christians* have always celebrated the memory of his Resurrection, and keep this Feast not once only in the year, but on every Sunday; and we see in
Rev. i. 10. the *Revelations*, that then, so early, this day was called commonly *the Lord's day*. *I was in spirit on the Lord's day.* St.
Barnab. Epist. p. 56. *Barnabas* says, We celebrate the eighth day with joy, because it is the day upon which *Jesus Christ* rose from the dead. We see the same thing in St. *Ignatius* the Martyr [a], in St. *Justin* [b], *Irenæus* [c], *Tertullian* [d], and *Origen* [e].

FERRET, a sort of rat, with a long snout, and thick tail. It has but four teeth. It bites horses, and its biting is mortal. *Moses* declares it to be unclean. *Levit.* xi. 30. The *Greek* word *Mygale* is compounded of *mus*, a rat, and *gale*, a weasel, because this animal has something of both.
Levit. xi. 30. אנבה Anaca. μυγαλῆ. The *Hebrew* word *Anaca*, which answers to it, is by some translated, *hedge-hog*, by others, *leech*, or *salamander*. *Bochart* thinks it signifies a *lizard*.

FESTUS. *Portius Festus* succeeded
Vide Antiq. l. 10. c. 7. *Felix* in the government of *Judea*, in the year of *Jesus Christ* 60. As *Felix* his predecessor was inclined to do an obliging thing to the *Jews*, when he resigned his government, he left St. *Paul* in bonds at
Acts xxiv. 27. *Cæsarea* in *Palestine*. *Festus*, at his first coming to *Jerusalem*, was intreated by some of the principal *Jews* to condemn *Paul*, or at least to give orders for conveying him to *Jerusalem*, they having conspired to as-
Acts xxv. 1, 2, 3, &c. sassinate him in the way. *Festus* rejected their petition, saying, it was not customary with the *Romans* to condemn any man without hearing him; but he told them they might come to *Cæsarea*, and he would hear their accusations against *Paul*. Accordingly, some days after they came thither, but *Paul* appealed to *Cæsar*, and so stop'd the prosecution of the *Jews*, and secured himself from the wicked intentions of *Festus*, whom they had corrupted with a sum of money.

Festus finding how much robbing there was every where in *Judæa*, was very diligent in pursuing the thieves who laid waste the whole Province. He likewise sup- Joseph. de Bello, l. 2. c. 24. &
pressed a magician, who drew the people after him into the desart; lastly, he died in Antiq. l. 20. c. 7.
Judæa about the beginning of the year of *Jesus Christ* 62, and *Nero* named *Albinus* to succeed him. Antiq. l. 20. c. 8.

FIG, *Fig-tree*. This tree and its fruit are very well known: they were very common in *Palestine*; and there is mention often made of them in Scripture. Our first parents covered their nakedness with Fig-leaves, gathered either from common Gen. iii. 7.
Fig-trees, or from some of another kind, the leaves whereof were much larger.

The prophet *Amos* being reproved by *Amaziah* the Priest of *Bethel*, for prophesying things to the disadvantage of the kingdom of *Israel*, made this reply to him, *I am* Amos vii. 14.
no prophet, neither a prophet's son: but I am an herd-man, and a gatherer of wild Figs, or sycamore fruit. *Pliny*, *Theophrastus*, and *Dioscorides* speak of these wild Figs, and the manner of pricking them. *Scalpendo tantùm ferreis unguibus, aliter non maturescit*, says *Pliny*, but it Plin. l. 13. c. 7.
ripens four days after it is pricked: *Sed cum factum est, quarto die demetitur.*

You have here M. *Tournefort's* description of caprification, or the pricking of Figs, as it is practised in the Islands of *Zia*, *Tina*, *Mycone*, *Scio*, and generally in the other Islands of the *Archipelago*: "It is previously to be observed, that in most of "these Islands there are two sorts of Fig-"trees cultivated; the first is called *Or-"nos*, derived from the *Greek*, *Erinos*, "wild Fig-tree, or the *Caprificus* of the "*Latins*. The second species is the com-"mon Fig-tree that grows with us. The "wild bears three sorts of fruits, *Fornites*, "*Cratitires*, and *Orni*, absolutely necessary "to make the Figs of the other Fig-trees "ripen.

"Those which are called *Fornites*, ap-"pear in the month of *August*, and last "till *November* without dying. In these "there are little worms ingendred, from "which certain gnats proceed, that are ob-"served to flutter only about these trees. "In *October* and *November*, these gnats "of themselves prick or sting the fruits of "the

[a] Ignat. Epist. ad Magnes. [b] Justin. Apolog. 2. ad finem. [c] Irenæ. apud Scriptorem quæst. ad Orthodox. [d] Tertull. Apolog. & lib. de anima. [e] Origen. homil. 6 in Exod.

"the second growth of the same sets of "the Fig-tree, which fruits, called *Cratitires*, do not shew themselves till the "end of *September*; and the *Fornites* fall "gradually after the gnats have issued from "them. The *Cratitires*, on the contrary, "remain upon the tree till *May*, and in-"clude eggs which the gnats of the *For-*"*nites* laid in them as they pricked them.

"In the month of *May*, the third kind "of fruit begins to come forward upon "the same stock of the wild Fig-tree "which produced the two others. This "is much larger, and is called *Orni*; when "it is come to a certain bigness, and the "eye of it begins to open, it is pricked "in this part by the gnats of the *Cratiti-*"*res*, which are in a condition to pass from "one fruit to the other, in order to lay "their eggs there.

"It sometimes happens, that in parti-"cular situations, the gnats of the *Cra-*"*titires* are slower in coming out, while "the *Orni* of the same places are disposed "to receive them: and then they are forced "to go look for the *Cratitires* in another "quarter, and to fix them to the ends of "the branches belonging to such Fig-trees, "as have their *Orni* well prepared, that "so the gnats may prick them; if this "opportunity is slipt, the *Orni* fall, and "the gnats of the *Cratitires* fly away.

"The peasants, whose business it is to "cultivate Fig-trees, are the only persons, "who know the moments, as we may say, "wherein it is necessary to make this pro-"vision; and to this end they carefully "observe the eye of the Fig: for this part "not only directs them to the time when "the prickers should come forth, but to "that likewise wherein the Fig is to be "pricked with any success. If the eye is "too hard and too close, the gnat cannot "lay its eggs in it; and if it be too open, "the Fig falls.

"Neither of these three sorts of fruits are "good to eat; they are designed only to "ripen the fruit of the Fig-trees which are "not wild. The use they put them to, is "such as follows: In the months of *June* "and *July*, the peasants take the *Orni* at "a time when their gnats are ready to come "out, and carry them as it were in a string "to their Garden-figs. If this favourable "opportunity is lost, the *Orni* fall, and "the fruit of the garden Fig-tree not ri-"pening, in a little time falls likewise. "The country-men know these precious "moments so well, that every morning, "when they are making their review, "they carry only the *Orni* that are in "good condition to the Fig-trees which "are not wild, otherwise they would lose "their harvest. They understand so per-"fectly how to manage the *Orni*, that the "gnats which proceed out of them shall "ripen the fruit of the garden Fig-tree in "forty days.

"I could not but admire the patience "of the *Greeks*, who were employ'd for "more than two months in carrying the "gnats which are thus used for pricking, "from one Fig-tree to another; the reason "I learned very soon. One of their trees "generally produces two hundred and "fourscour pound-weight of Figs; where-"as ours do not yield above five and "twenty pounds. The prickers contri-"bute perhaps to the ripening of the fruit "upon the common Fig-tree, by causing the "nourishing juice to extravasate, the tubes "whereof are torn while they are laying "their eggs. It may be likewise, that "besides their eggs, there may some li-"quor come from them, proper to raise "a gentle fermentation in the milk of the "Fig, and to soften the flesh of it."

I will not venture to affirm, that this way of pricking Figs, or ordering the pricking of them, was in use in *Palestine*, when the prophet *Amos* was living, nor that it was the business of his profession to take care of the flocks, and to ripen garden Figs with the help of wild Figs; but the Reader by this description of M. *Tournefort's*, will see a very extraordinary manner of hastening the maturity of these fruits, which certainly has a good deal of relation to what *Amos* did.

It is said in the Gospel, that *Jesus Christ* Matth. xxi. 19.
coming from *Bethany* early in the morning, and finding himself to be very hungry, drew near to a Fig-tree with a design of gathering some Figs; and seeing nothing but leaves upon it, *for this was not the season for Figs, he cursed it; and immediately it withered to the root.* That which occasions some perplexity in this passage, is St. *Mark's* declaring expressly, Mark xi. 13.
that this was not a time for Figs. The earliest Figs are in the months of *July* and *August*, and the latest in *September* and *October*. Now that which is related in the Gospel happened four or five days before the Passover, and consequently before the fifteenth day from the moon in *March*. This season therefore was not a time to expect Figs for eating on a Fig-tree: and the very supposition of it carries a sort of incongruity with it. 1. To look for fruit upon a tree at a time when it was very well known that it could not bear any; and, 2. to curse this tree because there was no fruit on it, as if it was a fault in it. The Interpreters have racked their brains to salve Mark xi. 13.
these inconveniences, and avoid acknow- Οὐ γὰρ ἦν καιρὸς σύκων.
ledging, that our Saviour was capable of performing any action which carries with it some idea of indecency. Some have Hammond.
translated it, *For this was not a year for* Le Clerc.
Figs, they had failed this year. But al- Simon's *Notes on the New Testament*.
lowing the *Greek* text would admit of this sense,

ſenſe, which certainly it will not, even by their confeſſion, who propoſe this tranſlation, to what purpoſe would this reflexion be at ſuch a ſeaſon? *Jeſus Chriſt* goes to look for Figs upon a tree in the midſt of *March*, four months before the earlieſt Figs are ripe, and ſix after the lateſt; he finds none, and curſes the Fig-tree; but why? becauſe the Fig-trees had failed this year. Does this reflexion rectify the incongruity which appears in this action of our Saviour's?

Heinſius. l. 2. c. 6. Exercit. Sacr. Gataker in Marc. xi.

Others, as *Heinſius*, *Gataker*, and the *Gothick* Verſion tranſlate, *For there where he was, it was the ſeaſon for Figs*. To ſupport this Verſion, both the pointing and the common accents of the text muſt be changed, and the Evangeliſt made to ſpeak in too conciſe a manner, too different from the general Style of St. *Mark*. Beſides, it is not true that in *Paleſtine* the tenth or twelfth day of the moon in *March* was the ſeaſon for Figs. It is certain, that they do not ripen ſo ſoon in this country.

The generality both of the ancient and modern Interpreters have looked upon this action of our Saviour's, as a figure of the reprobation of the *Jews*; the Fig-tree we are ſpeaking of, had only leaves on it; herein it reſembled the *Jews*, who had only the appearances of Piety and Religion. The Fig-tree was no way culpable for not bearing fruit at a time it naturally produced none; but the *Jews* were criminal for not bringing forth the fruits of Good-works when our Saviour appeared among them. He curſed the innocent Fig-tree, to ſhew the malediction which was ready to fall upon the incredulous and impenitent *Jews*. Theſe reaſons are plauſible enough; but there is ſtill an objection behind. For how will they prove that the Synagogue is reprobated with juſtice, if the Fig-tree is curſed unjuſtly?

We muſt therefore endeavour to find, if it be poſſible, ſome ſolution of theſe difficulties. We own that it was not then a ſeaſon for Figs; the Text of St. *Mark* expreſſly ſays it, and the ſequel of the Story ſufficiently proves it, ſince this happened before the middle of *March*: but we are of opinion, that there might be ſome of the forward kind; and our Saviour might preſume ſo, ſeeing the tree full of leaves. It is certain that there are forward Figs: *Iſaiah* compares the beauty of *Samaria* to thoſe early Figs, which people gathered and eat as ſoon as they found them; *As the haſty fruit before the ſummer, which when he that looketh upon it, ſeeth it, while it is yet in his hand, he eateth it up*. And *Hoſea* ſays, that the Lord found *Iſrael in the wilderneſs as the firſt ripe in the Fig-tree at the firſt time*. And *Jeremiah* deſcribes them as excellent Figs, *One basket had very good Figs, even like the Figs that are firſt ripe*.

Iſai. xxviii. 4.
Hoſea ix. 10.
Jer. xxiv. 2. תאני הבכורות

Theophraſtus and *Pliny* acknowledge, that there is a ſort of Fig-tree always green, and always with fruit upon it, ſome ripe or very far advanced, according to the ſeaſon, the other in bloſſom or buds. In *Paleſtine*, where the winter is very mild, there might eaſily be forward Figs in *March*; wherefore our Saviour did nothing contrary to the rules of wiſdom and decency, by going to look for Figs at this ſeaſon upon a Fig-tree which had leaves on; and his curſing the barren Fig-tree upon this occaſion, is an exact figure of the reprobation of the *Jews*.

Theophraſt. Hiſt. Plant. l. 4. c. 2. Plin. l. 13. c. 8. & l. 15. c. 18.

To live in peace *under our own Vines and our own Fig-trees*, repreſents in the Scripture-ſtyle, a time of happineſs and proſperity. And *Judah* and *Iſrael* dwelt ſafely every man under his Vine and under his Fig-tree. *See alſo* Micah iv. 4. *and Zech.* iii. 10. *and* 1 Macc. xiv. 12.

1 Kings iv. 25.

Iſaiah applied a lump of dry Figs upon an ulcer, or impoſthume; or, laſtly, on *Hezekiah's* throat; for it is not known what diſeaſe he had upon him: and immediately after he was cured. Phyſicians agree, that Figs are uſeful in all theſe ſorts of ailments. They are employed with good ſucceſs in bringing impoſthumes to a ripeneſs, in healing ulcers, ſquincies, and ſore throats.

2 Kings xx. 7.

To FIND, *to meet with*, is uſed ſometimes for *to attack, to ſurprize one's enemies, to diſcover their ambuſhes*, &c. and it is in this ſenſe that ſome Criticks explain the following paſſage of *Geneſis*, *Iſte eſt Ana qui invenit aquas calidas in ſolitudine*. In the *Hebrew*, *He found the* Emims. Theſe *Emims* are believed to be powerful people, *Emim populus magnus & validus, & tam excelſus, ut de Enacim ſtirpe, quaſi gigantes crederentur*, ſays *Moſes* in *Deuteronomy*. *Anah* therefore *found* a troop of theſe people; he ſurprized, attacked, and defeated them. The verb *to Find* is underſtood in the ſame ſenſe *Judg*. i. 5. *They found* Adonibezek *in Bezek*. They attacked him there. And 1 *Sam*. xxxi. 3. according to the *Hebrew*, the Archers belonging to the *Philiſtins*, *found Saul*, attacked him; and 1 Kings xiii. 24. *A lion found him in the way, and ſlew him*, attacked and killed him.

Geneſ. xxxvi. 24. מצא את הימים
Deut. ii. 10, 11.

To Find, to diſcover, to puniſh, as a Father who diſcovers the faults of his children, or a Judge who diſcovers the offences of a criminal. *Ye ſhall find no iniquity in my tongue*. And the Pſalmiſt, *Quæretur peccatum illius & non invenietur*. * The iniquity of the ſinner ſhall be puniſhed, and he himſelf ſhall not be *found*; he ſhall be extirpated, he ſhall periſh: or elſe, if we read it with an interrogation, *There ſhall be ſearch made after his iniquities, and ſhall they not be found?* as he flatters himſelf, ſaying, *Dixit enim in corde ſuo non requiret?* And again, *Thine hand ſhall* find

Job vi. 30.
Pſal. x. 39.
Pſal. xxi. 8.

1

[Psal. cxvi. 3.] *find out all thine enemies*, shall punish them. *And the pains of Hell found me*; the dread of Hell, or of the grave, I saw my self exposed to it. *Evils have found us*. This is a very significant way of speaking, to describe any sudden and unexpected calamity, *Adjutor in tribulationibus quæ invenerunt nos nimis*. [Psal. xlvi. 1.] And [Psal. xxxi. 19.] *Job*, *If I rejoiced at the destruction of him that hated me, or lift up my self when evil found him*. It is said of a man smitten by God, that he is no more found; [Psalm xxxvi. 36.] *& non inventus est locus ejus*, that he has disappeared.

To find favour in the sight of any one, is another very expressive form of speech which is very common in the Scripture.

FINGER. The *Finger of God* signifies his power, his operation. *Pharaoh's* [Exod. viii. 19.] Magicians discovered the Finger of God in the miracles which *Moses* wrought. This Legislator gave the Law written with the [Exod. xxxi. 18.] Finger of God, to the *Hebrews*. The Heavens were the work of God's Fingers. [Psal. viii. 4.] *Jesus Christ* says, he casts out Devils with [Luke xi. 20.] the Finger of God; whereby he intimates that the Kingdom of Heaven is come.

To put forth one's FINGER, is a bantering gesture. *Si abstuleris de medio tui catenam, & desieris extendere digitum*. If thou take away from the midst of thee, the chain or yoke wherewith thou overwhelmest thy creditors, and forbear pointing at them, and using jeering and insulting gestures. Some take this for a menacing gesture, as *Nicanor stretched out his hand against the Temple, threatning to burn it*.

FIRE. God hath often appeared in Fire, and incompassed with Fire; as when he shewed himself in the burning bush, and descended on mount *Sinai* in the midst of flames, thunderings and lightning. Fire is a symbol of the Deity. *The Lord thy* [Deut. iv. 24.] *God*, says *Moses*, *is a consuming Fire*. He shewed himself to his Prophets *Isaiah*, *Ezekiel*, and St. *John*, in the midst of Fire. The Psalmist describes the chariot of God to us, all in a flame, xviii. 9, 10. God threatens us to appear in the midst of Fire [Dan. vii. 10.] at his second coming. *Daniel* says, that a fiery stream issued, and came forth from before him. The wrath of God is compared to Fire, and the effects of his wrath, which are war, famine, and other scourges, are described under the same Idea. Fire is often put for Thunder, Lightning, the Fire of Heaven.

The Angels themselves as the Ministers of God, are compared to a burning Fire. [Psal. civ. 4.] The Lord, or his Angel, representing his Majesty, led the *Israelites* in their journey through the wilderness, under the form of a pillar of Fire, which gave them light [Exod. xiii. 21.] in the night-time. Fire from Heaven fell frequently on the victims sacrificed to the Lord, as a mark of his presence and approbation. It is thought, that God in this manner expressed his acceptance of *Abel's* [Gen. iv. 4.] sacrifices. When *Abraham* made a Covenant [Gen. xv. 17.] with the Lord, a Fire like that of a furnace passed through the divided pieces of the sacrifices, and consumed them. Fire fell upon the sacrifices, which *Moses* offered at the dedication of the Tabernacle, [Levit. ix. 24.] and on those of *Manoah*, *Sampson's* father; [Judg. xiii. 19, 20.] upon *Solomon's*, at the dedication of the Temple; [2 Chr. vii. 1.] on *Elijah's*, at mount *Carmel*; [1 Kings xviii. 38.] and lastly, on *Nehemiah's*, at the return from the captivity.

There was a perpetual Fire kept up in [2 Macc. i. 19. and ii. 10.] the Temple upon the Altar of burnt sacrifices, which the Priests had the care of [Levit. vi. 12.] preserving, by burning wood continually upon it *. When *Nebuchadnezzar* made himself master of *Jerusalem*, the prophet *Jeremiah* took this sacred and perpetual Fire, and being attended by some other [2 Macc. i. 19, 20. and ii. 1, 2, 3.] Priests, concealed it in a cistern, wherein there was no water. When the *Jews* returned from the captivity, *Nehemiah* having sent the grand-sons of those Priests, who had hid this Fire, with orders to search for it; instead of the Fire they brought him muddy water, which he pouring on the Altar, immediately a very clear Fire arose, which consumed the sacrifices that were upon it.

Besides this Fire, which was always burning upon the great Altar of burnt-offerings, there were several kitchins in the Temple, [Ezek. xlvi. 23, 24.] wherein the provision appointed for the subsistance of the Priests, was dressed, and the peace-offerings, which were offered by the People, and eat by them in the Temple-court before the Lord.

A great quantity of wood was brought into the Temple, to supply a sufficient stock of fewel for all these fires; and for this purpose was instituted a kind of Feast, called *Xylophoria*, in *Josephus*. [Joseph. de Bello. l. 2. c. 2. p. 811. seu 17. in Lat.]

The ancient *Chaldæans* adored Fire, as well as the old *Persians*, and some other people of the East. Several have been of opinion, that *Abraham* was thrown into the Fire, because he refused to worship this element. This St. *Jerom* intimates, where he says, that God delivered this Pa- [Nehem. ix. 7.] triarch out of the Fire of the *Chaldæans*, instead of saying, that he brought him out of the city of *Hur* in *Chaldæa*. *Nebuchadnezzar* commanded *Daniel's* three companions to be cast into the fiery furnace, because they refused to pay adoration to a statue, which he had erected: but God secured them from the effect [Dan. iii. 11, 12, 13, &c.] of

* *This custom of preserving a perpetual Fire in the Temples of their Gods, was common among the ancient Heathen. We read of such a Fire kept up with superstitious care in the Temple of* Jupiter Ammon, *and in that of* Hercules *at* Gadis, *in* Egypt, *and in almost all the Eastern Countries. And* Virgil *tells us, that* Jarbas *the* Getulian,

Centum aras posuit, vigilemque sacraverat ignem,
Excubias Divûm æternas. *Virg. Æn.* 4.

of the Fire, and the flame did not hurt them.

HELL-FIRE is described after a sufficiently clear manner in the Old Testament. *Moses* inveighing against the *Israelites*, who rebelled against the Lord, says to them, *A Fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.* Here Hell-fire and the place of torment for the wicked, is seated in the deepest part of the earth. *Isaiah* is still more express,
Isai. xxxiii. 14. *Who among us shall dwell with the devouring Fire? Who amongst us shall dwell with everlasting burnings?* And elsewhere,
Ib. lxvi. 24. *They shall go forth and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their Fire be quenched.* And
Ecclus. vii. 17. *Ecclesiasticus, The vengeance of the ungodly is Fire and Worms.* See also *Job* xx. 26. *A Fire not blown shall consume them.* And xxiv. 19. *Ad nimium calorem transeat ab aquis nivium.*

Matth. ix. 24. Our Saviour in the Gospel makes use of the same similitude, to represent the punishment of the damned. He likewise speaks frequently of the eternal Fire prepared for the Devil, his Angels, and
Ib. xxv 41.
Jude ver. 7. Reprobates. And St. *Jude* says, *Even as* Sodom *and* Gomorrah, *and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal Fire.* It is needless to produce a heap of other passages out of the New Testament, since every one agrees, that the Eternal Fire whereby the wicked are to be consumed, is there very clearly set forth. St. *John* in the Revelations, ch. xx. vs. 14, 15. saw a lake of *Fire*, into which the Beast and his false Prophet had been cast, and was the portion of infidels, murderers, and abominable persons. Lastly, Fire is the common symbol of God's Vengeance on the wicked.

But whether this is to be understood of an elementary and material, or a metaphorical fire, of a common living and sensible, or of an allegorical and figurative worm; in a word, whether the Fire of Hell consists only in a quick, and sharp anguish, and the worm in the remorse and despair of the damned, is what the Doctors and Fathers are divided about. *Origen*[a] has taught in several places, that the flames of hell, as well as the worm of the damned, were not real. We learn the same thing from St. *Ambrose*,[b] *Nec corporalium aliquis stridor dentium, nec ignis aliquis perpetuus flammarum corporalium, neque vermis est corporalis.* This Fire, adds he, is nothing else but sorrow for passed sins; the worm nothing but remorse of conscience. St. *Jerom*[c] acknowledges it to be the opinion of several, that the Fire wherewith the damned are burnt, is only the sting and troubles of their conscience. *Ignis qui non extinguitur, a plerisque conscientiâ accipitur delictorum.* St. *Gregory* of *Nice* is clearly of this opinion[d]; and St. *John Damascenus*[e] says expressly, that it is not a material Fire; that it is very different from our common Fire; and that men scarce know what it is. This sentiment is still at this day very common among the *Greeks*; and at the Council of *Florence* they maintained, that the Fire of Purgatory was not a true and real Fire.

But in the *Latin* Church, the most common opinion, and which has most followers, is, that the damned are tormented with a real fire, which does most truly burn them, and that they are gnawed by a material and sensible worm, which does not die. St. *Austin*[f] is not content barely with proposing his thoughts on this subject; he prevents the objection which naturally arises in the mind about it. For how can an elementary Fire, or a living and material worm operate upon the soul, which is a spiritual substance? To this St. *Austin* replies, Why should not this be credible of the soul, when separated from the body, since the mind of man, which certainly is not corporeal, does actually experience the pain of Fire? for after all, it is not the body which suffers heat, or cold, or pain; it is the soul, which is united with the body. And why should not Devils, and the souls of the damned, be inseparably linked to the Fire, which burns them, and the worm which gnaws them, as well as our soul to our body? with this difference however, that our soul gives life to our body, whereas the flames we are speaking of, cause only torment to Devils and the Damned. *Adhærebunt ergo spiritus dæmonum, imo spiritus dæmonis, licet incorporei, corporeis ignibus cruciandi; non ut ignes isti quibus adhærebunt, eorum jacturâ inspirentur, & animalia fiant; sed, ut dixi, miris & ineffabilibus modis adhærendo, accipientes ex ignibus pœnam, non dantes ignibus vitam.*

St. *Cyprian*[g] represents Hell to us as a smoaking gulph, including an active and devouring Fire. St. *Chrysostom*[h] describes to us rivers of flames, and waves of Fire which beset the Damned there without consuming them. St. *Jerom*[i] acknowledges, that there are two very real torments there, excessive Cold, and a burning Fire; and the Author printed under his name

[a] Origen. homil. 13. in Exod. & lib. 2. de princip. c. 11. [b] Ambros. l. 7. in Luc. c. 14. [c] Hieronym. in Isai. lxvi. [d] Greg. Nic. de anima & resurrect. [e] Damascen. l. 4. de fide, c. ult. [f] Aug. l. xxi. de civit. c. 10. & de fide & operib. c. 15. [g] Cyprian. de laude Martyrii. [h] Chrysost. homil. 44. & 45. in Matt. [i] Hieronym. in cap. x. Matt.

name upon the book of *Job*[a], says, that Hell-fire is no common one, that requires fewel to keep it up, but is preserved, and continues of it self; *Ignis gehenna non materiis quibusdam & pabulis vivit ut ardeat, sed per seipsum ut creatus est vigens*, &c. St. *Gregory*[b] the Great says the same thing in a very particular manner: *Gehennæ ignis cum sit corporeus, & in se missos reprobos corporaliter exuret, nec studio humano succenditur, nec lignis nutritur, sed creatus semel durat inextinguibilis*, &c. In his fourth book of [c]Dialogues he inculcates the same doctrine, and argues almost like St. *Austin*, concerning the manner wherein corporeal Fire acts upon the soul disingaged from matter. The schoolmen for the most part have adopted this last opinion, which is almost universal in the *Latin* Church.

The Son of God says, that he had brought down Fire upon earth, and desired nothing more than to have it kindled. (Luke xii. 49.) He came to baptize with the Holy Ghost and with Fire. (Matth. iii. 2.) To verify this prediction, he sent the Holy Ghost, which descended upon his Disciples in the form of tongues, or like sparks of Fire. *Acts* ii. 3.

Fire must one day consume the world, according to St. *Peter*: (2 Pet. iii. 12.) *Cœli ardentes solventur, & elementa ignis ardere tabescent.* And again, (2 Pet. iii. 7.) *The Heavens and the Earth which are now, are reserved unto Fire against the day of judgment.* And elsewhere: (1 Cor. iii. 7.) *The day of the Lord shall declare every man's work, because it shall be revealed by Fire, and the Fire shall try every man's work of what sort it is.* The Psalmist describing the coming of the Lord to judgment, says, (Ps. xcvii. 3, 4, 5.) *Fire goeth before him, and burneth up his enemies round about. His lightnings enlightned the world, the earth saw, and trembled; the hills melted like wax at the presence of the Lord*, &c.

The Heathens had some knowledge of this truth, whether they learnt it by conversation with the *Hebrews*, or by reading the Sacred writings; whether this were one of the truths preserved among all nations by tradition; or whether lastly, reasoning, and the knowledge they had of the Elements and the state of the earth, enabled them to comprehend that the world would one day be consumed by Fire. *Josephus* remarks it as an ancient tradition, (Joseph. Antiq. l. 1. c. 3.) that before the deluge the sons of *Seth* having learned from *Adam*, that the World would be destroyed first by water, and afterwards by Fire, resolved upon preserving to posterity the discoveries they had made in Astronomy; to this end they engraved them upon two pillars, one of Stone to resist the water, and the other of brick to resist Fire; that they placed these two columns in the *Syriad*[*], and that the pillar of stone was still to be seen in his time.

I do not here examine the truth of this tradition, but it is very certain, that long before *Josephus*, the *Greek* Philosophers believed the world would be destroyed by Fire. *Heraclitus* held this opinion, and said that after it had passed through the flames it would receive a new birth amidst the Fire. (Apud Simplic. Comment. in Aristot. de Cœlo, l. 1. c. 9.) The Stoicks afterwards maintained the same opinion; and *Cicero* has taken particular notice of it in his books concerning the nature of the Gods. (Tull. Cic. l. 2. de nat. Deorum.) *Ex quo eventurum ut ad extremum omnis mundus ignesceret, cum humore consumpto neque terra ali posset, neque remearet aer —— ita relinqui nihil præter ignem: a quo rursum, ac de eo, renovatio mundi fieret.* That after this conflagration, the world, which they held to be a God, and a living Animal, would be enewed.

Ovid speaks likewise of this old tradition, which asserted, that the world would be one day consumed in flames. (Ovid. Metamorph. 1.)

> *Esse quoque in fatis reminiscitur affore tempus,*
> *Quo mare, quo tellus, correptaque regia cœli*
> *Ardeat, & mundi moles operosa laboret.*

Lucan expresses himself in the same manner. He tells *Cæsar*, that it is to no purpose to afflict himself for not having burned the bodies of the soldiers killed in the battle of *Pharsalia*, that the time would come when they should be consumed by Fire, together with the rest of the world. (Lucan. Pharsal. l. 7.)

> *Hos, Cæsar, populos, si nunc non usserit ignis*
> *Uret cum terris, uret cum gurgite ponti;*
> *Communis mundo superest rogus, ossibus astra*
> *Mixturus ——*

See our Dissertation concerning the End of the World.

FIRE, *eternal, worshipped by the Persians. See hereafter* ZOROASTRES *and* SABIAN. The *Magians* gave out, that this Fire was conveyed to them from heaven, and that it was for this reason they kept it in so religiously. The Kings of *Persia* never went abroad without having some portion of the Sacred Fire carried before them. It may be seen in *Quintus Curtius* (Q. Curt.) with what ceremonies this was performed. *Ignem cœlitus lapsum apud se sempiternis foculis custodiri*, says *Ammianus Marcellinus*; (Ammian. Marcell. l. 25.) *cujus portionem exiguam ut faustam, præisse quondam Asiaticis Regibus dicunt.*

This seems all to be an invention borrowed from the *Hebrews*, who kept up a perpetual fire upon the Altar of burnt-offerings,

[a] Comment. in Job sub nomine Hieronymi, c. xx. [b] Greg. l. 15. Moral. c. 29. [c] Id. l. 4. Dial c. 29.

[*] *This* Terra Seriadica *Mr.* Dodwell *in his Appendix* ad Dissertationes Cyprianicas *supposes to be in* Egypt. Vossius *and* Marsham *believe* Seirath *to be meant by it, a place in* Gilgal, *where the quarries were.* Judg. iii. 26. See *Fabricius*'s Bibl. Græc. l. 1. c. xi.

offerings, which descended from Heaven upon the first victims that were sacrificed by *Aaron* and his son, upon the Altar of Levit. ix. 24. the Tabernacles. It is not certain that the Law enjoining a constant Fire to be preserved upon the Altar, was put in execution in the wilderness, where the people were obliged to incamp frequently, and to be marching a long time. *Maimonides* believes three fires were kept upon the Altar of burnt-offerings; one in which the burnt-offering was consumed every day, and the victims which were sacrificed; the second supplied coals for burning incense upon the golden Altar in the Holy. The third was always burning in compliance with the Law, which requires that there should be Fire constantly kindled upon the Altar of the Lord. Some of the Rabbins inform us, that there was no necessity for putting wood upon the Fire of the Altar, that if any were laid on, it was rather to conceal the miracle, than that there was any occasion for it.

FIRE, punishment of Sin. *See* PUNISHMENTS.

Genes. i. 6. FIRMAMENT. The Scripture says, רקיע that God made the Firmament in the midst LXX. & alii Græci Στερέωμα. Firmamentum. of the waters, in order to separate the inferior from the superior waters. It makes use of the word *rakiah*, which is translated *expansum*, something expanded, or *firmamentum*, something firm and solid. The Exod. xxxix. 3. Numb. xvi. 38, 39. verb *rakah* from whence *rakiah* is derived, signifies to spread metal with the hammer, to make flat, to crush to pieces, to beat. *Moses* uses this word to describe the gold which was beaten in order to cover the Ark and the Tables of the Holy with it; Ezek. vi. 11. xxv. 6. 2 Sam. xxii. 43. *Ezekiel*, and the Author of the second book of *Samuel*, to signify beat, overwhelm, and trample enemies under foot; *Isaiah*, to denote the plates of gold wherewith the Isai. xl. 19. Idols were covered; the same *Isaiah* and the Psalmist, to express the spreading forth of the earth, and its floating on the wa- Isai. xlii. 5. and xliv. 24. Ps. cxxxvi. 6. Jerem. x. 9. ters, for this was the conception which the *Hebrews* had of it: Lastly, *Jeremiah*, to signify the plates of Gold, or the beaten Gold brought from *Tarshish*.

All this intimates, that by the word *Firmament, rakiah*, the *Hebrews* understood the Heavens, which, like a solid and Genes. i. 17. immense Arch, served as a bank and barrier between the upper and lower waters, and that the Stars are set in this Arch like so many precious stones in Gold or Silver. But we are not to infer from this Idea of the ancient *Hebrews*, that it really was so. In matters of this kind, the knowledge whereof is very indifferent, the Sacred Writers generally suit their expressions to the popular prejudices of mankind.

FIRST, *Primus*. This word does not always signify a priority of rank or order, but is used sometimes for *Before that*. For example, *Hæc descriptio prima facta est a Præside Syriæ Cyrino*. Literally, This was the first enrolment made by *Cyrenius* Governor of *Syria*. But as we know certainly that *Cyrenius, Cyrinus* or *Quirinus*, was not Governor of *Syria* in the reign of *Herod*, we are obliged to explain it thus, *This enrolment was made before* Cyrenius *was Governor of* Syria. In the same manner, *Ante me factus est, quia prior me erat*. In the *Greek* literally, *He was first* John i. 15, 30. *of me*; He was before me. And again, Ib. xv. 18. *Si mundus vos odit, scitote quia me priorem vobis odio habuit; If the world hateth you, ye know that it hated me before you*, &c. Our Saviour required his Disciples *to seek first the Kingdom of God*, Matth. vi. 33. to seek it before all things; and St. *Paul* 1 Tim. i. 15, 16. says, that God displayed his mercy towards him, *who was the first of sinners*, and that in *him first he shewed forth all long-suffering*, in him he manifested his extreme patience, before he shewed it forth in them to whom he preached the Gospel.

Primum tempus, the first season, the Gen. xxx. 41. Spring. *Prima myrrha*, the most excel- Ex. xxx. 23. cellent myrrh. *Primus inter servos Saul*, the most in esteem of *Saul*'s Servants. *Amicti auro primo*, the most precious Gold. Lament. iv. 2. *Frumentum primum, & aromata prima*, Ezek. xxvii. 17. the best wheat, and the best spices. Id. vs. 22. *Quis ex vobis vidit domum istam in gloriâ suâ primâ?* Who of you hath seen the Hag. ii. 4. Temple in its antient splendor?

FIRST-BORN. This word is not always to be understood strictly according to the letter; it is sometimes taken for that which is first, most excellent, most distinguished in any thing. Thus it is said of *Jesus Christ*, that he is *the First born of every creature*; and in another place, the *First-begotten, or First-born of the dead*; that is to say, begotten of the Father before any Creature was produced; and the first who rose from the dead by his own power. Wisdom in like manner says, that she came out of the mouth of the most high, before he had produced any creature. *Primogenita ante omnem creatu-* Eccles. xxiv. 5. Vulg. *ram*. Thus in *Isaiah, The First-born of the poor*, signifies the most miserable of all Is. xiv. 30. the poor; and in *Job, The First-born of* Job. xviii. 13. *death*, the most terrible of all deaths. And so in other instances.

When God by the sword of the destroying Angel had killed all the First-born of the *Egyptians*, he ordained, that all Ex. xii. 29. the First-born both of men and tame beasts for service, should be consecrated to him. Ib. xiii. 2, 3, &c. 12, 13. The male children only were subject to this law. If a woman's first child were a girl, the father was not obliged to offer any thing either for her, or for the children who came after her, tho' they were males. And if a man had many wives, he was obliged to offer the First-born of every one of them

REDEMPTION OF THE FIRST BORN.

them to the Lord. The children who were First-born, were offered at the Temple, and their Relations redeemed them for the sum of five shekels.

Levit. xxvii. 6.

If it were a clean beast, as a calf, a lamb, or a kid, it was to be offered at the Temple. It was not to be redeemed, but it was killed; the blood of it was sprinkled about the Altar, the fat was burnt in the fire upon the Altar, and the flesh was for the Priest. If it were an unclean beast, and such as they were not allowed to eat, such as an Horse, an Ass, or a Camel, it was either redeemed, or something else was given in exchange for it. The First-born of an Ass was redeemed by giving a Lamb, or five shekels. If it were not redeemed, it was to be killed. There are some Commentators[a] who hold, that the First-born of dogs were killed, because they were unclean; and that nothing was given for them to the Priests, because there was no trade driven with them. See *Deut.* xxiii. 18. *Thou shalt not bring the price of a dog into the house of the Lord.*

Numb. xvii. 17, 18, 19. Exod. xiii. 13. Numb. xviii. 16. Ex. xiii. 13. and xxxiv. 20.

As to the first-fruits of trees, see *Levit.* xix. 23. The fruit was reckoned unclean for the three first years. In the fourth year all the fruit was the Lord's. The proprietor had no right to gather any for his own use, till the fifth year.

It has been made a question, whether our Saviour, as the First-born of the blessed Virgin, was subject to this Law. Concerning this particular, there are three opinions. Some believe our Saviour was not subject to it, because his mother's womb was not opened, when he was born, and he came into the world without breaking the seal of her virginity[b]. Others[c] think, that by the terms of the law he was obliged to it; that plainly declaring without exception, that all the First-born of male children should be consecrated to the Lord, and that in the passage of Exodus here in question, *Omne masculinum adaperiens vulvam,* is equivalent to *omne masculinum primogenitum.* Now *Jesus Christ* was without doubt the First-born of *Mary.* Lastly, others[d] seem to believe, that *Moses's* words are prophetical, and, rigorously speaking, have a regard to *Jesus Christ* only, who by his birth opened the Blessed Virgin's womb; whereas at the birth of other men, their mother's womb is opened in the act of marriage, before it is so at their birth. *Quia omnium mulierum, non partus infantis, sed viri coitus, vulvam referat,* says *Origen.* *Ecquis proprie vulvam adaperuit, quàm qui clausam patefecit?* says *Tertullian.*

The ceremonies which the *Jews* observe at present for the redemption of their First-born, are as follows. If it be a girl, there is no particular ceremony; but if it be a boy, when the child is full thirty days old, one of the descendants of *Aaron* is sent for, who is most agreeable to the father; and many persons being met together in the house, the father brings a good deal of gold and silver in a cup or bason. Then the child is put into the Priest's hands, who with an audible voice asks the mother, *Whether this boy is her's?* She answers, Yes. He adds, *Have you never had any other child, male or female, no untimely birth, or miscarriage?* She answers, No. *If so,* says the Priest, *this child, as the First-born, belongs to me.*

Leo of Modena's ceremonies of the Jews. Part 4. ch. 9.

Then turning to the father, he says, *If you desire to have him, you must redeem him. This gold and silver,* the father replies, *is offered to you for this purpose only.* The Priest goes on, *Are you then willing to redeem him? I am,* says the father. Then the Priest turning to the assembly, says, *This child, as the First-born is therefore mine,* according to this Law, *Those that are to be redeemed from a month old shalt thou redeem, according to thine estimation for the money of five shekels,* &c. *but I am content with this in exchange.* At the conclusion of these words, he takes two gold crowns, or thereabouts, more or less, as he pleases; and after this restores the infant to the father and mother. This is a day of rejoicing in the family. If the father or mother are of the race of the Priests, or *Levites,* they do not redeem their son.

Besides the First-born of men and beasts which were offered to the Lord, or were redeemed by giving money to the Priests, there was another kind of First-born which were carried to the Temple, in order to make feasts of charity with them. It is of this last kind that mention is made in *Deuteronomy* xii. 17, 18. *Thou mayst not eat within thy gates the tythe of thy corn, or of thy wine, or the firstlings of thy herds, or of thy flock, nor any of the vows which thou vowest; .... but thou must eat these things before the Lord thy God in the place which he shall chuse, thou, and thy son and thy daughter, thy man-servant and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.* And again *Deuteronomy,* ch. xv. ver. 19. *All the firstling males that come of thy herd and of thy flock, thou shalt sanctify unto the Lord thy God; thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall chuse.*

It

[a] Vide Lyran. ad Deut. xxiii. 18. Bochart. de animal. sacr. part. 1. l. 2. c. 56. [b] Cyril. Ierosol. homil. de Occursu Domini. [c] Rupert. Jansen. Tostat. alii. vide Cornel. a Lapide in Exod. xiii. 1. [d] Origen. in Luc. homil. 14. Tertull. de Carne Christ. c. 23. Ambros. in Luc. l. 2. art. 56. Hieron. l. 2. contra Pelag. Theophyl. Euthym. in Luc. ii.

It is certain that the First-born as well of men as of beasts belonged plainly to the Lord, and that private people were not allowed to eat, or to devote them, nor to employ them even in pious uses, or make religious feasts with them. They did in no way belong to them: but after they were redeemed, they might use them as their own property. Of these First-born therefore they probably made the entertainments we have been speaking of; or else under the name of First-born we are to understand the best and most excellent parts of such animals as were designed for the religious repasts which were to be made before the Lord, in like manner as by First-fruits are comprehended all the offerings of every thing which was best.

The *First-born* among the *Hebrews*, as well as among all other nations, enjoyed particular privileges: and as Polygamy was in use with them, it was highly necessary to fix these rites. *Moses* regulates this particular in the following manner: *If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and if the First-born son be hers that was hated: then it shall be when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved, First-born, before the son of the hated, which is indeed the First-born: but he shall acknowledge the son of the hated for the First-born, by giving him a double portion of all that he hath.* The privileges of the First-born consisted, first, in a right to the Priesthood, which, before the Law, was fixed to the eldest of the family. Secondly in his having a double portion among his brethren. (Deut. xxi. 15, 16, 17.)

The right to the Priesthood continued in force only while brothers dwelt together in the same place and family: for as soon as they were separated, and made a family apart, every one became the Priest and Head of his own house.

As to the double portion, it is explained two ways. Some believe, that half of the whole inheritance was given to the elder brother, and that the other half was shared in equal parts among the rest. But the Rabbins inform us on the contrary, that the First-born for his share took twice as much as any one of his brothers. If a father left six sons, they made a division into seven equal parts; whereof the eldest had two, and each of the others one. If the eldest was dead, and had left children, his right devolved upon his children, and his heirs. The daughters had none of these privileges, notwithstanding they were elder than either their brothers or their sisters. (Selden. de Succession. in bona. c. 5. 6. 8.)

The Patriarch *Jacob* transfer'd the right of the First-born from *Reuben* to *Joseph*; *Isaac* from *Esau* to *Jacob*; and *David* from *Adonijah* to *Solomon*: but all this was done by the particular order of Providence, and a revelation from God.

The First-born are called in Scripture the Principle, or the Beginning, or *First-fruits of their father's strength*, Gen. xlix. 3. *Reuben primogenitus meus, tu fortitudo mea & principium doloris mei.* The *Hebrew*, *fortitudo mea & principium roboris mei.* Compare *Deut.* xxi. 17. Psal. lxxvii. 51. The First-born are the first-fruits, the first efforts of the father's youthful vigour.

FIRST-FRUITS. The presents were so called which the *Hebrews* made to God, consisting of part of the fruits of their harvest, to express their submission and dependance, and to acknowledge the sovereign Dominion of God, the author of all happiness. These First-fruits were offered at the Temple first, before any part of the crop was touched; and afterwards, when the harvest was over, before any private persons began to use their corn; and for this reason they were called *First-fruits*. The first of these First-fruits, which were offered in the name of the whole Nation, was a sheaf of barley, which was gathered on the 15th of *Nisan* in the evening, and this was threshed in the Court of the Temple. After it was well cleaned and winnowed, about three pints of it were taken, roasted, and pounded in a mortar. Over this was thrown a log of oil, and an handful of incense was added to it; and the Priest taking this offering, waved it before the Lord towards the four parts of the world, threw an handful of it in the fire upon the Altar, and the rest was his own. After this, every one was at liberty to reap and get in his harvest. *See hereafter the article* SHEAF. (Cod. Menachoth. Vide Maimonid. in Temedim. & Mosaphim.)

When the wheat-harvest was over, that is to say, the day of Pentecost, they offered again First-fruits of another kind in the name of all the nation, which consisted in two loaves, of two *assarons*, that is to say, of about three pints of flour each. These loaves were made of leavened dough. *Josephus* mentions only one loaf, and says, that it was served up to the Priests that evening at supper, together with the other offerings, and that all were to be eaten that day, without leaving any thing for the next. (Levit. xxiii. 17.) (Joseph. Antiq. l. 3. c. 10. p. 93.)

Besides these First-fruits, which were offered in the name of the whole nation, every private person was obliged to bring his First-fruits to the Temple. The Scripture prescribes neither the time nor the quantity. The Rabbins say, that they were obliged to bring at least the sixtieth part of their fruits and harvest. The most liberal gave the fortieth, the least liberal the fiftieth, others the sixtieth. They met in companies of four and twenty persons to carry their First-fruits in a ceremonious manner. The company was preceded by an ox appointed (Vide Misn. tract. Thrumoth. c. 4. n. 3.) (Ibid. tract. Becharim. c. 3. n. 3, 4, 5, 8.)

appointed for the ſacrifice, with a crown of olives on his head, and his horns gilded over. One who played upon the flute, walked before them as far as *Jeruſalem*. The Firſt-fruits were of wheat, barley, grapes, figs, apricocks, olives, and dates. Every one carried his basket. The richeſt of them had one of gold, others, one of ſilver, and the pooreſt a wicker-basket. They walked in pomp as far as the Temple, ſinging ſongs in their proceſſion. When they came near *Jeruſalem*, the citizens went out to meet them, and ſaluted them with great civility.

When they were got as far as the mountain, on which the temple was ſituated, every one, even the King himſelf, if he were there, took his basket upon his ſhoulder, and carried it as far as the Court belonging to the Prieſts. Then the *Levites* ſung theſe words; *I will magnify thee, O Lord, for thou haſt ſet me up*, &c. Pſal. xxx. And he who brought the Firſt-fruits ſaid, *I profeſs this day unto the Lord thy God, that I am come unto the country, which the Lord ſware unto our fathers for to give us.* Then he put the basket upon his hand, the Prieſt ſupporting it at the bottom, and continued, *A* Syrian *ready to periſh was my father, and he went down into* Egypt, *and ſojourned there with a few, and became there a nation great, mighty, and populous. And the* Egyptians *evil intreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction and our labour, and our oppreſſion: and the Lord brought us forth out of* Egypt *with a mighty hand..... He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now behold, I have brought the Firſt-fruits of the land, which thou, O Lord, haſt given me.* Having ſaid theſe words, he put his basket beſide the Altar, proſtrated himſelf, and went away. We may ſee what relates to the Firſt-fruits treated very much at large in the *Miſhnah*, in the treatiſes intitled *Thrumoth*, and *Becorim*, in the Commentators, who have written on the *Miſhnah*, and on the xxii. 29. xxiii. 19. Chapters of *Exodus*.

Deut. xxvi. 4, 5, &c.

There was beſides, another ſort of Firſt-fruits which was paid to God. When the bread in every family was kneaded, a portion of it was ſet apart, and given to the Prieſt or *Levite* who dwelt in the place. If there were no Prieſt nor *Levite* there, it was caſt into the oven, and there left to be conſumed by the fire. The Law had not fixed the quantity of bread, which was to be offered every time: but St. *Jerom* ſays, that cuſtom and tradition had determined it to be between the fortieth and ſixtieth part of what was kneaded. *Philo* ſpeaks of this cuſtom as a thing in uſe among all the *Jews*. *Leo* of *Modena* declares, that the ſame was ſtill obſerved in his time. This is one of the three precepts peculiar to the women; becauſe they generally are the perſons who make the bread. When they have made a piece of paſte about as large as forty eggs, they take a ſmall part of it, which they form in the manner of a cake, then throw it into the fire, with theſe words, *Bleſſed be thou, O Lord God, King of heaven, who haſt ſanctified us by thy precepts*, and commanded us to ſeparate *a cake of our dough*. The Rabbins hold that no one is obliged to pay the Firſt-fruits, excepting in the Land of Promiſe, that they are to give at leaſt the twenty-fourth part of the lump which they have kneaded, and the bakers the forty-eighth part only.

Numb. xv. 19, 20.

Hieronym. in cap. xiv. Ezech.

Philo. l. de præmiis Sacerdot.

Leo of Modena, part. 2. c. 9. *of the ceremonies of the* Jews.

Laſtly, thoſe offerings are often called Firſt-fruits in Scripture which were brought by the *Iſraelites* out of devotion to the Temple, in order to make their feaſts of thankſgiving, to which they invited their relations and friends, and the *Levites* who were in their cities. The Firſt-fruits and Tenths were the moſt certain and ſubſtantial revenue belonging to the Prieſts and *Levites*. The Firſt-fruits of all the produce of the country, and the Firſt-born of all beaſts were given to them. The very children who were Firſt-born, were the Lord's; they were offered in his Temple, and redeemed with a certain ſum of money, which was five ſhekels.

Deut. xi. 6, 7, 8.

Exod. xiii. 1, 2, 3, &c. xxxiv. 20.

The *Latin* word *Primitiæ* is taken not only literally for the Firſt-fruits of the earth, and Offerings which were made to God, but likewiſe for what is excellent in every thing. For example, St. *Paul* ſays, that *Chriſtians have the Firſt-fruits of the Holy Spirit*, *Primitias Spiritus habentes*; that is to ſay, a greater abundance of God's Spirit, and more perfect and more excellent gifts than the *Jews* had. In another place he ſays, that *Jeſus Chriſt is riſen from the dead, and become the Firſt-fruits of them that ſlept. Jeſus Chriſt* is, as is ſaid elſewhere, the firſt-begotten of the dead, or the firſt-born of thoſe who roſe again: *Primogenitus mortuorum.* And the ſame St. *Paul* ſays, that the *Theſſalonians* were as it were the Firſt-fruits whom God had choſen to ſalvation. *Elegit vos Deus primitias in ſalutem.* He hath choſen them with a particular diſtinction, as the Firſt-fruits are choſen from amidſt the moſt exquiſite of the ſeveral fruits, with a deſign of offering them to the Lord.

Numb. xviii. 16. Levit. xxvii. 6.

1 Cor. xv. 20. Rev. i. 5.

2 Theſſ. ii. 12.

FISH, in *Hebrew*, *Dag*. The *Hebrews* place Fiſh among creeping things. We have very few *Hebrew* names for any particular Fiſh, and I do not know that there are any in the ſacred Text. *Moſes* is content to ſay in general, that all ſorts of river,

Levit. xi. 9, 10, 11, 12. Deut. xiv 9, 10.

river, lake, and sea-fish might be eaten, provided they had scales and fins; and that such as have not these, are unclean and forbidden. Notwithstanding St. *Barnabas* in his Epistle has a citation, as from Scripture, *You shall not eat of the lamprey, the many-feet, or the cuttle-fish.* We have already spoken of the *Crocodile*, and shall speak of the *Whale* in its place.

FISH, *the Fish which swallowed up* Jonah. Interpreters generally believe it was a Whale; and when the Gospel speaks of it, it makes use of the word *Cetus*, which signifies a Whale. In the *Hebrew* of *Jonah* it is said to be only a great Fish. Now we know of no Fish in the sea larger than a Whale; its mouth is of a capacity sufficient to contain many men; and who questions but that the capacity of its throat and belly is answerable to so vast an opening? *Quanto hiatu patebat os illud, quod velut janua speluncæ illius fuit?* says St. *Austin*, speaking of a Whale, the bones whereof were seen at *Carthage*. *John Cabri*, of the Academy at *Florence*, mentions a Whale, which was cast ashore upon the coast of *Tuscany*, and had a mouth so large, that a man on horse-back might enter it with ease. Notwithstanding, this animal does not live upon flesh, but upon weeds, or the froth of the sea, or upon some small white fish, such as anchovies, or others; a circumstance which makes what is said of *Jonah*'s being swallowed up by a Whale, and his continuing alive three days in the belly of it, to be more credible. A Whale is not armed with teeth and tushes, like the Fish that live on flesh. It might have swallowed up *Jonah*, without bruising him between its teeth; it might have kept him longer without killing him in its stomach, which is used to digest weeds only, and the lightest and most tender food.

Matth. xii. 40.

Jonah ii. 1. רג גרל

Aug. Ep. c. ii. edit. nov. qu. 6. n. 31. p. 284.

Others [a] maintain, that it could not be a Whale, because its throat is too narrow to swallow a man whole. They assert, that its throat is not above a foot and an half wide; and [b] *Bartolin* assures us, that the largest, and those whose tongue alone may yield more than eighteen tuns of oil, have so narrow a throat, that a man can scarce thrust his arm into it. These Authors pretend, that the Fish, which received *Jonah* into its belly, was rather a Sea-dog, called *Canis carcarias*. This creature has four or five rows of teeth belonging to each jaw. Its gullet and stomach are so large, that sometimes men have been found in it, quite whole. This Fish is likewise called *Lamia*. *Rondelet* says, that some of them have been taken at *Nice* and *Marseilles*; and men entire, nay one man all in armour, were found in their stomachs. He says, that he has seen some, whose jaws and gullet were so vast, that if their mouths had been kept open with a gag, a dog might have gone down into their Stomachs, to eat what was in them. *Hercules* is said to have leaped into the belly of some such creature armed all over, from whence he found no way out, till he had torn its entrails in pieces, without suffering any inconveniency himself, besides losing his hair; which was occasioned by the heat of this animal's stomach. *See* Bochart, de Animal. Sacr. parte 2. l. 5. c. 12. *and our Dissertation concerning the Fish which swallowed up* Jonah, *printed before our Comment upon the twelve small Prophets.*

It is a question with some, how Fishes could present themselves to *Adam* in Paradise, in order to his giving them their names, and exercising his dominion over them, as well as over other Animals? St. *Austin* does not believe that they appeared with other Animals before *Adam*. He says, that the first man, or his descendants, might distinguish them by their names, as they came to his or their knowledge; and that this is sufficient to verify the recital made by *Moses*. It is impossible that those which live only in the sea, could come to him in the garden of *Eden*, and the rivers which watered it.

The Rabbins have asserted, that upon the fifth day of the world, God created two large Fishes, one whereof he will preserve alive to the last day, in order to sport with it, according to this expression in the Psalmist; *Draco iste quem formasti ad illudendum ei:* and that he killed the other, and keeps it in brine, in order at the end of the world to make an entertainment of it for the Elect. Strange Extravagancies!

Psal. ciii. 26.

FLAVIUS JOSEPHUS. *See* JOSEPHUS *the Historian.*

FLAVIUS SYLVA, *Bassus*'s successor in the government of *Judæa*: he took the castle of *Massada*, where the rebels defended themselves after the taking of *Jerusalem*, and blocked up *Eleazar* so close, who was one of the heads of the *Assassins*, that he obliged him to kill himself, after having first dispatched all the Garrison. This happened in the year of *Jesus Christ* 72. *Sylva* was the last Governour of *Judæa*.

Joseph. de Bello, l. 7. c. λ. vel. 28. in Lat. p. 985.

FLESH, is understood different ways; for example, for the Flesh which is the matter of bodies, whether of Men or Animals. The *Hebrews* did not use the Flesh of particular animals, because they believed it to be unclean. St. *Paul* informs us, that many of the faithful made a scruple of eating the Flesh of animals consecrated to idols; but he informs us too, that to the clean all things are clean; and that

Tit. i. 15.

[a] Vide Bochart. de animal. sacr. parte 2. l. 5. c. 12. Rondelet. Aldrovand. Scaliger. contra Cardan.
[b] Bartolin. de morbis Biblicis, art. 14.

that the kingdom of God does not consist [Rom. xiv. 17. 1 Cor. viii. 8.] in food, or in the choice of meats and drinks.

Flesh is also made use of to signify living men, and even all animals in general. [Gen. vi. 13.] *The end of all Flesh is come before me.* I am resolved to destroy every thing that hath [Gen. vii. 15, 16.] life. And *they went in two and two of all Flesh*, animals of all species. And a- [Gen. vi. 12.] gain, *All Flesh hath corrupted his way upon the earth*, &c. And, *My Spirit shall not always strive with man, for that he also is Flesh.*

The Flesh is understood as opposite to [Gal. v. 16, 17.] the Spirit. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other .... Walk in the Spirit, and ye shall not fulfill the lusts of the Flesh.* And else- [Ibid. 19, 20.] where, *The works of the Flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations .... but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness*, &c. To crucify the Flesh with its lusts; not to fulfil the desires of the Flesh. *Jews* in the Flesh, and *Jews* in the Spirit; the wisdom of the Flesh, the prudence of the Flesh, *&c.* are expressions very well known in Scripture, and require no particular explanations.

Oh that we had of his Flesh! This was the discourse of *Job*'s enemies, or even of his domesticks, in his affliction. They would have eat him up alive, so much were they animated against him: thus they repaid with ingratitude the services he had [Ps. xxvii. 2.] performed for them. The *Psalmist* says almost the same. *The wicked, even mine enemies, came upon me to eat up my Flesh.* This expression intimates the utmost hatred, the most excessive cruelty. It is a tacit acknowledgment, that the custom of eating the Flesh of living men, at least of feeding upon human Flesh, was not unknown in these countries. The author of the book of Wisdom reproaches the *Canaanites* with devouring man's Flesh; *Comestores viscerum hominum*, Wisd. xii. 5. We have some examples of this barbarity in the sacred History, and in that of *Josephus*. *Jere-* [Jerem. xix. 9.] *miah* threatens the inhabitants of *Jerusalem* with reducing them to such an extremity, that they should be constrained to eat the Flesh of their friends and children. And [Lament. ii. 20. iv. 10.] in his *Lamentations* we are informed, that accordingly it so happened. *The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people.* We see the same thing in *Ezekiel* v. 10. *Josephus* relates a famous example of the like inhumanity, exercised by a certain mother upon her own son, during the last siege of *Jerusalem* by the *Romans*. *Joseph. de Bell.* l. vi. c. 21.

The custom of eating human Flesh is still common in many places. The *Chinese* eat all those who are killed [a], so as even to sell human Flesh in their markets. They eat their enemies who are slain in war, and criminals condemned to death. The same barbarity is to be observed in many islands of the eastern seas [b]: there are some who eat their very fathers when they are old; others spare none of the *Europeans* whom they can lay hold of: the *Pegnans* had the same custom, and sold human Flesh publickly. The *Cafres*, on the coast of *Barbary*, to the number of fourscore thousand, invaded the inmost parts of *Africk*, eating all whom they found, and made havock of the country in this manner for above three hundred leagues. The same thing is related of the people of *Siam* and the *Celebes*.

We are thy Flesh and thy Bone; fami- [Gen xxix. 14. xxxviii. 27. &] liar expressions in the Scripture to denote relation, and the ties of Flesh and Blood.

The way of all Flesh [d]. I am going the [2 Sam. v. 1. & 1 Chron. xi. 1.] way of all Flesh; I am upon the point of suffering the law of death, which all men are condemned to. [d Josh. xxiii. 14.]

The Flesh of the lascivious is compared to that of horses and asses. The wise man [Ezek. xvi. 26. xxiii. 20.] says, that *the Flesh* of the intemperate is consumed by infamous diseases. The au- [Prov. v. 11.] thor of *Ecclesiasticus* requires a prudent man to separate *his Flesh* from a prostitute [Ecclus. xxv. 26.] and libertine woman. These expressions shew, in a decent and covered manner, what modesty does not permit any one to name in man. St. *Jude*, speaking of the [Jude ver. 7.] irregularities of *Sodom* and *Gomorrah*, or of those committed by the evil Angels, who, as the ancients imagined, had corrupted themselves with the daughters of men, says, that they followed strange Flesh, *Abeuntes post carnem alteram*, because they dishonoured nature by their abominable lasciviousness.

FLIES. Flying insects very well known every where, and in the Law of *Moses* declared to be unclean. *Whatso-* [Levit. xi. 42.] *ever goeth upon the belly, and whatsoever hath more feet among all creeping things, ye shall not make yourselves unclean with them.* The *Philistins* adored the God of Flies under the name of *Belzebub*. The *Egyptians* likewise paid a superstitious worship to the beetle; and we see a Fly upon some *Phœnician* medals, as also upon the statue of the Goddess *Diana* of *Ephesus* [c]. The author of the book of *Wisdom* having said, that God sent [Wisd. xii. 8.] Flies and Wasps against the *Amorites* and

Ca-

[a] A journey into *China*, by two *Arabians* in the ninth Century, translated by M. *Renaudot*, and printed at *Paris* in 1718. p. 42, 54, 56. [b] Ibid. *in the Notes*, p. 131.

[c] Vide Claud. Menit. Symbolic. Dianæ Ephesiæ Statuam. l. 7. p. 591. Gronov.

Canaanites to drive them by degrees out of their country, adds, that God made those very creatures the instruments of their punishment, to which they paid divine honours. They therefore adored the Fly as well as the *Philistins*. *See above* BEELZEBUB. (Exod. xxiii. 28. Deut. vii. 20. Josh. xxiv. 12. Wisd. xii. 8.) The Lord promised his people, that when they came into the land of *Canaan*, he would send an army of Flies and Wasps against the *Canaanites*, to force them out of their country. This he accordingly effected, as we see by *Joshua* and the book of *Wisdom*; and we cannot doubt but that many of the *Canaanites* did really abandon their country to secure themselves from these troublesome insects *. *See the Article* HONEY, *wherein we shall speak of Bees.*

FLIGHT *of* Jesus Christ *into* Egypt. After the Purification of *Mary*, and the Presentation of *Jesus Christ* at the Temple, the Angel of the Lord appeared in a Dream (Matth. ii. 13.) to *Joseph*, and said to him, *Take the young child and his mother, and flee into* Egypt, *and be thou there until I bring thee word: for* Herod *will seek the young child to destroy him.* *Joseph* immediately obeyed, and fled into *Egypt*. *Herod* some days after put to death all the male children in *Bethlehem* and its liberties, which were under two years old; and himself died five or six months afterwards, about the feast of the Passover. Then the Angel warned *Joseph* to return into *Judæa*, and told him, that they who sought the Child's destruction were dead. Thus according to our Chronology, which fixes the Flight of *Jesus Christ* into *Egypt* to the third or fourth of *February*, and his return into *Judæa* about the second of *April*, his retreat was only for about two months.

The spurious Gospel concerning the Infancy of *Jesus* is filled with supposed miracles, and wonderful circumstances, which happened, as it is pretended, in his journey into *Egypt*; but we have no regard to these fictions, which are more proper to do harm than good. The Fathers [a] have told us, that at the arrival of *Jesus Christ* in *Egypt*, the Idols fell down; and that he went as far as *Hermopolis* in the *Thebaïs*. There is a fountain still at this day shewn within two miles of *Cairo*, which was produced, as some believe, by the infant *Jesus*, and that the Blessed Virgin washed his clouts in it. This is what we read likewise in the spurious Gospel of *Christ*'s Infancy, and in some of the Ancients.

(D'Herbelot Bibl. Orient.) The *Egytians*, both *Christians* and *Mahometans*, have a tradition importing, that *Jesus Christ* built the city of *Bahana* in the lower *Thebaïs* near *Fioum*, as the Patriarch *Joseph* built this latter place; that it was at *Bahana* that our Saviour called his Apostles, who preached upon the river *Nile*; that he reigned there in person, and left his Apostles there to be his successors in this state. The *Jews* were a long time in possession of this town, as pretended successors to our Lord's Disciples. It is seated upon a lake formed by the discharge of water from the *Nile*; which lake by the people of the country is called *Joseph's Sea*. It is so covered with fruit-trees, that there is no perceiving it, till you come very near.

Others are of opinion, that *Jesus Christ* retired during his Flight to *Matharæa*. *See* MATHARÆA. In the Gospel intitled, *Of the Infancy of* Jesus, it is said, that at our Saviour's arrival, the Idol of the city which he came to, fell of itself, and that the Devil published the news of his being there. (Evang. infantiæ apud Fabric. t. 1. Apoc. N. T. p. 175, 176.) *Eusebius* and St. *Athanasius*, and many of the Ancients after them, have affirmed, that all the Idols of *Egypt* were at that time overthrown. (Euseb. demonstr. Evang. l. 6. c. 20. & l. 9. c. 2. Athanas. de Incarnat. Verbi. t. 1.) The following passage of *Isaiah* is applied to this Event: Isaiah xix. 1. *Behold the Lord rideth upon a swift cloud, and shall come into* Egypt, *and the idols of* Egypt *shall be moved at his presence.* And Jeremiah xliii. 13. *He shall break also the images of* Bethshemesh *that is in the land of* Egypt, *and the houses of the gods of the* Egyptians *shall he burn with fire.*

FLOOR *for threshing Corn*, or *Threshing-Floor*. There is frequent mention of it in Scripture. These were places in the country open to the air, wherein the corn was threshed either by using sledges, or with flails, or with horses or bullocks feet, they being made to run round upon the sheaves, set near to one another with the ears uppermost. The old Authors who have written upon Agriculture, shew us exactly the manner wherein these Floors were made. The lees of oil were mixed with clay, and when the clay was well soaked, it was beaten, and made smooth. When it was dry, neither rats nor ants could penetrate it; no weed would grow upon it, nor any water enter it, and make it muddy. When the corn was threshed, and mingled with the straw broken in pieces and beat small, they waited for the rising of the wind in the evening, and then threw it all in the air with shovels: the corn fell down again, and the chaff was dispersed and carried away by the wind. It may be of some use to have an idea of these sorts of things, which

* *The* Κυνόμυια, *or* Canina Musca, *is a particular Fly called a Dog-Fly from its biting: and many other sorts there are uneasy both to man and beast.* Virgil *takes notice particularly of the* Oestrum (*the Gad-Fly*) *which is vexatious to cattle.*

——Oestrum Græci vertêre vocantes,
Asper, acerba sonans, quo tota exterrita silvis
Diffugiunt armenta. Virg. Georg. 3.

[a] Athanas. in Gent. l. 2. ad Maxim. 1. Cyrill. Ierosolym. Cathech. 10. Vitæ PP. l. 2. c. 7. Hieronym. in Isai. xix. 1. Sozomen. l. 5. c. 21.

which are very different from what we ſee practiſed in our own countries, in order to underſtand the alluſions which are frequently made to them in Scripture.

Joſeph. Antiq. l. 20. c. 9. & de Bello, l. 2. c. 24.

FLORUS. *Geſſius Florus* ſucceeded *Albinus* in the government of *Judæa*, in the year of *Jeſus Chriſt* 54. His ill conduct and exceſſes rekindled the fury of the Zealots, and exaſperated the *Jews* beyond all patience. He forced them to rebel againſt the *Romans* in the year of *Jeſus Chriſt* 66. *Florus* was a man in whom ſhame and humanity were quite extinguiſhed. Wherever any thing was to be got, let the nature of the thing be what it would, it was very right in his judgment. The cruelty [illegible] he exerciſed againſt the *Jews*, was beyond all bounds. He had his wife with him, whoſe name was *Cleopatra*, and who was as wicked as himſelf. She had procured him this government by the aſſiſtance of *Poppæa*, the wife or concubine of *Nero*. The thieves who ravaged *Judæa* were ſure of impunity, by communicating part of their booty to him. When the revolt of the *Jews* was declared, *Florus*, inſtead of thinking how he might find means to ſuppreſs it, took care only to foment it, having no hopes of eſcaping the puniſhment due to his crimes, but by the rebellion of the *Jews*. *Ceſtius Gallus* governour of *Syria*, coming to *Jeruſalem* in the year of *Jeſus Chriſt* 66, the *Jews* complained to him of their governour *Florus*. *Gallus* gave them hopes, that *Florus* ſhould be obliged to change his conduct: but after his return into *Syria*, *Florus* renewed his violences and vexations. *Cæſar a* began the revolt; *Jeruſalem* ſoon followed the example. *Ceſtius* being informed of it, came with great diligence into *Judæa* with an army: he entred *Jeruſalem*, and beſieged the Temple; and as he was upon the point of taking it, he retreated, and was defeated by the *Jews*. He wrote to *Nero*, and charged *Florus* with the rebellion and all the conſequences of it. *Joſephus* does not tell us what became of *Florus*. He in all probability left *Judæa*, when *Veſpaſian* came thither, in the year of *Jeſus Chriſt* 67.

Joſeph. de Bello, l. 2. c. 40. p. 821.

FLOUR. The Law of *Moſes* permitted the pooreſt *Iſraelites*, who had not wherewithal to offer large cattle, nor even birds or pigeons for burnt-ſacrifices or offerings for ſin, to offer at leaſt fine Flour. If the offering were for ſin, the tenth part of an Ephi was given to the Prieſt, that is to ſay, about three pints of Flour, *Paris* meaſure. It was not ſprinkled with oil, neither was any frankincenſe put upon it, becauſe it was an offering for ſin. The Prieſt took an handful of it, which he threw in the fire upon the Altar; and after having prayed for his expiation, who furniſhed the offering, the reſt of the Flour belonged to him. This was, as it were, his fee and reward. If the offering were made purely out of devotion, there was oil mixed with it, and frankincenſe put upon it; the Prieſt threw an handful of it in the fire upon the Altar, and all the frankincenſe upon it, and all that remained was his, claimed by him as his due. But no one beſides the Prieſts could eat of it, nor did they eat of it any where but in the Holy Place, that is to ſay, during the time of their ſervice in the tabernacle. There were likewiſe ſeveral ſorts of cakes, or loaves, offered in the tabernacle. *See* Leviticus, chap. v. 4, 5, 6, 7, *&c.* concerning the Ceremonies which were obſerved there.

Levit. vii. 12, 13.

Levit. vi. 14, 15, 16. & Levit. ii. 1, 2, 3.

FLUTE, a muſical inſtrument, whereof there is mention ſometimes made in Scripture, by the names *Chalil*, *Machalath*, *Miſrokoth*, and *Huggab*. This laſt is generally tranſlated *Organum*, an Organ; but in all probability it was nothing more than a Flute with many pipes of an unequal ſize, which had no holes, and were open only at the upper end. Their manner of playing on it was, by letting theſe pipes ſlide ſucceſſively upon the nether lip, and ſo blowing into them. *See* ORGAN.

חליל Chalil. מחלת Machalath. משרוקת Miſrokoth. עוגב Huggab.

As to the other Flutes mentioned in Scripture, it is not eaſy to deſcribe the form of them. It is ſaid, that of old they who played upon the Flute, held two in their mouths, one on the right ſide, which had no hole, and another on the left, which had two. The ſound of one was ſharper, of the other duller. *See our Diſſertation on the muſical inſtruments of the* Hebrews, *prefixed to the ſecond Tome of our Comment on the Pſalms*, page lxxxvi, &c. There is ſome notice taken in the Goſpel of players on the Flute, who were got together to aſſiſt at the funeral of *Jairus's* daughter, and to attend her body to the grave with their inſtruments playing.

Matth. ix. 23, 24.

The Rabbins inform us, that it was not allowed to have leſs than two players on the Flute, at the funeral of perſons of the meaneſt condition, beſides a woman hired to cry with formality; and *Joſephus* relates, that the falſe report of his death being ſpread at *Jeruſalem*, ſeveral perſons hired players on the Flute in the way of preparation for his funeral. But in the Old Teſtament we ſee nothing like it. The *Jews* very probably borrowed this cuſtom from the *Romans* *. When an old woman died, they

Vide Selden. Uxor. Hebr. l. 3. c. 8.

Joſeph. de Bello, l. 3. c. 15.

* *But this cuſtom among the* Jews *has often varied: for in a council held at* Narbonne, *in the year* 589, *it is remarked, that the* Jews *formerly carried their dead to the grave* quietly, and without muſical inſtruments; *and the cuſtom of ſinging was repreſented as a novelty introduced of late years: they therefore who from that time ſhould practiſe it, were ordered to be fined.* Baſnage Hiſt. des Juifs, l. vi. c. xxvi.

they made use of Trumpets, and Flutes when it was a young woman that was to Stat. Thebaid. l. 6. Ovid. Propert. Servius. be buried; as we see practised in the history which we have just now related from the Gospel.

FOOL, *Folly, Imprudence.* These words are to be understood in Scripture not only according to their natural and literal meaning, for one who has lost his senses, and for the discourses and notions of Fools and Madmen; but they are taken likewise for sin, for those sins more particularly which are contrary to purity. Psalm xxxviii. 5. *My wounds stink and are corrupt through my foolishness,* my sin. *Lord, thou knowest my foolishness, and my sins are not hid from thee.* He Prov. xiv. 17. that is soon angry, dealeth foolishly; and, Prov. xxiv. 9. *the thought of foolishness, is sin.* And Jeremiah, Jer. iv. 22. *My people is foolish, they have not known me; they are sottish children, and they have not understanding: they are wise to do evil, but to do good, they have no knowledge. The Fool hath said in his* Ps. xiv. 1. *heart, there is no God. Lord,* says *David, I have sinned greatly, do away the iniquity of thy servant, for I have done* 1 Chr. xxi. 8. *very foolishly.* And *Tamar* said to her brother *Amnon,* who would have robbed her of her honour; *Do not this folly; for whither shall I cause my shame to go? and as for thee, thou shalt be as one of* 2 Sam. xiii. 13. *the Fools in* Israel, &c.

The Wisdom of this world is Foolishness 1 Cor. i. 20, 21. with God. St. *Paul* says, *Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save* 1 Cor. iii. 18, 19. *them that believe.* And again, *If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.* 2 Tim. ii. 23. Tit. iii. 9. The same Apostle advises *Timothy* and *Titus,* to avoid foolish questions, which are of no use, and proper only to create 1 Cor. i. 18. disputes. And elsewhere, *The preaching of the cross is to them that perish, foolishness; but unto us, which are saved, it is the power of God,* &c.

FOOT, a measure consisting of twelve inches. The *Hebrews* had not properly any such measure; for the *Zereth,* or half-cubit, contained but ten inches and $\frac{4}{11}$.

In old times it was customary to wash the feet of strangers upon their coming off Genes. xviii. 4. xix. 2. xxiv. 32. a journey, because generally they were bare-foot, and wore sandals only, which did not secure them from the dust or dirt. 1 Tim. v. 10. St. *Paul* enjoins enquiry to be made whether the widows, who were taken into the service of the Church, washed the feet of the Saints, the Faithful. *Jesus Christ,* to give us an example of humility, washed John xiii. 5. the feet of his Apostles, and thereby taught them to perform all the most humble services for one another.

Feet, in the Style of the sacred Writers, often mean inclinations, affections, propensions, actions, motions. Guide my feet in thy paths; keep thy feet at a distance from evil; the *feet of the debauched woman go down to death;* let *not the feet of pride come upon me;* and in another place, *I* Psal. xxxvi. 11. *turned my feet unto thy testimonies.* Psal. cxix. 59.

To *be at any one's feet,* is used for obeying, being in his service, following him. *Abigail* tells *David* that the presents which 1 Sam. xxv. 27. she brought him, were *for the young men that walked at his feet;* for the soldiers who followed him. *Moses* says, that the Deut. xxxiii. 3. *Lord loved his people, and those that sat down at his feet;* who heard him, who belonged to him, were instructed in his doctrine. St. *Paul* says, that he was brought up at the feet of *Gamaliel; and many eat* Acts xxii. 3. *at our Saviour's feet, and heard his word.*

In the *Hebrew* of *Deuteronomy,* ch. xi. ver. 10. it is said, that the land of *Canaan* is not like the land of *Egypt, where thou Sowedst thy seed, and wateredst it with thy foot;* that is to say, that *Palestine* is a country where the rains are not extremely rare, where the dews are plentiful, where there are many springs, rivulets, and brooks, without reckoning the *Jordan,* which supply the earth with all the moisture that is necessary to its producing fruit; whereas *Egypt* is a country where there is no river but the *Nile,* where it never rains, and where the lands which are not within reach to be watered by the inundations of this river, continue parched and barren. To supply this want, ditches are dug, and water distributed throughout the several villages and cantons; there are great struggles who shall first get it, and in this dispute they often come to blows, and fight about it.

But notwithstanding these precautions, there are many places which have no water; and in the course of the year, the places which are nearest to the *Nile,* require to be watered again in an artificial manner. It is done by the help of some machines, which *Philo* describes after the Philo de confusion. linguar. p. 335. following manner: It is a wheel which a man turns with the motion of his feet, by ascending successively the several steps which are within it. But as while he is thus continually turning, he cannot keep himself up, he holds a stay in his hands which is not moveable, and this supports him; so that in this work the hands do the office of the feet, and the feet that of the hands; since the hands which should act, are at rest, and the feet which should be at rest, are in action, and give motion to the wheel. This is what *Moses* means in this place by saying, that in *Egypt* they water the earth with their feet.

Foot. The *Hebrews* out of modesty
express sometimes by this word, such parts
as decency does not allow to name; for
Isa. xxxvi. 12. example, *the water of the feet*, signifies
Judg. iii. 24. urine. *To cover one's feet*, according to
the *Hebrew*, is used for satisfying the ne-
1 Sam. xxiv. 3. cessities of nature. *The hair of the feet.*
Isai. vii. 20. *The Lord shall shave with a razor that
is hired the head and the hair, and it shall
also consume the beard.* The hairs of the
whole body. The following words of
Jer. ii. 25. *Jeremiah* are explained in much the same
sense. *Withhold thy foot from being un-
shod, and thy throat from thirst.* Do not
continue to prostitute yourselves, as you
have hitherto done, to strange people. He
speaks to the [illegible] and idolatrous *Jews.*
See likewise *Ezekiel* xvi. 25. *Thou hast
opened thy feet to every one that passed by.*
xlix. 33. *He gathered up his feet into the bed*; this
is said of an old man who died; the me-
taphor is borrowed from a man seized
with cold, who crouds himself up in his
bed. The Scripture says likewise to *be
gathered to his fathers, to his people, to
the grave*; to denote death, which reduces
us all to the same condition, and the same
necessity.

Gen. xxx. 30. *Jacob* said to *Laban*, the Lord hath
blessed thee *at my feet*; that is to say, as
St. *Jerom* has translated it, *ad introitum
meum*, ever since I came to you, and un-
dertook the conduct of your flocks.

To *be under any one's feet*, to be a foot-
stool to him, is a figurative way of speaking
to signify the subjection of a subject to his
sovereign, of a servant to his master. *Thou
Psalm viii. 6. hast put all things under his feet. Mine
Psal. xviii. 38. enemies are fallen under my feet. Sit thou
on my right hand, until I make thine ene-
mies my footstool*, &c. Psal. cx.

To adore the place where the feet of
Isaiah lx. 14. any one rest; *Adorabunt vestigia pedum
tuorum qui detrahebant tibi*; they who
despised thee, will come and adore the
place where thou walkest. And else-
Psal. xcix. 5. where, *Fall down before his footstool.*
Isa. xlix. 23. And *Isaiah* in still a much stronger manner,
They shall lick the dust of thy feet.

Acts vii. 5. *Vestigium pedis*; not so much as to set
his foot on, signifies a very small quantity
of land. The Patriarchs did not possess
a foot of land in *Palestine*, they possessed
nothing at all there. I will not give thee
a foot of land of the country of *Edom*,
Deut. ii. 5. nothing at all: *I will not give you of
their land, no not so much as a foot's
breadth.*

To *set foot in a place*, signifies to take
possession of it, to make himself master
Deut. xi. 24. of it. *Every place whereon the soles of
your feet shall tread, shall be yours.* And,
Over Edom *will I cast out my shoe*; I will
make my self master of it. *Psal.* lx. 10.
cviii. 10.

To *bear one's shoes*, or untie the latchets
of one's shoes, is to perform the meanest
services for him. *See* Matth. iii. 11. Mark i.
7. Luke ii. 16.

To *walk uprightly in an affair*, to be- Gal. ii. 14.
have with sincerity, without shifting, or
disguise, is set in opposition to what the
Scripture calls halting on both sides. *How* 1 Kings xviii. 21.
long halt ye between two opinions? And
in the Psalms, *Filii alieni claudicaverunt* Psal. xvii. 46.
a semitis suis.

Nakedness of feet, was a sign of mourn-
ing: *Forbear to cry*, says God to *Ezekiel*,
*make no mourning for the dead, and put on
thy shoes upon thy feet*, &c. It was like- Exod. iii. 5.
wise a mark of respect; *Loose thy shoes
from off thy feet, for the place where thou
standest is holy ground.* The Rabbins in-
form us, that the *Jews* and Priests were
bare-foot in the Temple. *See Joshua*
v. 16.

To *wash one's feet with oil*, or *with* Deut. xxxiii. 24.
butter, signifies plenty of all sorts of good Job xxix. 6.
things. *To wash one's feet in the blood
of sinners*, to take remarkable vengeance
on them, to shed rivers of their blood.

A wicked man speaketh with his feet,
says *Solomon*, *Annuit oculis, terit pede*; in Prov. vi. 13.
the *Hebrew*, *loquitur pede.* He uses much
gesture with his hands and feet while he is
talking. The ancient Sages blamed those
who used too much gesticulation, and spoke
with all their members. *Ezekiel* reproaches Ezek. xxv. 6.
the *Ammonites* with clapping their hands
and stamping with their feet in token of
joy, upon seeing the desolation of *Jerusalem*
and the Temple. In another place he de- Ezek. vi. 11.
scribes the same motions as signs of grief,
because of the ruin of his people.

My foot standeth right; I have pur- Psal xxvi. 12.
sued the paths of righteousness: or rather
supposing a *Levite* to be speaking, my foot
shall stand in the place appointed for the
Levites, in the Temple of the Lord, in
the Court of the Priests, where my place
is allotted me: *In directo, in plano.* The
Psalmist in another passage says, *Thou hast* Psal. xxxi. 9.
set my feet in a large room. Thou hast
set me at liberty; before I was like a man
in fetters, or in a slippery place, not know-
ing where to fix my feet; but thou hast set
my feet in a wide, spacious and firm place;
and, as he says elsewhere, *Thou hast set* Psal. xl. 3.
my feet upon a rock.

*Blessed are ye that sow beside all waters,
that send forth thither the feet of the ox
and the ass*, says *Isaiah.* Happy are the Isai. xxxii. 20.
people who sow their corn upon a well-
watered soil, who with their oxen and asses
plow a fat and fruitful land; or, who feed
there their oxen and their asses. *Immittere
pedem*, that is to say, to send them there,
to feed them, to plow there with them.

*If thou turn away thy foot from my
sabbath, from doing thy pleasure on my*
holy

Isai. lviii. 13. *holy day*, says the same Prophet: If thou forbear walking, and travelling upon the sabbath-day, and do not then act thine own will. Journeys, we know, were forbidden upon the sabbath-day. *See* Matth. xxiv. 20. and Acts *i.* 12.

The *Jewish* women wore rings of great value upon their feet. *See hereafter* PERISCELIDES.

Job xix. 15. *Job* says, that *he was feet to the lame, and eyes to the blind*; that he led the one, and supported the other. He says in another place, Job xiii. 27. xxxiii. 11. that God *had put his feet in the stocks, and looked narrowly to all his paths*; like a bird or some other animal led along, with the foot fastned to a cord or packthread, and unable to go the least step, but as he who guides it, pleases.

The men were generally bare-foot in the house; the poor went thus almost always, even on their journeys: but others when they went into the country, commonly wore Shoes. *See* SHOES, *Coverings for the legs and feet.*

FORESKIN, or *Præputium*, the skin which covers the nut of a man's natural part, and is cut when a child is circumcised. We have spoken at large of this ceremony in the article of CIRCUMCISION. Several Churches glory in possessing our Saviour's Foreskin, which was cut off at his Circumcision. For example, the Cathedral-Church of *Puy*, in *Velay*; the Collegiate-Church of *Antwerp*, in the *Low-Countries*; that of our Lady *de la Colombe*, in the diocese of *Chartres*; the Abbey of St. *Cornelius* of *Compiegne*; the Church of *St. John Lateran* at *Rome**. It is very hard to reconcile all these different pretensions, since there can be but one Foreskin, and there is no certainty of its being preserved so long as our time.

Children are sometimes born without a Foreskin; which the *Hebrews* look upon as a particular favour of Providence. They maintain that *Moses* was born in this manner. Upon these occasions the child is not circumcised; the skin is only cut so as to draw some drops of blood.

As the *Jews* esteemed the Foreskin or Uncircumcision, as a very great impurity, and the greatest affront they could receive was to be called uncircumcised, they sometimes gave the Gentiles and strange people, in contempt, the name of *Uncircumcised*. And St. *Paul*, in his Epistle to the *Romans*, frequently mentions the Gentiles by the word *Præputium*, in opposition to the *Jews*, whom he names *Circumcisio*. *Si præputium justitias legis custodiat, nonne præputium ejus in circumcisionem reputabitur?* And Rom. ii. 26. in the Epistle to the *Galatians*, *Creditum* Gal. ii. 8. *est mihi Evangelium præputii, sicut & Petro circumcisionis.*

There is mention in the *Maccabees*, and 1 Macc. i. 16. in St. *Paul's* first Epistle to the *Corinthians*, 1 Cor. vii. 18. of a custom among certain wicked *Jews*, who being ashamed to appear circumcised, and wear this mark of their Religion, made use of the Surgeons art to conceal this pretended deformity, and make their Foreskin grow again. *Origen* acknowledges Origen. Philocol. c. 1. that some *Jews* put themselves into the Physicians hands for this purpose. And Epiphan. de ponderib. & mensuris. *Epiphanius* speaks of the instrument and means imployed to make the skin join which had been cut [illegible] *Cornelius Celsus*, an eminent and ancient Physician, has written a chapter particularly concerning this operation. *Galen* mentions it in the same manner almost as *Celsus*; and *Bartolin* Cornel. Cels. l. 7. c. 25. cites *Æginetus* and *Fallopius*, who have explained the manner how the marks Bartolin. de Morbis Biblicis. of circumcision may be concealed. The same *Bartolin* cites a letter written by *Buxtorf*, the son, wherein he relates a great number of testimonies from *Jewish* Authors, who speak of this practice as usual among apostates from their Religion. The reader may consult our Comment upon 1 *Macc.* i. 16. where we have treated at large of this matter. See likewise St. *Jerom, in Isai.* c. LIII. and *in Jovinian.* l. 1. *Liran. in* 1 *Macc.* i. 16. *Rupert.* l. 9. *De Victoria Verbi*, c. 18. *Haimo in* 1 *Cor.* vii. 18. who maintain, that it is impossible to efface the mark of circumcision; to these you may add *Origen, l.* 4. *de Principiis*, c. 2. who seems to be of the same opinion.

As a consequence of this opinion, entertained by all true *Jews*, who looked upon uncircumcision, as a thing unclean, and dishonourable; circumcision on the contrary as a mark of honour and distinction; they use the Foreskin, or uncircumcised, in a figurative sense, to signify something impure, superfluous, dangerous and useless. For example, *Moses* says of himself, that he is *of uncircumcised lips*; that is to say, Exod. vi. 12. 30. he had an impediment in his speech. *Jeremiah* says of the *Jews*, that they had ערל שפתים *uncircumcised ears*, that is to say, they Jer. vi. 10. would not hear the instructions that were given them; he exhorts them to *circumcise their hearts*, literally, *Take away the Foreskins of their hearts*; be tractable and attentive. Idem iv. 4. & ix. 26. *Moses* inveighs against the uncircumcised hearts of the *Jews*, who would not Levit. xxvi. 41. obey

* *The* Præputium *or Foreskin of* Christ *is worshipped with* Latria *by the* Romanists *at* Calcata, *about twenty miles from* Rome. *It shews a miraculous difference when it is touched by virgins, and by married women. But though it is still at* Calcata, *yet it is carried about at* Podium *with great veneration upon the feast of the Ascension.* Salmeron *tells us out of the Legend of* Jacobus de Voragine, *that the Blessed Virgin gave this* Præputium *first to* Mary Magdalen; *and that afterwards it was brought by an Angel to* Charles the Great *at* Aken; *and how after it came to be laid up in the* Lateran. *Whence these verses,*

Circumcisa caro Christi sandalia sacra,
Atque umbilici viget hic precisio chara.

See Lesly's *Case stated*, p. 263.

obey the Lord. He says, that during the three first years after a tree is planted, all the fruit of it is unclean, and that no one should eat of it. Lev. xix. 23. *Cum plantaveritis ligna pomifera, auferetis præputia eorum; poma quæ germinant, immunda erunt vobis.* In the *Hebrew*, *Fructus ejus erit vobis præputiatus.* We have the same expressions in the New Testament; St. *Stephen* reproaches the *Jews*, with the hardness of their heart, and their indocility, saying, Acts vii. 51. *Ye uncircumcised in heart and ears, ye do always resist the Holy Ghost.*

FOREST of *Ephraim*. *See* EPHRAIM, and 2 *Sam*. xviii. 6.

FOREST of *Hareth*, whither *David* retired, 1 Sam. xxii. 5. It was in the Tribe of *Judah*.

FOREST of *Bethel*, the place from whence *Elisha* brought those bears, which devoured the children of *Bethel*, who insulted him. 2 Kings ii. 24. It is thought that this Forest was near the city of *Bethel*.

FOREST of *Libanus*. Besides the true Forest of *Libanus*, where cedars and other trees grow still at this day, the Scripture calls a Palace by this name, which *Solomon* built at *Jerusalem*, contiguous to the Palace belonging to the King of *Egypt's* daughter. 1 Kings vii. 2. x. 17. *Solomon* kept his usual residence in it, and all the vessels within it were of pure gold. It was called the house of the Forest of *Libanus*, either by reason of the great quantity of Cedars, which were made use of in it, or because of the multitude of pillars with which it was supported.

Some place this house, or palace, in the mountains of *Libanus*; but there is much more probability, that it was in *Jerusalem*; and what evidently proves this, is, that the three hundred golden shields, which were carried before *Solomon*, when he went to the Temple, were certainly in a Hall belonging to this Palace.

FORNICATION. This word is used in Scripture, not only for the sin of impurity, but likewise for idolatry, and for infidelity to God of all kinds. Adultery and Fornication are frequently confounded. Amos vii. 17. *Uxor tua in civitate fornicabitur.* Both the Old and New Testament condemn all Lev. xxi. 7. Deut. xxii. 21. xxiii. 18. Prov. xxiii. 27. Tob. iv. 17. 1 Cor. vi. 9, 13, 15. Coloss. iii. 5. Hebr. xiii. 4. sorts of Impurity and Fornication, either corporeal or spiritual; that is to say, not that only which is committed bodily in the flesh, but that likewise which men incur the guilt of by Idolatry, Apostacy, Heresy, and Infidelity towards God.

FORTUNATUS, of whom there is mention made in the first Epistle of St. *Paul* to the *Corinthians*, came from *Corinth* to *Ephesus*, to make a visit to St. *Paul*. 1 Cor. xvi. 15, 17. We are not acquainted with the particulars either of his life or death: only that St. *Paul* calls *Stephanus*, *Fortunatus* and *Achaicus* the first fruits of *Achaia*, and says, that they were set apart for the service of the Church and Saints. *Stephanus*, *Fortunatus*, and *Achaicus* were the persons who carried St. *Paul's* first Epistle to the *Corinthians*.

FORTUNE. By the name of Fortune is understood a blind and unaccountable Deity, who, according to the Heathens, presided over all events, and distributed good and evil, as she was moved by her own humour and caprice. The ancient *Greeks* were unacquainted with this vain Divinity; we do not find her in their books. The good and evil which befell them, they attributed to the Gods. The Sacred Authors of the Old and New Testament never make use of the word *Fortune*, in the sense wherein we construe it. The reason of our inserting it in our Dictionary is, because *Isaiah* [a] reproaches the *Hebrews* with having erected Altars to Fortune, *Qui ponitis Fortunæ mensam, & libatis super eam.* It is certain, that in *Isaiah's* time, Fortune, either name or thing, was not known among the *Hebrews*; and the import of the original text is, *That prepare a table for* Gad, *and furnish the drink-offering unto* Meni. The question is, who these two Deities, *Gad* and *Meni*, were.

It is very probable that *Gad* signifies the Sun, and *Meni* the Moon; the Sun was the God of good Fortune as well as the Moon: these two great Luminaries were considered as happy Principles, and beneficent Deities, and they who were born under the aspect of either of them, were believed to enjoy constant prosperity. This was the doctrine of the *Egyptians* and *Persians*, and probably likewise of the *Syrians*; for *Leah* having obliged *Jacob* to marry *Zilpah*, and by her means having had a son of him, she said, *Happily*, or this is fortunate; (the *Hebrew*, *in Gad*) *and she called her son's name* Gad. [b]

Kimchi and *Abrabanel* say, that among the *Arabians*, the Star, or Planet *Jupiter*, goes by the name of *Gad*, and that the influences of it upon those who are born under that aspect are happy. Vide Grot. in Gen. xxx. 11. M. *d'Herbelot* tells us, that *Jupiter*, the most lucky of all the Planets, by our Astronomers termed generally *Fortuna major*, is called by the *Arabians*, *Sâd*, or *Saad*, in like manner as the Planet *Venus* is named *Sâd-Saghir*, *Fortuna minor*. D'Herbelot. Bibl. Orient. p. 718. The same planet *Jupiter* is called by them *Moschteri*, but their term for it in Horoscopes is *Saad-Alsoud*, Fortune of Fortunes. Ibid. p. 616.

The Genius which presides upon the first day of the solar year, is by the *Persians* called *Ormozd*, who is the same that the *Greeks* called *Oromasdes*. Id. p. 694. He was esteemed by the followers of *Mahomet*, not only as a good Genius, but as the principal

[a] If. lxv. 11. הערכים לגד שלחן והממלאים למני ממסך

[b] Gen. xxx. 11. בגד LXX, ἐν τύχῃ, Vulg. feliciter.

cipal Genius of good Fortune; and *Zoharah*, which is the Planet *Venus*, as the Planet of leſſer Fortune. In oppoſition to *Ormozd*, or *Oromaſdes*, the God of good Fortune, they ſet up *Ahermen*, or *Arimanios*, the God of evil Deſtiny.

To return to *Gad* and *Meni*, mentioned by *Iſaiah*, we are of opinion that the *Gad* of the *Syrians* was the ſame as the *Sâd* of the *Arabians*, and the *Ormozd* of the *Perſians*; that he preſided over good Fortune, that he ſignified the Sun, or Planet *Jupiter*, and that *Meni* ſignified the Moon, or Planet *Venus*, and anſwered to the *Zoharah* of the *Perſians*, or *Sâd Saghir* of the *Arabians*.

These Deities were reverenced in *Paleſtine* by preparing tables for *Gad*, and pouring out liquors in honour of *Meni*.
Demoſth. contra Midiam, & adverſus Macartatum. *Demoſthenes* informs us, that among the *Greeks* they ſacrificed for good Fortune, or to obtain ſome happineſs, to *Apollo*, who preſides in the ſtreets; to *Latona* and *Diana*. (*Apollo*, we know, was the Sun, and *Diana* the *Moon*.) They erected tables to them in the corners of ſtreets, where there were croſs-ways, and offered up cups full of wine to them; they burnt incenſe there, danced, and wore crowns in honour of
Strabo, l. 9. p. 352. & l. 12. p. 383. them. *Strabo* ſpeaks of ſeveral Temples dedicated to *Men*, or *Menus*, to *Anaïs*, or *Diana*, or the Moon, which were to be ſeen in *Armenia*, where the worſhip of is Goddeſs was very common.

Hieron. in Iſai. lxv. 11. St. *Jerom*, writing upon the paſſage of *Iſaiah*, which we are now examining, ſays, that it is an ancient cuſtom derived from Paganiſm, and ſtill ſubſiſting in almoſt every city, particularly in *Egypt* and *Alexandria*, to place tables in the corners of the ſtreets upon the laſt day of the year, covered with all ſorts of good things, and cups full of wine mixed with honey, for a happy preſage of the new year. *Jere-*
Jerem. vii. 18. and xliv. 17, 18. *miah* reproaches the *Jews* with offering cakes and liquors to the Queen of Heaven, that is to ſay, the Moon. *See our Comment on Iſaiah* lxv. 11. In ancient monu-
Antiquité expliquée, t. 1. p. 310, 311. ments we often find Fortune repreſented with the marks of the Sun and Moon, with thoſe of *Iſis*, and accompanied with *Hecate*, and with two Stars, which may very well be thoſe of *Jupiter* and *Venus*, both conſecrated to good Fortune.

FOVEA. This is ſometimes taken for
Prov. xxii. 14. the grave. *The mouth of a ſtrange woman is a deep pit, he that is abhorred of the*
Ib. xxiii. 27. *Lord ſhall fall therein.* And again, *Fovea profunda eſt meretrix, & puteus anguſtus aliena.* The priſon wherein *Joſeph* was confined is alſo called *Fovea. God*
Wiſd. x. 13. *went down with him into the pit.* It is a common proverb in the Scripture; *He*
Pſ. vii. 15. *that diggeth a pit, ſhall fall into it.* He
Eccl. x. 8. Eccluſ. xxvii. 29. who lays ſnares for others, ſhall be caught in them himſelf. *They have digged a pit and are faln into the midſt of it them-*
ſelves. It appears that among the *Hebrews*, they often dug pits in this manner, to catch men and beaſts.

FOUNTAIN. There are ſeveral celebrated Fountains in *Judæa*, moſt of them have been taken notice of by us, in our account of thoſe places, to which they are adjacent. For example, ſpeaking of *Jezreel* and *Emmaüs*, it has been obſerved that there was a Fountain near theſe places. We have likewiſe mentioned ſeveral cities above, under the word *En*, which took their names from Fountains: for in *Hebrew*, *Ain*, or *Ein*, or *En*, ſignify an Eye, or a Fountain. Thus by *Enſhemeſh* is meant, the Fountain of the Sun; *Engeddi*, the Kids Fountain; *En-g*[illegible], the Fountain of Gardens; and fo[illegible].

FOUNTAIN of Rogel. *See* ROGEL.

FOUNTAIN *of* Gihon. *See* GIHON.

FOUNTAIN *of* Siloam. *See* SILOAM.

FOUNTAIN *of* Nazareth. *See* NAZARETH. And in like manner of others.

The Ethiopian's FOUNTAIN, is that, where the *Ethiopian* Queen *Candace's* Eunuch was baptized by *Philip* the Deacon, as is ſaid in the Acts. Some place it very Acts viii.
near *Bethlehem*, and others near *Bethſur*: 36.
Euſebius, and the old relation of a journey to *Jeruſalem*, at the foot of the Mountain, on which *Bethſur* is ſituated. Now *Bethſur* was twenty miles from *Jeruſalem*, and very near *Eleutheropolis*. In St. *Jerom's* time, the Eunuch's Fountain ſpringing out of the earth, immediately almoſt found a paſſage into it again. At preſent, theſe waters are received into a Baſon, from whence they iſſue into a conduit, which conveys them about twenty paces from thence into a reſervoir, and from this reſervoir they ſpread into the valley.

FOUNTAIN *of living Waters*, which fall with impetuoſity from *Libanus*, and are mentioned in *Solomon's* Song. This Foun- Cant. iv.
tain, according to modern Travellers, a- 15.
bounds with water, and is found at the di- See Doubdan. Breidenbach. Adrichom, &c.
ſtance of a league from *Tyre*, in the plain. It is built in the form of a ſquare tower, raiſed fifteen cubits from the ground, and about fifteen foot wide, and in this the water is incloſed as in a well; from whence it paſſes through certain gates or openings, with ſo much violence, that in its paſſage it turns a mill with five mill-ſtones. Any one may go on horſeback up a large ſtaircaſe of ſtone, which is on the ſide that looks towards *Tyre*, to the top of this edifice. There are beſides two other wells, to which any one may go from this firſt through a channel of about three foot wide. Theſe waters in *Solomon's* time belonged without doubt to the *Tyrians*; and there is no proof that this Prince meant this ſpring in particular, in the paſſage cited from his Song.

FOUNTAIN *ſealed, Fons ſignatus*, men- Cant. iv.
tioned likewiſe in *Solomon's* Song, is pro- 12.
bably

bably an allegory, representing the chastity of the Holy Spouse. Travellers speak of a considerable Fountain to be seen at a league and an half's distance from *Bethlehem*, whereof we have already spoken under the word ETHAN. Here, as is supposed, was *Solomon*'s sealed Fountain. But this is all very uncertain. As for the Fountain of *Ethan*, or the waters which are shewn near *Bethlehem*, any one may consult the travellers who have taken notice of them, and described the reservoirs, where they are kept. From hence came the water, which *Pilate* conveyed to *Jerusalem*, some years before the war between the *Romans* and the *Jews*. [Cotovic. Eugen. Roger. le Brun. p. 272.]

Jacob's FOUNTAIN, or *Well*, was near the City of *Shechem*. John iv. 5, 6.

FOUNTAIN *of Judgement*, or *Fountain of* Mishpat. *See* EN-MISHPAT.

FOUNTAIN *of* Daphne. *See* DAPHNE.

FOUNTAIN *of* Elisha. This is that, the waters whereof were sweetned by *Elisha*. It runs along the plain of *Jericho*, and falls into the river *Jordan*. [2 Kings ii. 19, 20. Joseph. de Bello, l. 5. c. 4.]

Hagar's FOUNTAIN. This the Angel discovered to her, while she was wandering in the Desart, to the south of *Beersheba*. Gen. xxi. 19.

Dragon-FOUNTAIN, or *Well*. It lay in all probability eastward of *Jerusalem*. Nehem. ii. 13. *See* DRAGON.

Samson's FOUNTAIN, which issued out of a rock, called *the Grinders*, in *Hebrew Machtes*, has subsisted a long time, and is perhaps still in being at present in the Tribe of *Dan*, near a place called *Lechi*, that is to say, the *Jaw-bone*. *Antonin* the Martyr and *Glycas* place this Fountain in the suburbs of *Eleutheropolis*. Some Rabbins describe it to be near the brook *Kedron*, and others near *Tiberias*. St. *Jerom* seems to put *Morasthi* between *Succoth* and *Samson*'s Fountain, which agrees pretty well with those who place it near *Eleutheropolis*. [Glycas Annal p. 2. Vide Bochart. de animal. sacr. parte 1. l. 2. c. 15. Hieronym. Epitaph. Paulæ.]

FOUNTAIN, in a metaphorical sense, is used for generation, children. *Let the Fountains be dispersed abroad*; may you have a numerous posterity. *Ye that are of the Fountains of* Israel: *Benedicite Domino de fontibus Israel*. See likewise Eccles. xii. 6. *Conteretur hydria super fontem*. [Prov. v. 16. Ps. lxviii. 27.]

All sources of water whatever are called *Fountains*: for example; *All the Fountains of the great deep were broke up*. *Fons hortorum, puteus aquarum viventium*. A Fountain of living water, or *a Fountain of Life*, is a source of living water, whether it issue out of the earth like a Fountain, or is in the bottom of a Well. *Fons sanguinis*, the blood of a person incommoded with a loss of blood, whether natural or otherwise. [Gen. vii. 11. Cant. iv. 15. Levit. xx. 18. Mark v. 19.]

FOX; in *Latin*, *Vulpes*; in *Greek*, *Alopex*; in *Hebrew*, *Shual*: a creature very well known to all, and very remarkable principally for its cunning. There is mention made of it in several places of the Scripture. It informs us, that *Samson* took three hundred Foxes, which he tied two and two together by the tail, and that having fastened a lighted whisp of straw in the middle of the cord which bound them so together, he let them loose among the crops of standing corn belonging to the *Philistins*, and they burnt them. From the Fields they went into the olive-yards, and burnt them likewise. Some with reason are amazed to think, how *Samson* could muster up so great a number of Foxes. But to this it is replied, that Foxes are very common in this country; which is easily proved by Scripture, and the testimony of travellers. *Solomon* in his song says, that the little Foxes spoiled his vines. *Jeremiah* says, that the Foxes walk upon the mountain of *Zion*, which is desolate. There are some cantons and cities in *Palestine*, which take their name from Foxes, without doubt by reason of the great number of these animals thereabouts: for example, *the land of* Shual, or the Fox, 1 *Sam*. xiii. 17. *Hazar-Shual*, the Fox's habitation, a city of *Judah*, or *Simeon*, *Joshua* xv. 28. and xix. 3. and the city of *Shaal-abbim*, in the tribe of *Dan*, which *Samson* belonged to. [שׁוּעָל. Ἀλώπηξ. Vulpes. Judg. xv. 4, 5. Bochart. de animal. sacr. part. 1. l. 3. c. 13. Cant. ii. 15. Lament. v. 18. Josh. xix. 42.]

Belon assures us, that in *Palestine*, particularly about *Cæsarea*, there is a kind of creature between a Wolf and a Fox, which so abounds there, that sometimes troops of two or three hundred of them are to be seen. M. *Morizon*, who has travelled in this country, says, that Foxes swarm there, and that there are very great numbers of them in the hedges, and ruins of buildings. Besides, *Samson* might have employed abundance of people to catch this great number of Foxes, and they might have provided them some time before for his purpose. No animal was fitter for his design, especially when coupled together in this manner; for a Fox runs very swiftly, but uses a great many turnings and windings, not going strait on, but running sometimes on one side, sometimes on another; so that while one drag'd one way, and another another way, they spread the fire over all the fields of the *Philistins*, and could not easily get into the woods, or holes in the rocks, where their fire-brands had been extinguished, and *Samson*'s stratagem rendred ineffectual. *See the Commentators on the* xv[th] Chapter *of* Judges. [Belon apud Bochart. loco citato. Morizon Voyage, l. 2. c. 31.]

Foxes generally do great mischief among vines, especially when they are loaded with fruit. We have seen above, that the Spouse in the *Canticles* desires the Foxes might be taken away, which spoiled his vines. *Galen* says, that they who love hunting, eat Foxes in the autumn, because then they are fatned with [Vide Nicandr. in Alexipharmacis, v. 181. Theocrit. Idyll. 1. Varro de re rust. l. 1. c. 8. Galen. de aliment. facultatib. l. 3. c. 2.]

with grapes. The Fable of the Fox and the Grapes is very well known. Our Saviour in the Gospel, to give an idea of his extreme poverty, says, *The Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head.* (Luke ix. 58.) In effect, Foxes dig holes for themselves, but then they leave several outlets, that if the huntsman lays his snares at one, they may escape at the other. (Appian. Cyneget. Lactant. de ira Dei, c. 7.)

Ezekiel compares the false Prophets with Foxes; *Thy Prophets are like the Foxes in the desarts:* (Ezek. xiii. 4.) whether it was his design to heighten their cunning and hypocrisy in imitating the true Prophets, and so covering themselves with sheep's clothing, though they were ravening wolves; or whether he intended to shew, that these false Prophets, instead of supporting *Jerusalem*, endeavoured only to destroy it, by undermining, as we may say, its walls, and shaking its foundations. *Jesus Christ* calls *Herod* the Tetrarch of *Galilee*, Fox, without doubt signifying thereby his craft, and the refinements of his policy. *Tobiah* the *Ammonite*, rallying the *Hebrews*, who were at work in rebuilding the walls of *Jerusalem*, insulted them with this expression, *Even that which they build, if a Fox go up, he shall even break down their strong hold.* (Nehem. iv. 3.)

FRIEND. The name of *Friend* is taken in Scripture for our neighbour in general, he with whom we have no contest. *Thou shalt love thy Friend,* (Levit. xix. 18.) that is to say, thy neighbour, thy brother, *as thy self.* And in another place, *Whoso killeth his neighbour ignorantly, whom he hated not in time past,* (Deut. xix. 4, 7.) but the iron of whose hatchet shall fly off and kill *his Friend,* &c. And again, *When thou comest into thy neighbour's vineyard, then thou mayst eat grapes thy fill: and when thou comest into the standing corn of thy Friend, then thou mayst pluck the ears with thine hand,* &c. (Deut. xxiii. 24, 25.) Where you see Friend and Neighbour are synonymous*.

By the *Friend* is meant also the *Favourite* of a *Prince.* (2 Sam. xv. 37. xvi. 16.) *Hushai was the Friend,* the Favourite *of* David. *Zabud* the son of *Nathan* was *Solomon*'s Friend. (1 Kings iv. 5.) *Ahuzzah* was the particular Friend of *Abimelech* King of *Gerar.* (Gen. xxvi. 26.) The Saints are called the *Friends* of God; but this title was given principally to *Abraham.* The *Mahometans* generally call him by this name; and they term the city of *Hebron,* where they believe his tomb to be, the city of *the Friend of God.* *The Friend of the bridegroom,* (Wisd. vii. 27. James ii. 23. 2 Chr. xx. 7. Judith viii. 22.) is the bride-man; he who does the honours of the wedding, and leads his Friend's Spouse to the nuptial bed. St. *John Baptist,* with respect to *Jesus Christ* and his Church, was the Friend of the Bridegroom. (John iii. 29.) The word *Friend,* as it is applied to either man or woman, is taken likewise in a good and bad sense, to denote those persons whose affection to each other is allowable and lawful, and those sometimes who love and court one another in an unlawful and impure manner; *mulier dilecta amico,* a courtizan. (Hos. iii. 1.)

We may observe the qualities of a true Friend in Prov. xvii. 17. *A Friend loveth at all times, and a Brother is born for adversity:* and xviii. 24. *There is a Friend that sticketh closer than a Brother.* And in the book of *Ecclesiasticus, Chuse your Friends discreetly; for there are some who are so in prosperity only; and others who are but companions at the table: but a faithful Friend is an inestimable treasure: gold and silver, and all that is most valuable, are nothing in comparison of him: he is a present from God to those who fear him.* Ecclus. vi. 5, 6, 7, &c. And chap. ix. 10. *Forsake not an old Friend; for the new is not comparable to him: a new Friend is like new wine; when it is old, thou shalt drink it with pleasure,* &c.

FROGS, a very common creature. When *Moses* brought upon *Egypt* the Plague of Frogs, (Exod. viii. 13, &c.) there was so great a quantity of them, that they covered the whole land, entred the houses, got into the very ovens, and places where they laid up their provisions; and when they died, they were thrown together in great heaps, which corrupting, produced an insupportable infection in *Egypt.*

Frogs were reckoned unclean by the *Hebrews.* *Moses* does not name them among the animals whereof it was not lawful to eat, but he distinguishes them sufficiently by saying, ye shall not eat of any thing that moves in the sea, in rivers, or lakes, unless it has fins and scales. (Levit. xi. 9, 10, 11, 12.) And St. *John* in the *Revelations* says, that he saw three unclean Spirits issuing out of the false Prophet's mouth in the shape of Frogs. (Rev. xvi. 13.)

FRONT, or *Forehead.* The expressions, *a brazen Front, the Front of a lewd woman, a hardned Front,* are used for an impudent person, an insolent and obdurate sinner. Isaiah, *Frons tua ærea.* (Isa. xlviii. 4.) Jeremiah, *Frons mulieris meretricis.* (Jerem. iii. 3.) Ezekiel, *Domus Israel attritâ fronte est.* (Ezek. iii. 7, 8.) God tells this Prophet, that he will make his face stronger than that of the wicked *Israelites,* and his Forehead harder than that of those to whom he sent him.

It is believed, that God impressed some sign on *Cain*'s Forehead, that he might be known more easily; much after the manner of his marking those *Israelites* on the (Gen. iv. 15.) Fore-

* *The original* רע *does indeed signify* amicus *and* proximus, *so that the* French *translation which renders it sometimes* Friend, *and at other times again* Neighbour, *may be justified. But the* Greek *Interpreters explain it only by the word* πλησίον, *and our* English *translators in like manner by that of* Neighbour *only. So that the Author's observation is not applicable to our Bibles.*

Forehead with the letter *Tau*, who lamented, and had no share in the irregularities of their brethren; and as in the *Revelations*, God causes his Elect to be distinguished by

Rev. vii. 3. ix. 4. a sign upon the Forehead, to prevent their being confounded with sinners.

FRONTLETS. These were a square piece of hard calf's-skin, including four pieces of parchment, upon which the *Jews* wrote four passages of the Law, and put them on their foreheads. *Leo* of *Modena* describes them after the following manner. They take four pieces of parchment and write, with ink made particularly for this purpose, and in square letters, these four passages, one on each piece. 1. *Sanctify unto me all the first-born*, &c. from the beginning of the xiii chapter of *Exodus* to the 10th verse. 2. From the 11th verse of the same chapter to the 16th verse; *And when the Lord shall bring thee into the land of the* Canaanites, and what follows. 3. From the 4th verse of the vith chapter of *Deuteronomy*; *Hear, O* Israel, *the Lord our God is one Lord*, and what follows to the 9th verse of the same chapter. 4. From the 13th verse of the xith chapter of the same book; *If you shall hearken diligently unto my commandments which I command you this day*, &c. to the end of the 21st verse of the same chapter; and all this in obedience to these words of *Moses*: *These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes.*

Leo of Modena's ceremonies of the Jews. Part 1. c. xi. art. 4.

Exod. xiii. 1, &c.

Exod. xiii. 9.

These four little pieces of parchment are fastned together, and a square formed of them, upon which the letter *Schin* ש is written; then a little square of hard calf's-skin is put a-top, out of which come two leathern strings an inch wide, and a cubit and an half, or thereabouts, in length. This square is put upon the middle of the forehead, and the strings being first girt about the head, make a knot in the form of the letter ד; then are brought before, and fall upon the stomach. It is called *Teffila-Schel-Rosch*, or the *Tephila* of the head. The most devout put it on both at morning and noon-day prayer; but the generality of the *Jews* wear it only at morning prayer. No one but the Chanter of the synagogue is obliged to put it on at noon as well as in the morning. *See the figure of them under the article* TEPHILIM.

It is a question whether the use of Frontlets, and other Phylacteries, was ordained by *Moses* as an observance to which the *Jews* were obliged, and such as required a literal compliance, so that the *Hebrews* have at all times worn them; or have been obliged to wear them. Opinions are much divided upon this point. They who believe the use of them to be rigorously binding, ground their persuasion on the text of *Moses*, which speaks of it in a positive manner, as of other precepts of the Law; he requires the Commandments of God to be written upon the doors of houses, as a sign upon their hands, and as an ornament on their foreheads. If there is any obligation to write these commandments upon their doors, as the text intimates, there is the same for writing them on their hands and foreheads. The use of them was very common in our Saviour's time, not only in *Judæa*, but likewise among the *Indian Jews*, the *Persians*, and *Babylonians*, according to St. *Jerom*. And long before, the Doctors, whom the High-Priest *Eleazar* sent to *Ptolemy Philadelphus*, King of *Egypt*, spoke of these Phylacteries as things at all times received among them, and refer'd the beginning of them to *Moses*.

Exod. xiii. 16.

Hieronym. in Matt. xxiii. Ita & Theophylact.

They add, to confirm this opinion, that in the time of *Moses*, the Heathens carried abundance of charms and superstitious preservatives about them, and even some things which were filthy and immodest; that he, to cure his people of these bad customs, or prevent them, and secure them from them, enjoined them to wear upon their hands and foreheads Phylacteries, or Preservatives of another sort, that is to say, the sacred words of his ordinances.

Others on the contrary maintain, that the precepts of *Moses* which mention these writings on the doors, the signs upon their hands, and Frontlets between their eyes, should be taken in a figurative and allegorical sense, as meaning that they should be very careful to preserve the remembrance of God's Law, and observe his Commands; that they should always have them before them, and never forget them. It is certain that before the *Babylonish* Captivity, not the least footsteps of them were to be seen in the history of the *Jews*. The Prophets never inveighed against the omission or neglect of this practice; nor was there ever any question concerning them in the reformation of manners at any time proposed among the old *Hebrews*. We know nothing of the time wherein the work was written, which contains the history of the supposed version of the *Septuagint*, and the sending seventy Doctors, by the High-Priest *Eleazar*: nay, the Learned are at present well agreed, that this whole history is a fiction, and scarce older than *Josephus* and *Philo*. The received and almost general custom over all the East, of wearing Phylacteries and Frontlets, determines nothing either for the antiquity or usefulness of this practice. *Jesus Christ* did not absolutely condemn it; in itself it is very indifferent; but he condemned the abuse of them, which consisted in the *Pharisees* wearing them with affectation, and of a larger size than the generality of the *Jews*. The *Caraite Jews*, who adhere only to the letter of the Law,

and deſpiſe the vain traditions of the *Phariſees*, do ſtill at this day call other *Jews*, *bridled Aſſes*, because they wear theſe Tephilims and Frontlets[a]. *See hereafter* PHYLACTERIES.

FRUIT. By Fruit is ſometimes meant re- Pſ. lviii. 12. ward. *Si utique eſt fructus juſto.* And *Solo-* Prov. i. 31. *mon*, *Comedent fructus viæ ſuæ*: They ſhall receive the reward of their bad conduct. Pſ. cxxxii. 12. *The Fruit of the body* ſignifies children; *Of the Fruit of thy body ſhall I ſet upon thy ſeat. De fructu ventris tui ponam ſuper ſedem tuam.* *The Fruit of the lips*; the puniſhment or reward of his words, according as they are bad or good. *I will puniſh the Fruit of the ſtout heart of the* Iſ. x. 12. *King of* Aſſyria. *Viſitabo ſuper fructum magnifici cordis Regis Aſſyriæ.* I will puniſh him for his inſolent diſcourſes againſt me. *Uncircumciſed Fruit*, or impure, whereof there is mention in *Leviticus*, is the Fruit[b] for the three firſt years of a tree newly planted; it was reputed unclean, and no one was permitted to eat of it in all this time. In the fourth year it was offered to the Lord; after which it was common, and generally eaten. The Fruits of the Spirit Gal. v. 22. ſpoken of by St. *Paul*, are love, joy, peace. *The Fruits of righteouſneſs*, mentioned by Philip. i. 11. the ſame Apoſtle, are ſown in peace. James iii. 18. Irregular paſſions and carnal diſpoſitions produce the Fruits of death: *Ut fructificarent* Rom. vii. 5. *morti*; they are mortal to the ſoul.

FRUIT. *See* APPLE.

FULLER. *The Fuller's field*; *the Fuller's fountain. See* ROGEL. This word ſignifies a Fuller. The Fuller's fountain was either that of *Siloam*, or one of its branches.

FULNESS. *Plenitudo.* The Scripture often makes uſe of this word, to ſignify things very different; *Plenitudo pugilli*, a handful, as much as the hand will hold. *Plenitudo Gomer*, a full Omer. *Plenitudo agri*, a full field. *The world and the* Pſ. l. 12. *Fulneſs thereof*; the world and all that it contains. *Let the Sea roar, and the Ful-* 1 Chr. xvi. 32. *neſs thereof*; let it roar with the noiſe and agitation of its waves, and every thing included in it, let it pay its homage to the Lord. *For the precious things of the* Deut. xxxiii. 16. *earth, and the Fulneſs thereof.* Let the bleſſings of God deſcend plentifully upon *Joſeph*, let the earth and the fields thereof be filled with all manner of riches.

Timor Domini ad vitam, & in pleni- Prov. xix. 23. *nitudine commorabitur.* The fear of the Lord giveth life, and plenty of all manner of good things. In the *Hebrew*, *The fear of the Lord tendeth to life, and he that hath it, ſhall abide ſatisfied.* Full, or Fulneſs, are taken ſometimes in this laſt Iſ. i. 11. ſenſe; *To what purpoſe is the multitude of their ſacrifices unto me? — I am full of the burnt-offerings*; I am ſated with them. *Full of years*, one who had lived Gen. xxv. 8. and 1 Chr. xxiii. 1. long enough.

Plenitudo ſapientiæ eſt timor Domini; the perfection, the conſummation. *The fear of the Lord is the higheſt point of Wiſdom.* Wiſdom ſhall be admired, *in plenitudine Sanctâ*, in the congregation of all the Saints, of all the *Iſraelites*, Ecclus. xxiv. 3. and ver. 16. *in plenitudine ſanctorum*; and in xxxv. 23. *Donec tollat plenitudinem ſuperborum*, till he deſtroy the congregation of the proud. And *Ezekiel*, *The coun-* Ezek. xxxii. 15. *try ſhall be deſolate from the Fulneſs thereof. Egypt* ſhall be depopulated; *the Fulneſs of their Sins*; the height of iniquity; 2 Macc. vi. 14. *that which is put in to fill it up, taketh from the garment*; that is to ſay, the ve- Matth. ix. 16. ry place which it ſhould fill, it tears the garments ſtill more. *We have all received of the fulneſs of* Jeſus Chriſt, the ſu- John. i. 16. perabundance of graces, with which he was filled, has been poured out upon us. *Love is the fulneſs of the Law*, it is the Rom. xiii. 10. perfection, the conſummation of other Laws. *The Fulneſs of time*, the time Gal. iv. 4. wherein the *Meſſiah* appeared, which is the time, and the completion of the times marked out by the Prophets. When the Fulneſs of the Gentiles ſhall come in; when Rom. xi. 25. all the Gentiles, of whom God will pleaſe to compoſe his Church, ſhall by Faith be entred into it.

FULVIA, a *Roman* Lady, who, having embraced the Religion of the *Hebrews*, gave Gold and Purple to ſome *Jews*, who had inſtructed her, with an intention that theſe things ſhould be ſent to the Temple of *Jeruſalem*. But the *Jews*, into whoſe hands this preſent was put, kept it, and made their own advantage of it; which being reported to the Emperor *Tiberius*, was the cauſe of his publiſhing that Edict, whereby he baniſhed all the *Jews* from *Rome*. Antiq. l. 18. c. 5.

FUNERALS. *See*, *The* DEAD.

FURROWS. *Sulci.* The Sacred writers ſometimes borrow ſimilitudes from Furrows, which it is of importance to explain in this place. Job, *If my land cry againſt* Job xxxi. 38. *me, or that the Furrows likewiſe thereof complain*; if I have imployed poor plowmen to till my ground, without paying them for their pains. The Pſalmiſt, *Thou* Pſ. lxv. 10. *watereſt the ridges thereof abundantly*, thou ſettleſt the Furrows thereof, thou breakeſt the clods of it, according to the *Hebrew*. The Author of *Eccleſiaſticus* Ecclus. xxxviii. 27. ſays, that all the plowmen's great care is to ſtir the earth, and form Furrows; *Cor ſuum dabit ad verſandos ſulcos.* So much for the literal ſenſe of this word.

The ſame Author ſays in the figurative ſenſe of it, *Sow not upon the Furrows of* Ib. vii. 3. *unrighteouſneſs*, for if thou ſoweſt iniquity, thou ſhalt reap all ſorts of evils and miſ-

[a] Simon addit. au ſupplem. a Leon de Modena, p. 274.
[b] Lev. xix. 27. ערלים

misfortunes. See *Galat.* iv. 7. The Prophet
[Hosea x. 4.] *Hosea's Judgment springeth up as hemlock in the Furrows of the field.* Judgment, and the wrath of God, will produce *bitterness*, according to the Vulgate, in thy fields. Here is a double metaphor, *Judgment* denotes the vengeance of God; it springs, it produces *bitterness*, bitter herbs, and *quasi super sulcos agri*, as it were upon a ploughed field, ready to receive the seed. And the same Prophet, verse 11, 12. of the same chapter, *Arabit Judas, confringet sibi sulcos Jacob.* I will make *Judah* plough, and *Jacob* shall break the clods, and form the Furrows. The *Israelites* of the ten Tribes, and those of *Judah*, shall one after the other endure the effects of my anger. But, adds he, vs. 12. *Sow in righteousness, and reap in mercy.* Sow righteousness, and ye shall reap mercy.

G.

GAAL, the Son of *Ebed*, having entred *Schechem* in order to assist the inhabitants of that city against *Abimelech*, the Son of *Gideon*, the people began to resume new courage, to make excursions beyond their walls, and ravage the fields and vine-yards, and amidst their entertainments and rejoicings cursed *Abimelech*. *Gaal* distinguished himself among the rest, and cried, Who is *Abimelech*, and who is *Schechem*, that we should serve him? Would to God this people were under my hand, then would I remove *Abimelech*. *Zebul*, Governor of the city for *Abimelech*, having heard these discourses, informed *Abimelech* of them, who thereupon came against him with an army. *Gaal* went out of the city, and at first stood near the gates, not being very sure, whether it were *Abimelech*'s army or not, that appeared at a distance. But *Abimelech* coming nearer *Gaal*, advanced to engage him; but was defeated, and compelled to fly. He attempted to get into *Schechem*, but *Zebul* prevented him; and the Scripture does not tell us what afterwards became of him.

[In the year of the World 2771, before J. C. 1229, before the Vulgar Æra 1233.]

[Judg. ix. 26, & seq.]

GAASH, a Mountain in the inheritance of *Ephraim*, to the north whereof stood *Timnath-Serah*, a place celebrated
[Josh. xxiv. 30.] for *Joshua*'s tomb. *Eusebius* says, that still in his time *Joshua*'s tomb was shewn near *Timnath*.

GAASH, *the brook, or valley of* Gaash, mentioned in 2 *Sam.* xxiii. 30. was probably at the foot of mount *Gaash*; *Haddai* or *Hurai* was in the valley of *Gaash*.

GABA, a city situated at the foot of mount *Carmel*, between *Ptolemais* and *Cæ-*
[Joseph. de Bello, l. 3. c. 2.] *sarea*. *Josephus* says, that it was called *the city of Horsemen*, because *Herod* gave it to his veteran Cavalry for a place of retreat and rest. M. *Reland* is of opinion, that this is the same as *Caipha* or *Hepha*, at the foot of mount *Carmel*, on that side which looks towards the city and port of *Ptolemais*. *Stephens* the Geographer speaks of the city of *Gabe*, which he makes a part of *Galilea*. *Eusebius* places a little town called *Gaba*, or *Gabe*, sixteen miles [Euseb. ad vocem Gabathon.]
from *Cæsarea*, in *Palestine*, on the side of the Great Plain of *Legio*. If this is the *Gaba* or *Gabe* mentioned by *Josephus* and *Stephens*, it must be southward of *Carmel*, and I do not see how it can belong to *Galilee*.

GABAA in *Hebrew* signifies a Hill; we should not therefore be surprized to see so many places in a mountainous country like that of *Judæa*, called *Gibeah, Gibeon, Gabbatha, Gibethon, Gabbath, Gabe*; all which signify no more than Eminence; and sometimes proper names in scripture called *Gibeah*, are translated Hills*. For example, *Zech.* xiv. 10. *Revertetur omnis terra de colle Remnon ad austrum Jerusalem.* In the *Hebrew*; *All the land shall be turned as a plain from* Geba *to* Rimmon. And on the contrary, *Gibeah* mentioned in 1 *Sam.* vii. 1. as a city, is no more than an hill in *Kirjath-jearim*.

GABAEL, or *Gabelus*, of the Tribe of *Naphtali*, having been carried into captivity beyond the *Euphrates*, with *To-*
bit his relation, settled at *Rages*, a city [Tob. i. 16, 17.]
of *Media*. He borrowed ten talents of Silver of his kinsman *Tobit*. These ten talents were worth four thousand five hundred pounds, reckoning an *Hebrew* talent at fifty Mina's, or four hundred and fifty pounds. [In the year of the World 3281, before J. C. 717, before the Vulgar Æra 721.]

Tobit believing himself to be near his end, sent his son *Tobias* to *Rages*, to desire the payment of this debt from his cousin *Gabael*. But *Tobias* having married at *Ecbatane*, by the advice of the Angel *Raphaël*, who under the name of *Azarias*, was his guide, and not being able to go himself to *Rages*, he intreated *Azarias*, his conductor, to go thither, and bring the sum back with him, which was due from *Gabael*. *Azarias* acquitted himself of this commission, brought the ten Talents, and *Gabael*, whom he had persuaded to come to *Tobias*'s wedding at *Ecbatane*. The *Hebrew* and *Greek* Texts of *Tobit* imply,

* *Thus in the* English *version,* בגבעת פינחס *is translated, In a hill that pertained to* Phinehas.

imply, that the Talents which *Tobias* was to see repaid, were not lent, but left in trust with *Gabael*, and as such were received by him from *Tobit*.

GABATHA, a place in the southern part of *Judah*, twelve miles from *Eleutheropolis*, where formerly was shewn the Prophet *Habbacuc*'s Sepulcher.

Eufeb. & Hieronym. in Gabaat.

GABARA, or *Gabaroth*, a town in *Galilee*. *Josephus* speaks of it in several passages of the book concerning his own life, and in his history of the *Jewish* wars, as if it were one of the principal cities of this Province. *Gabara* was forty furlongs from *Jotapata*. M. *Reland* shews, that sometimes the Transcribers have inserted *Gadara* for *Gabara* in the text of *Josephus*.

Joseph. de vita sua. p. 1017.

GABBATHA. There is mention in the Gospel of a place in *Pilate*'s Palace, from whence this President pronounced sentence of death against *Jesus Christ*, and that the *Hebrew* name of it was *Gabbatha*, which is of the same import as *Lithostrotos* in *Greek*; that is to say, a stone-pavement. It was probably an eminence, or terrass, or a gallery, or balcony, paved with stone or marble, and pretty high; for *Gabbatha* signifies principally elevation.

John xix. 13.

GABINIUS. The *Roman* history mentions several persons of this name. He, of whom we now propose to speak, was called *Aulus Gabinius*. He had a considerable employment in *Pompey*'s army, and was sent by this General to *Jerusalem*, in order to receive the money which *Antigonus* had promised *Pompey*. But *Antigonus* not keeping his word, *Gabinius* was obliged to return without doing any thing. Hereupon *Pompey* coming to besiege *Jerusalem*, took the City and Temple, and sent *Antigonus* prisoner to *Rome* with his children. *Alexander*, the son of *Aristobulus*, having made his escape, returned into *Judæa*, got some troops together, and began to disturb the Province. But *Gabinius* being made Consul, and coming into *Syria* in the room of *Scaurus* in the year of the World 3946, before *Jesus Christ* 54, before the Vulgar Æra 58, marched against him, beat him, and compelled him to shut himself up in the castle of *Alexandrium*. After this, *Gabinius* running over *Judæa*, repaired several Cities which had been destroy'd during the preceding wars, such as *Samaria*, *Azotus*, *Scythopolis*, *Anthedon*, *Apollonia*, *Jamnia*, *Raphia*, *Dora*, *Marissa*, *Gaza*, and some others.

In the Year of the World 3940, before J.C. 60, before the Vulg. Æra 64.

Antiq. l. 14. c. 6, 7, & seq.

De Bello, l. 1. c. 5. ad finem.

Antiq. l. 14. c. 10. & de Bello, l. 1. c. 6.

In the mean time, the *Romans* besieged *Alexander* in *Alexandrium*, and *Gabinius* having pacified the Province, and repaired the several Cities lately named, returned to the siege of *Alexandrium*. *Alexander* seeing himself pressed very close, desired peace, and obtained it, upon condition of surrendring the fortresses in his power; which *Gabinius* ordered all to be razed to the ground, by the advice of *Alexander*'s mother, who was afraid lest these places might furnish her son with new occasions of rebelling against the *Romans*.

Lastly, *Gabinius* restored *Hircanus* at *Jerusalem*, confirmed to him the dignity of the High-Priesthood, settled Governours and Judges in the Province, for the government of the people, so that *Judæa* from a Monarchy became an Aristocracy. There were Courts of Justice at *Jerusalem*, *Gadara*, (or at *Dora*) *Amathus*, *Jericho*, and *Sephoris*: that so the people finding Judges in all quarters of the country, who were to take cognizance of their differences, might not be obliged to go far from the place of their habitation. There are some learned men, who are of opinion, that the establishment of the Sanhedrim owed its original to *Gabinius*.

Petav. de doctr. temporum, l. 2. c. 26.

Josephus affirms, that *Gabinius* sent *Aristobulus* and his sons, with a letter to the Senate, wherein he said, that he had promised the mother of the young princes, the sons of *Aristobulus*, that they should immediately be sent back again into *Judæa*, which was punctually executed; the Senate keeping *Aristobulus* still in bonds, but sending back his sons *Alexander* and *Antigonus* into *Judæa*. Some time after, *Gabinius* marched against the *Parthians*: but when he was come as far as their frontiers, and had already passed the *Euphrates*, he received money from *Ptolemy Auletes*, King of *Egypt*, and giving over his first design, carried his army into *Egypt*, to the assistance of this Prince, against whom the people of *Alexandria* had rebelled.

Joseph. Antiq. l. 14. c. 11. & de Bello, l. 1. c. 6.

In the year of the World 3949, before *Jesus Christ* 51, before the Vulgar Æra 55, *Crassus* was sent into *Syria* in the room of *Gabinius*, who upon his return to *Rome*, was warmly prosecuted by the *Syrians* for oppressing them; and *Cicero*, who looked upon him as the principal author of his banishment, displayed all the vehemence of his rhetorick against him: so that it was thought a great piece of good fortune, that he got off with exile. He continued under this sentence till *Julius Cæsar* recalled him. He returned to *Syria* as Triumvir, about the year of the World 3963, and shewed great friendship there to *Phasael* and *Herod*, in consideration of the services which he had received from *Antipater* sixteen years before, when he made war in *Judæa*.

Vide Joseph. Antiq. l. 14. c. 10. & de Bello, l. 1. c. 6.

GABISCH, *Stone of* Gabisch. *See hereafter* THUNDER-STONE.

GABRIEL. One of the principal Angels in heaven. His name signifies *the strength of God*. He was sent to the prophet *Daniel*, in order to explain to him his visions of the ram and goat, and the mystery of

Dan. viii. 16. ix. 21. xi. 1, & seq.

of the ſeventy Weeks, which had been revealed to him. *Gabriel* told *Daniel*, that he had had a conflict with the Prince of the *Perſians* one and twenty days, and that no one came to his aſſiſtance but *Michael* the Prince of the *Hebrew* people. (Dan. x. 13. & 21.) Who this Prince of *Perſia* was, with whom *Gabriel* had diſputed, no one knows. Some will have him to be the tutelary Angel of this people; others, the King of *Perſia*. See the Commentators upon this particular.

(In the Year of the World 3999, fifteen or ſixteen months before the birth of *J. C.*) The ſame Angel *Gabriel* was ſent to *Zechary*, to declare to him the future birth of *John* the *Baptiſt* [a]; and as *Zechary* could not believe, that he who was ſo old could have a ſon, his wife *Elizabeth* too not being in a condition to conceive; the Angel ſaid to him, I am *Gabriel*, who ſtand in the preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings: but becauſe thou believeſt not my words, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed.

[a] Luke i. 11. & ſeq.

(In the year of the World 4000, nine or ten months before the birth of *J. C.*) Six months after this event, the ſame Angel *Gabriel* was ſent to *Nazareth* to a virgin, whoſe name was *Mary* [b], eſpouſed or only betrothed to *Joſeph*, according to the opinion of ſeveral Interpreters. To her he ſaid, Hail thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. *Mary* was diſturbed at this diſcourſe; but the Angel ſaid to her, Fear not, *Mary*, for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name *Jeſus*. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord ſhall give unto him the throne of his father *David*, and he ſhall reign eternally over the houſe of *Jacob*. *Mary* asked him, how all this ſhould be executed; and the Angel anſwered, The Holy Ghoſt ſhall deſcend upon thee, and the power of the Moſt High ſhall overſhadow thee: therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God. And leſt this ſhould ſeem incredible to thee, behold, thy couſin *Elizabeth* hath alſo conceived a ſon in her old age, and ſhe is now in her ſixth month; to ſhew thee, that nothing is impoſſible with God. And *Mary* ſaid, Behold the handmaid of the Lord, be it unto me according to thy word. At the ſame time the Angel went away, and diſappeared.

[b] Luke i. 26, &c.

It was probably the ſame angel *Gabriel*, who appeared to *Joſeph*, when he was thinking to forſake the holy Virgin, and injoined him to retire to *Egypt* at the time when *Herod* was reſolved to put all the infants in *Bethlehem* to death; and, laſtly, who warned him to return into *Judæa*, after the deceaſe of *Herod*. The Cabaliſts ſay, that *Gabriel* was the patriarch *Joſeph*'s maſter or preceptor.

The Eaſtern people add ſeveral things to what the Scripture informs us of, concerning the Angel *Gabriel*. The *Mahometans* call him *the faithful Spirit*; and the *Perſians*, in the way of metaphor, *the Peacock of Heaven*, or Paradiſe. (D'Herbelot Bibl. Orient.) We read in the ſecond chapter of the Alcoran, that *whoſoever is an enemy to* Gabriel, *ſhall be confounded*. They believe, as well as we, that this Archangel declared to the bleſſed Virgin, that ſhe ſhould bring forth *Jeſus Chriſt*. They ſay, *Gabriel* is guardian of the heavenly treaſuries, that is to ſay, of revelations: That the *Jews* always complained of *Gabriel*, and employed the aſſiſtance of *Michael* againſt him; for *Michael* was always favourable to them: nay, they ſaid, if *Mahomet* had made uſe of *Michael*, and not of *Gabriel*, we ſhould all have followed him. It was *Gabriel*, as they believe, who brought thoſe revelations to *Mahomet* their falſe Prophet, which he publiſhed: it was he who conducted him to heaven, mounted on the *Alborak*; (this is an animal of a middle ſize between an aſs and a mule, upon which he rode, when he aſcended up to heaven at *Jeruſalem*.) Laſtly, *Gabriel* is a friend to *Muſſulmen*, becauſe he ſerved the *Meſſiah*, whom they reverence, and an enemy to the *Jews*, who rejected him.

To theſe extravagancies they add, that the *Themudites*, an ancient tribe of *Arabians* which is extinct, having refuſed to hearken to the inſtructions of the patriarch *Salah*, were threatned with ſpeedy death, that is to ſay, in three days time. Theſe three days they employed in digging pits, to ſecure themſelves from the ſtorm they apprehended. Upon the fourth day they took courage, believing the time of puniſhment to be paſſed, and went out of their houſes. But the Archangel *Gabriel* appeared to them, having his feet reſting on the earth, and his head exalted as high as heaven. His wings extended from Eaſt to Weſt, and his hair, which was as red as coral, covered the whole horizon. The *Themudites* being frightned at this ſight, threw themſelves into their holes: but *Gabriel* raiſing his voice, cried out to them, Die, for ye are curſed of God, who has condemned you. At the ſame time the earth trembled, all the houſes in the country were overthrown, and the *Themudites* buried under their ruins.

GAD, the ſon of *Jacob* and *Zilpah*, *Leah*'s ſervant. *Leah*, *Jacob*'s wife, ſeeing ſhe produced no more children, and growing jealous of her ſiſter *Rachel*, who had given her maid *Bilhah* to her husband, gave him alſo *Zilpah*, that by her means ſhe might have children. *Zilpah* proved (Gen. xxx. 9, 10, 11.)

with child by *Jacob*, and was delivered of a son, whom *Leah* called *Gad*, saying, Happy am I. For *Gad* signifies the God of good Fortune *.

Gad had seven sons, *Ziphion* and *Haggai*, *Shuni* and *Ezbon*, *Eri* and *Arodi*, and *Areli*. *Jacob* giving *Gad* his blessing, said, *A troop shall overcome him, but he shall overcome at the last*. *Gad* having received his allotment beyond *Jordan*, with the tribe of *Reuben*, and the half-tribe of *Manasseh*, marched in arms at the head of *Israel*, to assist in the conquest of the land of *Canaan*, on this side the river. *Gad* returned some time after, well armed and loaded with spoil.

Gen. xlvi. 16. Gen. xlix. 19.

Moses in his last song speaks likewise of *Gad* in these terms; *Blessed is he that enlargeth* Gad; *he dwelleth as a lion, and teareth the arm with the crown of the head. And he provideth the first part for himself, because there, in a portion of the Law-giver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgements with* Israel; by marching at the head of his people in the war against the *Canaanites*. *Moses* died on mount *Nebo*, and was buried in a neighbouring valley, beyond *Jordan*; where *Gad* had received his inheritance. The Author of the Testament of the twelve Patriarchs, commends the Patriarch *Gad* for his great strength of body; but we do not care to make use of the authority of a writer so fabulous as this is.

Deut. xxxiv. 1, & seq.

The tribe of *Gad* came out of *Egypt* in number forty-five thousand six hundred and fifty men. After the defeat of the Kings *Og* and *Sehon*, *Gad* and *Reuben* desired *Moses*, that he would please to appoint them their division in the new conquered countries, alledging the great number of cattle belonging to them. *Moses* granted their request, upon condition, and with a charge, that they should accompany their brethren in the conquest of the land beyond *Jordan*, which the Lord had promised them. Thus *Gad* had his inheritance between *Reuben* to the south, and *Manasseh* to the north, with the mountains of *Gilead* to the east, and *Jordan* to the west. *See the Map*.

Numb. i. 20, 21. Numb. xxxii. 1, 2, 3, &c. Numb. xxii. 28.

II. GAD, a Prophet, *David's* friend, who followed him during his misfortunes, while he was persecuted by *Saul*, and was at all times very much attached to him. The Scripture styles him a *Prophet, and* David's *Seer*; probably, because God had appointed him to assist this Prince, and foretell what should happen to him. The first time we find him with this Prince, is, when he fled into the land of *Moab*, there to secure his father and mother, in the first year of his flight, and *Saul's* persecution. As *David* therefore was in the land of *Moab*, the prophet *Gad* warned him to leave it, and return into the land of *Judah*.

2 Sam. xxiv. 11. 1 Sam. xxii. 5. In the year of the World 2944, before J. C. 1056, before the Vulgar Æra 1060.

After that *David* had taken a resolution to number his people [a], the Lord sent the prophet *Gad* to him, who told him [b], that God gave him the choice of three scourges, which he was preparing for him; either he might chuse seven years famine, or to fly three months before his enemies, or three days pestilence. *David* preferred the latter; and God, in consideration of his humiliation, was pleased to shorten the time which he had appointed for the plague to rage in; commanding the destroying Angel to sheath his sword, and to cease making any further slaughter. After which, *Gad* came to *David*, and advised him to erect an Altar to the Lord in the threshing-floor of *Ornan*, or *Araunah*, the *Jebusite*. *Gad* wrote a volume of *David's* life, which is cited in the first book of *Chronicles* xxix. 29. This is all that we know of this Prophet.

[a] In the year of the World 2987, before J. C. 1013, before the Vulgar Æra 1017. [b] 2 Sam. xxiv. 12, 13. & 1 Chr. xxi. 11.

III. GAD, an heathen deity, mentioned in several passages of Scripture. For example, Isaiah lxv. 11. *Ye are they that prepare a table for* Gad, *and that furnish the drink-offering unto* Meni. There is a place in *Palestine* called *Baal-Gad*, or the God *Gad* †; and we are assured, that the *Arabians* call the planet *Jupiter*, and whatsoever is good and beneficent, *Gad*. We are of opinion, that in the passage cited from *Isaiah*, it signifies the Sun; and that St. *Jerom*, who translates it, *Qui ponitis fortunæ mensam*, by *Gad* understood good Fortune. Accordingly, they who of old used to cast nativities, believed the Sun to be a sign of good Genius, and the moon of good Fortune.

See our Comment upon Gen. xxx. 11.

GADARA, a celebrated City beyond *Jordan*. *Josephus* says, it was the capital of *Peræa*, situated eastward of the lake of *Tiberias*, sixty furlongs from the shore. *Pliny* affirms it to be situated upon the river *Hieramace*. It gave its name to a canton beyond *Jordan*. *Pompey* repaired *Gadara* in consideration of *Demetrius* his freed-man, who was a native of this city. *Gabinius* settled there one of the five Courts of Justice erected by him in *Judæa*. *Polybius* says, *Antiochus* the Great laid siege to *Gadara*, which was thought to be one of the strongest places in the country, and that it was surrendered to him upon composition. *Epiphanius* speaks of the hot baths of *Gadara*. We find many old medals of this city, and some of its ancient bishops in the subscriptions of Councils.

De Bello, l. 5. c. 3. Idem lib. de vita sua, p. 1025. Plin. l. 5. c. 16. Joseph. Antiq. l. 14. c. 8. p. 475. Polyb. hist. l. 5. Epiphan. 1. advers. hæres. p. 131.

St. *Mark* says, that our Saviour having passed

Mark v. 1.

* גד *signifies* Turma; *but, says* Buxtorf, variant Interpreter, בגד venit turma, *Gen.* xxx. 11. vel cum fortuna bona, feliciter, advenit fortuna bona, & legendum באגד. *See* Selden de Diis Syris Syntagm. 1. c. 1. de Gad, seu Fortuna.

† *See an account of this God more at large in* Selden *and* Beyer.

passed the sea of *Tiberias*, came into the canton of the *Gadarenes*, &c. St. *Luke* says the same, chap. viii. 26. in the *Greek*. St. *Matthew*, chap. viii. 28. calls it the country of the *Gergasenes* *: but some of the *Greek* copies read likewise *Gaderenes*. *Origen* thinks, we should read *Gergasenes*. See M. *Mill's* various readings, and our Comment on St. *Matthew*, ch. viii. 28.

Origen. Comment. in Joan.

II. GADARA, a city of *Palestine*, in the neighbourhood of *Diospolis* and *Nicopolis*. We believe it to be the same as *Gazer*, *Gazera*, *Gedor*, *Gadera*, *Gador*, *Gaderoth*, whereof there is frequent mention in the books of *Maccabees* and *Josephus*. See *Reland. Palæstin.* l. 3. p. 679. We have already observed, that in the text of *Josephus*, the reading was in some places *Gadara*, instead of *Gabara*. *Gabara* lay to the west, and *Gadara* to the east of the sea of *Tiberias*.

Strabo, l. 16. Stephan. in Gadara

GADDI, the son of *Susi*, of the tribe of *Manasseh*, was one of the twelve who went by the appointment of *Moses* to view the land of *Canaan*, Numb. xiii. 11.

GADDIEL, the son of *Sodi* of the tribe of *Zebulun*, was one of those who were sent by *Moses* to view the land of *Canaan*, Numb. xiii. 10. in the year of the world 2514, before *Jesus Christ* 1486, before the Vulgar Æra 1490.

GADDIS, the surname of *John* the son of *Mattathias*, and brother of *Judas Maccabæus*. Some copies read *Kaddis*, which would signify *Holy*: but *Gaddis* may signify a goat, or good-fortune.

GADI, the father of *Menahem*. This *Menahem* was King, or rather Usurper of the kingdom of *Israel*.

2 Kings xv. 14.

GADI, the place where *Bani* was born, one of the gallant Officers in *David's* army. It is probably *Gadda* or *Hazar-gaddah* in the southern part of *Judah*. Josh. xv. 27.

2 Sam. xxiii. 36.

GADOR, the same as *Gadara*, *Gaderoth*, *Gazer*, *Gazera*, &c.

GAHAM, the son of *Nahor* and *Reumah*. Gen. xxii. 24.

GAHAR, a *Levite*, who returned from *Babylon* with *Esdras*. Ezra ii. 47.

GAI-ABARIM. See *Ije-abarim*.

GAIUS, St. *Paul's* Disciple, spoken of in the *Acts*. *Gaius* was probably a *Macedonian*: but he was settled at *Corinth*, where he had the honour to lodge St. *Paul* during his abode there. When the Apostle went into *Asia*, *Gaius* and *Aristarchus* accompanied him as far as *Ephesus*, where they abode for some time with St. *Paul*; so that in the sedition raised in this City about *Diana* of *Ephesus*, the *Ephesians* ran in great numbers to the house of *Gaius* and *Aristarchus*, and dragg'd them to the Theater. St. *Paul* himself had a mind to go thither, but was prevented by his friends. However, no harm happened either to *Gaius* or *Aristarchus*, because the commotion was appeased by the prudence of the Town-Clerk. *Origen* speaks of one *Gaius*, St. *Paul's* Disciple, who was said to have been made Bishop of *Thessalonica*.

Acts xix. 29.

Rom. xv. 23. Gaius hospes meus.

Origen. in Rom. xvi. p. 632.

II. GAIUS, to whom St. *John* wrote his third Epistle, was, in the opinion of several writers, the same as *Gaius*, St. *Paul's* Disciple, and his host at *Corinth*. Others think, that *Gaius*, to whom St. *John* addresses his third Epistle, was he who is mentioned in the *Acts* xx. 4. who was at *Derbe* in *Lycaonia*, and consequently is very different from *Gaius* the *Macedonian*. The Constitutions of the Apostles imply, that St. *John* established one *Gaius* in the bishoprick of *Pergamus*; and the author of the additions to St. *Athanasius's* Synopsis, seems to believe, that the Style of St. *John's* Gospel was *Gaius's*, who was St. *Paul's* host. It is much more probable, that this was *Gaius* of *Derbe*, whom we are speaking of in this article.

Constitut. l. 7. c. 46.

Athanas. Synop. p. 155.

GALATIA, a Province in *Asia* the less, having *Cappadocia* to the east, *Bithynia* to the west, *Pamphylia* to the south, and the *Euxine*-sea to the north. Some troops of the *Gauls* having invaded *Asia minor*, made a conquest of this country, settled in it, and called it *Galatia*, which in *Greek* signifies *Gaul*.

The *Galatians*, to whom St. *Paul* wrote one of his Epistles, were descended from these ancient *Gauls*. St. *Paul* preached several times in their country, and formed a considerable Church there. It is credible that he was the first, who preached there to the Gentiles; but there is room to presume, that St. *Peter* had before preached there to the *Jews*, since his first Epistle is directed to the *Jews* scattered throughout *Pontus*, *Galatia*, *Cappadocia*, &c. And the *Jews* who had been converted by St. *Peter*, were they, in all probability, who occasioned those disturbances among the Gentile Converts of the same nation; which gave St. *Paul* an opportunity of writing his Epistle, wherein he takes pains principally to establish his character of an Apostle, which was by some disputed, with an intention to place him below St. *Peter*, who preached generally to the *Jews* only, and observed the ceremonies of the Law. He shews afterwards the unprofitableness of these ceremonies, and of circumcision: he stands up with great resolution against those false teachers, who endeavoured to disparage him, and to destroy his authority: lastly, he gives them some excellent precepts for the regulation of their manners, and the better maintaining the purity of

He preached there first of all in the year of *J. C.* 51. Acts xvi. 6. and afterwards in the year 54. Acts xviii. 23.

1 Pet. i. 1.

Chri-

* Gergasa *was near* Gadara, *and the territory belonging to it larger than that of this last city: and as the lands belonging to the one were included within the other, some of the Evangelists might say the country of the* Gergasenes, *others the country of the* Gadarenes.

Christianity. The subscriptions which we read in the *Greek* editions of this Epistle, shew that it was written from *Rome*. *Theodoret* thinks it was the first of those, which St. *Paul* wrote from this City; and St. *Jerom* will have it, that he penned it, while he was a prisoner. But we chuse rather to follow that opinion, which afferts it to have been written from *Ephesus* in the year of *Jesus Christ* 55.

Theodoret. in Paul. Proleg. p. 5. Hieronym. in Galat. vi. 11.

1 Macc. viii. 20.

In the books of the *Maccabees*, it is said, that *Judas Maccabæus* exhorting his people to fight valiantly against the *Syrians*, related to them several examples of God's protection of the *Hebrews*; and among others, that which they experienced in a battle fought in *Babylonia*, wherein six thousand *Jews* killed an hundred and twenty thousand *Galatians*. The *Greek* is more circumstantial; that tells us, that the *Galatians* coming to attack the army of the *Jews* in *Babylonia*, which consisted but of eight thousand men, assisted by four thousand *Macedonians*, and these last wanting resolution to engage the enemy, the *Jews* alone, tho' their numbers were so inconsiderable, defeated an hundred and twenty thousand *Galatians*. The Scripture giving us no particulars of the time or other circumstances of this defeat, we can say nothing certain of them. It is very probable, that in this place the *Galatians* were not meant, who were settled in *Galatia*, but the *Gauls*, who at that time over-run *Asia*. The *Greek*, *Galatai*, is taken equally for one and t'other.

GALBANUM, a sort of gum, or sweet spice, which was an ingredient in the composition of the incense, provided in order to be burnt upon the golden Altar in the Holy. *Galbanum* is a juice drawn by incision from a plant, which is much like the large kind of fennel, and grows in *Syria* on mount *Amanus*. The smell of it is not very agreeable, especially when it is without mixture. The word *Galbanum* comes from the *Hebrew*, *Chalbanah*, which signifies, fat, unctuous, gummy.

Exod. xxx. 34. חלבנה *Chelbana*. LXX. Χαλβάνην.

GALILEE, a Province in *Palestine*. It extends itself principally into the northern part of *Palestine*, beyond the Plain of *Jezreel*, or the Great Plain. It is divided into upper and lower *Galilee*. Lower *Galilee* extends itself into the Tribes of *Zebulun*, *Asher*, and *Naphtali*, on this side *Jordan*, westward of the Sea of *Tiberias*. Upper *Galilee* extends itself principally beyond *Jordan*, inclining towards the *Trachonites*, *Libanus*, and *Batanæa*. It was called *Galilee of the Gentiles*, because it was in the possession of the Gentiles, with *Jews* interspersed among them; or rather because it bordered upon Gentile nations, such as the *Phœnicians*, *Syrians*, and *Arabians*.

As what we have said of *Galilee*'s extending itself beyond *Jordan*, admits of some difficulty, it is necessary to support our assertion with some proofs. *Judas Gaulanites* is called the *Galilæan* in the *Acts*, and in *Josephus*. Now *Gaulan* was beyond *Jordan*; *Galilee* therefore extended itself into this country. Besides, *Josephus* places *Bethsaida* on the other side of *Jordan*; this city was certainly part of *Galilee*, and such of the Apostles as were of *Bethsaida*, are called *Galilæans*; *Galilee* therefore, part of it at least, reached beyond *Jordan*. *Eusebius*, in his Comment on *Isaiah*, says clearly that *Galilee* lay on the other side *Jordan*. The Septuagint in *Isaiah* xxxiii. 9. translate *Basan*, *Galilee*. Now no one questions but that *Basan* was beyond *Jordan*. St. *Jerom* in his Comment on this passage of *Isaiah*, remarks, that these Interpreters have put the name of a Province for a certain place in that Province. He believed therefore, that *Basan* was in *Galilee*. For this opinion see *Lightfoot* [a], and *Cellarius* [b]; and for the contrary opinion, *Reland. Palæstin.* t. 1. l. 1. c. 31. p. 181. See likewise our Dissertation on the Geography of Scripture prefixed to our Comment upon *Joshua*.

Acts v. 37. Joseph. Antiq. l. xx. c. 3. Ib. l. 2. de Bello, c. 13. & Plin. l. 5. c. 15.

Euseb. in Isai. ix.

Josephus sets out the limits of *Galilee* in this manner. It is terminated westward, says he, by the City of *Ptolemaïs*, and Mount *Carmel*, (which do not belong to *Galilee*;) on the South side it is bounded by the country of *Samaria* and *Scythopolis*, which is situated upon the river *Jordan*. Its Eastern limits are the cantons of *Hippos*, *Gadara* and *Gaulan*. Lastly, on the North side, the confines of the *Tyrians* are its bounds.

Joseph. de Bello, l. 3. c. 2. p. 832.

Lower GALILEE reaches in length from *Tiberias*, as far as *Chabulon*, or *Zabulon*, the frontier of *Ptolemaïs*; and in width from *Chaloth*, situated in the Great Plain, as far as *Bersabee*: and the breadth of Upper *Galilee* begins at *Bersabee*, and extends as far as the town of *Baca*, which separates it from the Province of the *Tyrians*. Its length reaches from *Tella*, a village situated upon the river *Jordan*, to *Meroth*. But as the exact situation of these places *Bersabee*, *Chaloth*, *Baca*, *Tella*, and *Meroth*, is not known, we cannot accurately describe the extent of Upper *Galilee*.

Josephus says, that the *Galilæans* were naturally good soldiers, bold and intrepid, that they always bravely resisted the foreign nations that surrounded them; that this country was fruitful and well cultivated, and that the people were very laborious and industrious. That the number of towns and villages in it was very great, and that all these places were so well peopled,

[a] Lightfoot Chorograph. in Marc. & Hor. Talmudic. in Matt. xiv. 13.
[b] Cellar. Geograph. antiq. l. 3. &c.

peopled, that the leaſt towns did not contain leſs than fifteen thouſand inhabitants.

Every one knows, that our Saviour was ſurnamed *Galileean*, becauſe he was brought up at *Nazareth*, a city of *Galilee*. His Diſciples, and *Chriſtians* in general, were likewiſe called *Galileeans* *, becauſe the [Matth. iv. 15. Iſai. ix. 1, 2.] Apoſtles were of *Galilee*. St. *Matthew* applies theſe words of *Iſaiah* to the preaching of our Saviour; *The land of* Zebulon *and the land of* Nephthalim, *by the way of the ſea beyond* Jordan, Galilee *of the Gentiles; the people which ſat in darkneſs, ſaw great light*. The *Galileeans* were not thought to be very knowing in matters of Religion, and the *Jews* did not believe that a Prophet would come out [John vii. 41, 52. Matth. xxvi. 73.] of *Galilee*. Their language and their accent were different from theſe of the other *Jews* of the Country. St. *Peter* was known to be a *Galileean* by his accent.

GALILEE. *Sea of* Galilee, otherwiſe the lake of *Tiberias*, or ſea of *Tiberias*, or ſea of *Genereth*, or *Cinnereth*, or *Geneſareth*. *See above* CINNERETH.

I. GALILEEANS. We have already obſerved, that *Chriſtians*, the Diſciples of *Jeſus Chriſt*, were called by this name.

II. GALILEEANS, a Sect of the *Jews*, which ſprung up in *Judæa*, ſome years after the birth of our Saviour. One *Judas*, a native of *Gaulan*, in upper *Galilee*, was the author of it, about the year of the world 4010, upon the occaſion of *Auguſtus*'s appointing the people to be muſtered; which order was executed by *Quirinius*, in the tenth year of *Jeſus Chriſt*, [See Luke ii. 1. Acts v. 37. and the Comment upon Acts v. 37.] ten years after the death of *Herod* the Great, in the laſt year of *Auguſtus*, and after the baniſhment of *Archelaus*. This numbering of the people was very different from that which was made at our Saviour's birth.

[Joseph. Antiq. l. 18. c. 2.] *Judas* the *Gaulanite*, or *Galileean*, pretended, that the tax eſtabliſhed by the *Romans*, and regulated by *Quirinius*, was a manifeſt inſtance of ſervitude, which all true *Iſraelites* ought to oppoſe with all their power. Theſe diſcourſes made an impreſſion upon the people's minds: many of them joined *Judas*, took arms, and began a kind of civil war, which, properly ſpeaking, was not concluded till the deſtruction of *Jeruſalem* and the Temple. The Diſciples of *Judas* were called *Galileeans*, becauſe *Judas* himſelf was of Upper *Galilee*, and his followers, for the moſt part, were of the ſame Province. They were likewiſe called *Herodians*, becauſe the kingdom of *Herod* the Tetrarch included *Galilee* beyond *Jordan*, and the neighbouring places about *Gaulan*, *Judas*'s country. See our Diſſertation concerning the Sects of the *Jews*, prefixed to St. *Luke*, and the article *Herodians*.

The *Galileeans*, according to *Joſephus*, agreed in every thing with the *Phariſees*. The only thing which diſtinguiſhed them, was, an exceſſive love of liberty; being ſtrongly prejudiced with this principle, That God alone is the Head and Prince, whom we are to obey. In the Goſpel we find them mentioned by the name of *Herodians*, who addreſſed themſelves to our Lord, and asked him, if it were lawful or [Matth. xxi. 16, 17.] not to pay tribute to *Cæſar*. This was the great queſtion, and principal object of their ſect. When *Jeſus Chriſt* appeared before *Pilate*, his accuſers would have [Luk. xxiii. 2.] rendred him ſuſpected of this hereſy, ſaying, that they found him perverting the nation, and forbidding to give tribute to *Cæſar*.

GALL. We ſhall hereafter ſpeak of *the Wine mixt with Gall* which was preſented to our Saviour while he hung upon the croſs, *Matth.* xxvii. 34. See the article WINE, wherein we endeavour to reconcile St. *Matthew* with St. *Mark*, the former of whom ſpeaks of Wine mingled with Gall, the other of Wine mingled with Myrrh. The Prophet *Habakkuk* likewiſe mentions Gall mixt with Wine, as made uſe of to intoxicate. *Væ qui potum dat amico ſuo mittens fel ſuum, & inebrians, ut aſpiciat nuditatem ejus.* [Hab. ii. 15.] We believe the Prophet's intention was, to hint at the conduct of *Pharaoh Hophrah*, King of *Egypt*, towards King *Zedekiah*: he promiſed *Zedekiah* his aſſiſtance, and engaged him to rebel againſt *Nebuchadnezzar*; but in his neceſſity he failed him. *He gave him Gall to drink, and made him drunk,* that he might have the pleaſure *of ſeeing his nakedneſs*. The Rabbins relate, that it was *Nebuchadnezzar*, who one day at an entertainment with his friends, ſent for *Zedekiah*, and gave him an intoxicating liquor to drink, purpoſely to expoſe him to ridicule.

But why is Gall mingled with it? Gall is a powerful Digeſtive; the *Ethiopians* uſe it inſtead of muſtard. When *Moſes* commands the Paſchal Lamb to be eaten with bitterneſs, he may be very well underſtood to mean Gall. Gall mingled with Wine makes it paſs the quicker, and conſequently get ſooner into the head. *Moſes* threatens [Deut. xxxii. 32, 33.] the *Iſraelites* from God to make their grapes, *Grapes of Gall, and their Wine the Poiſon of Dragons*: that is to ſay, to change the ſweetneſs of their grapes into bitterneſs, and their wine into poiſon; which, inſtead of nouriſhing and making them cheerful, would intoxicate and deſtroy them. We ſee by *Tobit*, that the Gall of a fiſh [Tob. vi. 5. xi. 8, 13.] was of uſe in curing his eyes. *Pliny* takes [Plin. l. 28. c. 9.] notice of the uſe which was made of Gall for ſore eyes: *Ad oculorum medicamenta utilius*

* Acts ii. 7. Arrian. l. 4. Diſſert. Epict. c. 7. Julian. Imper. Ep. ad Porphyr.

Jer. viii. 14. ix. 15. Lam. v. 19. Psal. lxix. 21.

lius habetur. In *Jeremiah*, *To give water of* Gall *to drink*, denotes some very bitter affliction. And the Psalmist says, that his enemies, or rather the enemies of the *Messiah*, offered him *Gall to eat, and Vinegar to drink. The Gall of bitterness*, in the Acts viii. 23. signifies hatred, sharpness, malice, envy, *&c.*

I. GALLIM, or *Ægallim*, *Agalla*, or *Ægalla*, a town beyond *Jordan*. See above AGALLA.

II. GALLIM, a village in the neighbourhood of *Eckron*.

Euseb. & Hieron. in Onomast. Tacitus.

GALLIO, *Seneca* the Philosopher's brother, was before called *Marcus Annæus Novatus*; but having been adopted by *Lucius Junius Gallio*, he took the name of his adoptive father. The Emperor *Claudius* made him Proconsul of *Achaia*; and in the year of *Jesus Christ* 53, in the reign of *Nero*, he was again Proconsul of this Province. He was a man of a mild, agreeable temper. His brother *Seneca* dedicated his books *of Anger* to him. He had his share in the misfortunes of his brothers, when they were out of favour, as well as in their prosperity, when they were well at Court; and *Nero* at last put him to death, as well as them. The *Jews* being enraged at St. *Paul*, for converting many of the Gentiles, dragg'd him to *Gallio's* tribunal, who, as Proconsul, resided generally at *Corinth*. *They accused him with teaching men to worship God contrary to the Law.* And *Paul* being upon the point of speaking for himself, *Gallio* told the *Jews*, that if the matter in question were a breach of justice, or an action of a criminal nature, he should think himself obliged to hear them with patience; but as the dispute was only concerning their law, he left them to determine their differences as they pleased; for he would not be judge of them: and so ordered them to retire. At the same time, *Sosthenes* the chief Ruler of the Synagogue was seized on, and beaten before *Gallio's* Seat of Justice, without this Governour's concerning himself at all about it, in the year of *Jesus Christ* 57, of the Vulgar Æra 54.

Acts xviii. 12, 13.

I. GALLUS. *Cesennius Gallus.* See CESENNIUS.

II. GALLUS, *Cestius Gallus.* See CESTIUS.

I. GAMALA, a town in *Galilee*, surnamed *the city of the horsemen.* Joseph. Antiq. l. 3. c. 1. *See above* GABA.

II. GAMALA, a town beyond *Jordan* in the *Gaulanitis*; it was called *Gamala*, because its situation in some sort resembled the form of a camel. It was part of *Agrippa's* kingdom, but the inhabitants refusing to submit to this Prince, it was besieged, first by *Agrippa's* forces, and afterwards by the *Roman* army, which after a long siege, took and sacked it.

De Bello, l. 4. c. 1.

Joseph. de Bello, l. 4. c. 1, 3, 4, 5, 6, 7. in Græco; seu c. 1, 2, 3. in Lat.

I. GAMALIEL, the son of *Pedahzur*, was Prince of the tribe of *Manasseh*, when *Moses* brought the *Israelites* out of *Egypt*. He was at the head of two and thirty thousand two hundred men of his tribe.

Numb. i. 10. ii. 20. vii. 54.

II. GAMALIEL, Doctor of the Law, by sect a *Pharisee*, was St. *Paul's* master, as likewise St. *Barnabas's* and St. *Stephen's*, if some writers are to be believed. Shortly after the descent of the Holy Ghost, which happened on the day of Pentecost, the *Jews* desiring the death of St. *Peter*, whom they had brought before the assembly of their Priests, *Gamaliel* required that the Apostles should retire for some time: this being done, he spake to the Assembly in these terms: *Take heed to yourselves what ye intend to do as touching these men. For before these days rose up* Theudas, *boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all as many as obeyed him were scattered and brought to nought. After this man rose up* Judas *of* Galilee, *in the days of the taxing,* (*under* Quirinius) *and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.* *Gamaliel's* advice was followed, and the Apostles were set at liberty.

In the year of the World 2514 before J. C. 1486, before the Vulgar Æra 1490.

Acts v. 34. &c. In the year of J. C. 36, of the Vulgar Æra 33.

After the death of St. *Stephen*, *Gamaliel* encouraged the *Christians* to go by night and carry off his body, and lent them his chariot to go and bury it in the lands belonging to himself, at seven or eight leagues distance from *Jerusalem*, which from him were called *Caphar Gamala*, *Gamala's* or *Gamaliel's* field. It is said, that *Nicodemus* was *Gamaliel's* nephew or cousin; and that in consideration of the latter, the *Jews*, instead of putting *Nicodemus* to death, were content only with banishing him. It is not doubted, but that *Gamaliel* embraced the faith of *Jesus Christ*: but at what time he was converted, or by whom he was baptized, no one knows. He had two sons, one, whose name was *Abibas*, who was baptized with his father; the other called *Sedemias*, or *Selemias*, who refused to embrace *Christianity* *. They did not long survive their baptism, and were buried in the same cave, dug within a rock, where *Stephen's* body had been laid, but in different coffins. The circumstances which we have here related of *Gamaliel's* life, are for the most part to be met

Vide Lucian. de Sancto Stephano, c. 5. ad finem t. x. Oper. S. Aug. nov. edit. In the year of J. C. 37, of the Vulgar Æra 34.

Phot. Cod. 171. Lucian. de Sancto Stephano.

with

* *This whole relation, as we see it published under the name of* Lucian *the Priest, has very much the air of Fable: the several circumstances of it are examined by M.* Basnage, *and appear to be evidently false.* See Histoire des Juifs, t. viii. c. 6.

with in the hiſtory written by *Lucian*, concerning the diſcovery of St. *Stephen's* body, and printed in St. *Auſtin's* works of the new edition, at the end of the tenth tome *.

Some have believed *Gamaliel*, who is mentioned in the *Acts*, to be the ſame with *Gamaliel* of *Japhneh* or *Dibanah*, who, according to the *Jewiſh* Doctors, ſucceeded *Jochanan* in the dignity of Patriarch of the Weſt. It had been concerted to kill *Gamaliel*, together with his father, after the taking of *Jeruſalem*; but *Titus*, at the inſtance of *Jochanan*, gave him his life. He eſcaped a ſecond time, when *Turnus Rufus* plowed up the very ſpot on which the Temple ſtood. His ſeverity was ſo great, that they were obliged to ſet bounds to his authority: ſome maintain that he was even depoſed from his office; but others affirm, his authority to have been ſo great, that not only the *Jews* over the whole univerſe, but even foreign Kings allowed the execution of it, without there being ſo much as one who oppoſed it.

See Baſnage hiſt. des Juifs, t. 1. l. 4. c. 3. art. 11.

Samuel the leſs was living at that time, and he it was who compoſed the prayer againſt hereticks, which has been ever ſince recited ſolemnly in the ſynagogues. They beg of God, that there may be no hope for apoſtates; that all hereticks may periſh by a ſudden death; that the reign of pride may be in our days interrupted and deſtroyed. *Bleſſed be thou, O Lord God, who deſtroyeſt the wicked, and humbleſt the proud.* Some have imagined this *Samuel* the leſs to be the ſame with St. *Paul*. They have made *Saul* of *Samuel* by taking away the *Mem*. The *Greek*, *Gaulos*, ſignifies *ſmall*. *Saul* or *Paul* was Contemporary with, and Diſciple to *Gamaliel*.

שמואל Samuel. שאול Saul.

The time wherein they lived is not abſolutely inconſiſtent with what Saint *Luke* relates of *Gamaliel*. He gave his opinion in the aſſembly of the Prieſts, in the 32ᵈ year of the Vulgar Æra. He was witneſs to the taking of *Jeruſalem* in the 70ᵗʰ year of the Vulgar Æra. In ſome ſhort time afterwards he might have ſucceeded *Jochanan* in the dignity of Patriarch of his Nation. There is more difficulty with relation to *Samuel* the leſs, whom they will have to be the ſame with St. *Paul*. The *Jewiſh* authors ſuppoſe that he died in the profeſſion of *Judaiſm*; and we know that St. *Paul* became an early convert to *Chriſtianity*. The prayer which is aſcribed to *Samuel* the leſs, is almoſt all againſt the *Chriſtians*, and it appears that he was in great authority, when he compoſed it; whereas St. *Paul* was very young when he embraced *Chriſtianity*.

Acts v. 34.

III. GAMALIEL, grandſon to him of whom we have been ſpeaking, was, as is ſaid, the firſt Patriarch of the *Jews*, about the year of *Jeſus Chriſt* 97.

GAMUL, one of the heads of thoſe ſacerdotal Families, which ſerved in the Temple, each according to its particular rank and order.

GANGES, a river of *Aſia*, the ſpring whereof riſes in Mount *Caucaſus*, from whence it continues its courſe till it diſcharges itſelf into the *Indian* ocean. It divides the *Indies* into two parts, and runs through the Province of *Indoſtan*. There is no expreſs mention made of it in the Scripture, and the reaſon of our giving it a place here, is only becauſe ſome pretend that this was the river *Piſon* ſpoken of by *Moſes*, which was one of the four, that flowed out of *Eden*. But it is too far from the *Tigris* and *Euphrates*, which were certainly two of the rivers of Paradiſe, for any one to believe, that *Piſon* proceeded from the ſame ſpring. It is above twelve hundred leagues from the *Euphrates*.

GAONS. A certain Order of *Jewiſh* Doctors is called by this name, who appeared in the Eaſt after the cloſing of the Talmud. The word *Gaons* ſignifies excellent, ſublime, as in our Divinity-Schools we have irrefragable, ſublime, reſolute, angelick, and ſubtle Doctors. The *Gaons* ſucceeded the *Seburæans*, or *Opiners*, about the beginning of the ſixth Century. *Chanan Meiſchtia* was the head and firſt of *Excellents*; he reſtored the Academy of *Pandbita*, which had been ſhut up for the ſpace of thirty years.

Baſnage hiſt. des Juifs, t. 6. l. 9. c. 5. art. 3.

Among the *Excellents* is likewiſe reckoned one *Judas the Blind*, who taught about the year 763. To him we are obliged for certain lectures which are very much eſteemed by his nation. The *Jews*, to avoid reproaching him with the defect of his eyes, ſurnamed him, *abounding with Lights*.

Halicoth. Peſſecoth Lectiones deciſæ.

Scherira, one of the *Gaons*, appeared with much luſtre at the cloſe of the tenth century. He diveſted himſelf of his office in order to make a ceſſion of it to his ſon *Hai*, who was the laſt of the *Excellents*. *Hai* lived in the beginning of the eleventh century, and was eſteemed *as the moſt Excellent of the Excellents*. He taught till his death, which happened in 1037, and with him ended the Order of the *Gaons*, which had ſubſiſted 280 or 350, or even 448 years: for as people are not agreed about the time when theſe Doctors began; ſo likewiſe is the continuance of their reign diſputed.

GARDEN, in *Latin*, *Hortus*; in *Greek*, *Kepos*;

* *The belief of* Gamaliel's *dying a* Chriſtian *is owing to the credulity of the* Romaniſts, *and their love of Relicks. There was a body found with St.* Stephen's, *which they ſay was* Gamaliel's: *and this they make a proof of his* Chriſtianity, *who was a zealous* Phariſee. *They have* Gamaliel's *Epitaph at* Piſa; *from which it appears that they reverence him as a Saint, and accordingly direct their prayers to him.*

Sanctus Gamaliel, Abybas, & Nicodemus,
Inſimul ipſe Pater, Filius atque Nepos.
Hoc Epigramma legens, horum ſuffragia quære,
Teque recommendans poſce ſalutis opem.

See Baſnage *Hiſtoire des Juifs*, t. 3.

[גן Gan. Κῆπος. Hortus.] *Kepos*; and in *Hebrew*, *Gan*; is generally supposed to mean a Kitchin-Garden. But it is taken likewise for an Orchard; wherefore that wherein God placed our first Parents, is called the *Garden of* Eden, or the Garden of Delights. But the *Hebrews*, to [Ezek. xxxv. 36. Joel ii. 3.] signify an Orchard, more generally make use of the word *Paradise*, whence the [פרדס. Paradise, whence Παράδεισος.] *Greek*, *Paradisos*, is derived, which signifies a Garden planted with trees. There is mention sometimes made in Scripture of the *King's Gardens*, which were either in [2 Kings xxi. 18, 26. Isai. i. 29.] the City, or near the walls of *Jerusalem*. Here was the Royal Burial-place. *Isaiah* reproaches the *Jews* with the abominations and acts of Idolatry which they committed in their Gardens; *Ye shall be confounded for the Gardens which ye have chosen.* These Gardens were consecrated to *Venus* and *Adonis*; there they sacrificed; *that* [Is. lxv. 3.] *sacrificeth in Gardens*; after which, they thought they were well purified, when [Ibid. lxvi. 17.] they had washed themselves in the water.

GAREB, a native of the City of *Ither*, one of the brave Officers in *David's* army. 2 *Sam.* xxiii. 38.

[Jerem. xxxi. 39. Sanhedrim fol. 103.] GAREB, an hill near *Jerusalem*. It is said in the *Mishnah*, that from *Garab* or *Gareb* to *Silo* were three miles only; and that there was *Micah's* Ephod. But *Gareb* mentioned in *Jeremiah*, could not be so far from *Jerusalem*, since the Prophet says, that *Jerusalem* shall reach as far as the Hill of *Gareb*. Now the distance from *Jerusalem* to *Silo* was about twelve leagues.

GARIS, a Town in *Galilee*. Joseph. de Bello.

GARISMA, a place near *Sephoris*: according to *Josephus*, there were not above twenty furlongs between them.

GARMI *, of the Town of *Maachathi*, and son to *Naham*. 1 Chron. iv. 19.

GATAM, the son of *Eliphaz*, the son of *Esau*. Gen. xxxvi. 11.

GATE. We have nothing to remark concerning the material Gates or Doors belonging to the Houses of the old *Hebrews*, except this, that generally the Posts were of wood: for example, the Gates of the City of *Gaza*, which *Samson* carried away [Judg. xvi. 3.] upon his shoulders; that is to say, the Gate, Bars, Posts, and Locks, if there were any, were all carried away together by him. At present, the Doors of Houses and Churches in *Palestine* are generally very low; to prevent, as is said, the *Arabians*, who always go on horse-back in that country, from getting in, and doing any thing insolent there. However, I do not observe any thing like it among the old *Hebrews*.

But the word Gate is often used in Scripture to denote the place of publick Assemblies, where Justice was administred. As [Deut. xvii. 5, 8. xxv. 6, 7. xxi. 19. xxii. 15. &c.] the *Jews* were for the most part employed in labouring in the fields, it was wisely provided, that Assemblies should be held at the City-gates, and Justice administred there in a summary manner, that those laborious men, who were busy at their work, might lose no time, and that the country-people who had affairs upon their hands in the town, might not be obliged to enter, and spend time there. *Ne cogerentur agricolæ intrare urbes, & aliquod subire dispendium, Judices in portis residebant, ut tam urbanos, quam rusticos, in exitu & introitu urbis audirent, & finito negotio, unusquisque confestim ad sedes proprias reverterentur.* One particular form of these [Hieron. in Zech. viii.] Judgments is to be seen in that, which was given at the Gate of *Bethlehem*, between *Boaz*, and another person, a relation of *Naomi's*, upon the subject of *Ruth's* marriage, who was a *Moabite*; and in [Ruth iv. 1.] *Abraham's* purchase of a field to bury *Sarah*. *The field of* Ephron *was made* [Gen. xxiii. 10, 18.] *sure unto* Abraham *for a possession in the presence of the children of* Heth, *before all that went in at the Gate of his city.*

The word *Gate*, *Porta*, is likewise sometimes put to signify power, dominion; almost in the same manner as the *Turkish* Emperor's Palace is at this day called the *Port*. God promises *Abraham*, that the Posterity of this Patriarch shall possess the Gates of their enemies, their towns, their fortresses: *Thy seed shall possess the* [Gen. xxii. 17.] *Gate of his enemies.* *Jesus Christ* says to St. *Peter*; *Thou art* Peter, *and upon this* [Matth. xvi. 18.] *rock will I build my Church, and the Gates of hell shall not prevail against it.*

The Scripture remarks, that the idol *Dagon*, the God of the *Philistins*, having fallen in the presence of the Ark, and the two hands of this statue having been found upon the threshold of the Temple, the Priests afterwards forbore to tread on it. *Therefore neither the Priests of* Dagon, *nor any that come into* Dagon's *house, tread on the threshold of* Dagon *in* Ashdod, *unto this day.* The Prophet [a] *Zephaniah* seems to allude to this practice of the *Philistins*, under the name of *those who leap on the threshold.* The Vulgate reads, *Super omnem qui arroganter ingreditur super limen.* But the *Hebrew* implies, as we have said, against those who leap over the threshold.

Among the *Tartars* they never walk upon the thresholds of Princes, out of respect to them. The Caliphs of *Bagdat* obliged all who entred their Palaces to prostrate themselves upon the Door-threshold, wherein they set a piece of the black stone of the Temple at *Mecca*, to make it more [Bergeron. Voyage de Carpin. c. 10. D'Herbelot Bibl. Orient. p. 157. col. 1.]

vene-

* *The English translators read* Nahum *the father of* Keilah *the* Garmite, *according to the* Hebrew *Text*, בִּרִים אֲבִי קְעִילָה הַגַּרְמִי. *Our Author keeps close to his Vulgate, which herein agrees with the Septuagint.*

[a] Zeph. i. 9. על כל־הדולג על המפתן

venerable to the people; who applied their foreheads to it. This threſhold was pretty high, and it had been a ſin for any one to reſt his feet upon it.

The Gates of Hell. King *Hezekiah* re- [Iſ. xxxviii. 10.] preſenting in his hymn the condition he was in when he was ſick, explains himſelf thus; *I ſaid in the cutting off of my days, I ſhall go to the Gates of hell, or of the* [Matth. xvi. 18.] *grave. Jeſus Chriſt* in the Goſpel ſays, that the *Gates of Hell ſhall not prevail againſt his Church*; which is the ſame [Pſal. ix. 15.] thing probably that the Pſalmiſt calls the Gates of death. *Qui exaltat me de portis mortis.* And in another place, *They* [Pſal. cvii. 18.] *drew near us to the Gates of death.* And [Wiſd. xvi. 13.] the author of Wiſdom, *Deducis ad portas mortis.* The *Hebrews* looked upon death, the grave, hell, as a place, whither people came from all parts of the world, there to enter upon another life. We have ſeen elſewhere what idea they had of the abode of the old giants, who compoſed a ſort of commonwealth under the earth. The Gentiles uſed expreſſions much of the ſame nature; founded, without doubt, upon the [Homer. Iliad.] ſame opinions. *Achilles*, in *Homer*, ſays, *He hates the man who ſays one thing, and acts another, as he does the Gates of hell.*

[Alcoran, chap. *of the Stone.*] The *Mahometans* allow ſeven Gates to hell, and to each aſſign its particular puniſhment; the firſt is that where *Muſſulmen*, who incur the guilt of ſin, will be tormented. The ſecond is for *Chriſtians*. The third for the *Jews*. The fourth for the *Sabians*. The fifth for the *Magi* or *Guebres*, worſhippers of fire. The ſixth for Pagans and Idolaters. The ſeventh and deepeſt part of the abyſs, is for Hypocrites, who make an outward ſhew of Religion, and have none. Others by theſe ſeven Gates underſtand the ſeven capital ſins. Others the ſeven principal Members of a man, which are the inſtruments of ſin.

The *everlaſting Doors* mentioned in *Pſalm* xxiv. 7, 9. are the Gates of Heaven. Angels are invited to open them for the reception of our Lord at his return to Heaven. This agrees admirably with the aſcenſion of *Jeſus Chriſt.*

The *Gates of Righteouſneſs*; Open to [Pſ. cxviii. 19.] me the Gates of Righteouſneſs; are thoſe of the Temple, where the Righteous, the Saints, the Prieſts of the Lord, the true *Iſraelites* pay their vows and praiſes unto God; where none enter but purified *Iſraelites*, a nation of righteous men.

GATH, a celebrated City of the *Philiſtins*, and one of their five Principalities. It is [1 Sam. vi. 17.] famous for having given birth to *Goliath*. [1 Sam. xvii. 4.] *David* made a conqueſt of it in the beginning of his reign over all *Iſrael*; and this [2 Sam. viii. 1.] City continued ſubject to the Kings his ſucceſſors till the declenſion and decay of the Kingdom of *Judah*. *Rehoboam* rebuilt or fortified it, 2 *Chron.* xi. 8. King *Uzziah* re-conquered it; and *Hezekiah* once [2 Chron. xxvi. 6. &] more reduced it under his ſubjection. [Joſeph. Antiq. l. 9. c. 13.] *Joſephus* makes it to be a part of the Tribe of *Dan*: but *Joſhua* takes no notice of it in his diſtribution of the ſe- [Joſeph. Antiq. l. 5. c. 1.] veral Cities among the Tribes of *Iſrael*. It is our opinion, that *Mithcah*, mentioned by *Moſes*, is the ſame as *Metheg* [Numb. xxxiii.] in 2 *Samuel* viii. 1. and that we ſhould tranſlate it, *David* took *Metheg and her mother,* inſtead of, *he took the bridle of Tribute*, which in the *Chronicles* is explained by, *He took* Gath, *and her daughters. Gath* was the mother, and *Metheg* the daughter. According to this hypotheſis, *Gath* of the *Philiſtins*, the birth-place of giants, muſt lie a great way [2 Sam. xx. 20, 22.] in *Arabia Petræa*, towards *Egypt*; which is alſo confirmed by what is ſaid in the *Chronicles*, that the ſons of *Ephraim* be- [1 Chr. vii. 21.] ing ſtill in *Egypt*, attacked the City of *Gath*, and were there cut in pieces.

St. *Jerom* ſays, that there was a large [Hieron. in Mich. 1.] Town called *Gath*, in the way from *Eleutheropolis* to *Gaza*; and *Euſebius* ſpeaks [Euſeb. in locis.] of another place of the ſame name, five miles from *Eleutheropolis*, in the way to *Lidda*; and conſequently different from that which St. *Jerom* ſpeaks of. The ſame *Euſebius* mentions another place called *Gath* or *Gattha*, between *Jamnia* and *Antipatris*. St. *Jerom* likewiſe ſpeaking [Hieronym. Præfat. in Jonam.] of *Gath-Opher*, the place of the Prophet *Jonah*'s birth, ſays it was called *Gath-Opher*, or *Gath* in the canton of *Opher*, to diſtinguiſh it from others of the ſame name, which were ſhewn in his time round about *Eleutheropolis* and *Dioſpolis*. *Ad diſtinctionem aliorum Geth urbium, quæ juxta Eleutheropolim, ſive Dioſpolim, hodie quoque monſtrantur.*

Gath was the moſt Southern of all the Cities of the *Philiſtins*, as *Eckron* was the moſt *Northern*; ſo that *Eckron* and *Gath* are placed as the two boundaries of the land of the *Philiſtins*. *Gath* lay near [1 Sam. vii. 14. & xvii. 52.] *Mareſhah*. *See* 2 Chron. xi. 8. and *Micah* i. 14. in the *Hebrew*. Which agrees pretty well with St. *Jerom*, who places *Gath* on the road from *Eleutheropolis* to *Gaza*. *Eleutheropolis* is in the neighbourhood of *Mareſhah* or *Moraſhti*; and before *Euſebius* and St. *Jerom*, we have ſcarce any knowledge in Geography, of *Eleutheropolis*. *Gath* was a place of ſtrength and power in the time of the Prophets *Amos* and *Micah*, in- [Amos vi. 2. Micah i. 10, 14.] dependant of the Kings of *Judah*. But, as we have already obſerved, it was taken by *Uzziah* King of *Judah*, while the Prophet *Amos* was living; and afterwards by *Hezekiah*, in the Prophet *Micah*'s time. *Gethaïm*, mentioned 2 *Sam.* iv. 3. and *Neh.* xi. 33. is without doubt the ſame as *Gath*. *David* had a Company of *Gittite* Guards, whereof *Ethai* was the Captain. *Gath* ſignifies a *Preſs*. Wherefore it is no wonder

der that we find feveral places of this name in *Paleftine*.

GATH-OPHER, or *Gath-Epher*, or *Gath* in the Canton of *Opher*, in *Galilee*, was the birth-place of the Prophet *Jonah*. *Jofhua* makes this city to be part of the Tribe of *Zebulun*; and St. *Jerom*, in his Preface upon *Jonah*, fays, that it was two miles from *Sephoris*, otherwife called *Diocæfarea*.

2 Kings xiv. 25. Jofh. xix. 13.

I. GATH-RIMMON, a City belonging to the Tribe of *Dan*. St. *Jerom* places it ten miles from *Diofpolis* on the way from *Eleutheropolis*. It was given to the *Levites* of *Kohath's* family.

Jofh. xix. 45.

II. GATH-RIMMON, a City in the Half-tribe of *Manaffeh*, on this fide *Jordan*, was given for a place of abode to the *Levites* of *Kohath's* family. *Jofh.* xxi. 25.

III. GATH-RIMMON, a City in the Tribe of *Ephraim*, given to the *Kohathites*. 1 Chron. vi. 69.

GAULAN, *Gaulon*, or *Golan*, a celebrated City beyond *Jordan*, from whence the fmall Province called *Gaulanitis* takes its name. It was given to the Half-tribe of *Manaffeh* on the other fide of *Jordan*. A ceffion of it was made to the *Levites* of *Gerfhom's* family for a place of abode to them, and it became a City of refuge. *Eufebius* fays, that in his time the City of *Gaulon* was ftill confiderable in the *Batanæa*, or country of *Bafan*: but he does not exactly defcribe its fituation. It is ftrange, that we fhould be fo little acquainted with the pofition of fo celebrated a City. It was feated in Upper *Galilee*, beyond *Jordan*; and *Judas* of *Gaulon*, Head of the *Galileeans* or *Herodians*, was a native of it. The *Gaulanitis* extended as far as from the *Peræa* to *Libanus*.

Deut. iv. 43. Jofh. xxi. 27.

GAZA, a City of the *Philiftins*, by *Jofhua* made part of the Tribe of *Judah*. It was one of the five Principalities of the *Philiftins*, fituated towards the fouthern extremity of the promifed Land. In the *Hebrew* text it is called *Aza* or *Hafa* with an *Hain* or *Ain*, which the Septuagint exprefs fometimes by a *G*. *Stephens* the Geographer fays, that in his time the *Syrians* ftill called it *Aza*. It was fituated between *Raphia* and *Askelon*. The advantageous fituation of *Gaza* was the caufe of the many revolutions to which it has been fubject. It firft of all belonged to the *Philiftins*, and then to the *Hebrews*. It recovered its liberty in the reigns of *Jotham* and *Ahaz*, and was reconquered by *Hezekiah*. It was fubject to the *Chaldæans*, who conquered *Syria* and *Phœnicia*. Afterwards it fell into the hands of the *Perfians*. They were mafters of it, when *Alexander* befieged it, took and deftroyed it. That, or at leaft the little Town of *Gaza* fituated on the fea, and otherwife called *Majuma*, was rebuilt.

Jof. xv. 47. & 1 Sam. vi. 17.

עזה Hazah or Gafa.

2 Kings xviii. 8.

Vide Plutarch. in Alexandro, & alios. In the year of the World 3672, before J. C. 328, before the Vulgar Æra 332.

It was afterwards poffeffed by the Kings of *Egypt*[a]. *Antiochus* the Great took and facked it[b]. The *Afmoneans* or *Maccabees* took it feveral times from the *Syrians*. *Alexander Jannæus*, King of the *Jews*, took and deftroyed it[c]. *Gabinius* repaired it[d]; and there are coins to be feen, which were ftamped in this City. *Auguftus* gave it to *Herod* the Great[e]; but it was not under the obedience of his fon *Archelaüs*. St. *Luke* fays, that *Gaza* in his time was a defart place; but he meant, in all probability, the great City of *Gaza*, fituated upon a Mountain twenty miles from the fea; and not *Majuma*, or little *Gaza*, which was very populous. The Emperor *Conftantine* gave *Majuma* the name of *Conftantia*, in honour of his fon, and granted it the honours and privileges of a City independant upon *Gaza*. But the Emperor *Julian* deprived it both of its name and privileges.

1 Macc. xi. 61. xiii. 43. Acts viii. 26. Arrian. l. 2. de Expedit. Alexandri. Sozomen. l. 5. c. 5.

II. GAZA, a City of *Ephraim*. 1 Chr. vii. 28.

GAZABAR, a *Perfian*, the father of *Mithredath*. Ezra i. 8.

GAZARA. This is the fame as *Gadara*, *Gader*, *Gaderoth*, *Gazer*, or *Gazera*, &c. *Eufebius* places it at four miles diftance from *Nicopolis*, inclining towards the north.

GAZER, or *Gazera*, the fame as *Gazara*.

GAZEZ, the third fon of *Caleb*, and his Concubine *Ephah*. 1 Chron. ii. 46.

GAZOPHYLACIUM[f]. This word, according to the *Greek* etymology, fignifies the Treafury-Chamber. There were feveral places in the Temple of *Jerufalem*, where the rich Prefents were kept, which were confecrated to God by Kings, Princes, or private Perfons. But the fignification of this word *Gazophylacium* has been farther enlarged, fo as to comprehend the rooms where the provifions of the Temple were laid up, both for facrifices, and for the fupport and fuftenance of the Priefts; and in general this word is ufed for all the apartments of the Temple. In the Gofpel, by *Gazophylacium* is meant the Trunk into which people caft their offerings at the entrance of the Temple.

Mark xii. 41. 43. Luke xxi. 1.

GEBA, or *Gabaa*. Thefe words fignify an Eminence. *See* GABAA *above*.

I. GEBAL. This word is to be met with only in Pfalm lxxxiii. 7. *Gebal*, *Ammon*, and *Amalek*. But the *Chaldee* and the *Samaritan* Verfion, inftead of *Mount Seir*, fometimes put *Mount Gebla*. *Jofephus* likewife fpeaks of the *Gebilites* to

Antiq. l. 9. c. 10.

[a] Jofeph. Antiq. l. 13. c. 21. [b] Polyb. in excerptis Valefii. [c] Antiq. l. 13. c. 21. [d] Antiq. l. 14. c. 10. [e] Antiq. l. 15. c. 11.

[f] Γαζοφυλάκιον, anfwers to the *Hebrew*, לשכה *or* נשכה Domicilium, Habitaculum.

to the south of *Palestine*; and *Stephens*, the Geographer, of the *Gebalene* in *Arabia*, which is the same as the country of *Amalek*. Euseb. & Hieron. in Idumæa & Seir, & Allud & Mibser, & Jethor. Lastly, *Eusebius* and St. *Jerom* in their books concerning the *Hebrew* places, make frequent mention of the *Gebalene*, or *Gabalene*, which is in *Idumæa*, and the capital of it *Petra*. All these marks shew visibly, that the country called *Gebal*, or *Gabalene*, lies southward of the tribe of *Judah*, and in south *Idumæa*. This word *Gebal* signifies a Mountain; and the denomination of *Gabalene* is not ancient, since it appears only in the lxxxiii^d Psalm, which in our opinion was written in the time of *Jehoshaphat* King of *Judah*.

II. GEBAL, otherwise *Giblet*, or *Biblos*, a City of *Phœnicia*. See GIBLOS.

GEBER, the son of *Uri*, Governour of the Province of *Gilead* and *Basan*, beyond *Jordan*, in the reign of *Solomon*. 1 Kings iv. 19.

GEBIM. It is said in *Isaiah*, x. 31. Madmenah *is fled, the inhabitants of* Gebim *take courage* *. The situation of *Gebim* we are not acquainted with; and by many it is taken in general for Hills[a]. *Fly to* Madmenah; *ye inhabitants of the hills, save yourselves.*

GEDALIAH, the son of *Ahikam*, was left by *Nebuchadnezzar* in *Palestine* after the destruction of *Jerusalem* and the Temple[b], that he might govern the remainder of the people, which continued there, and gather those again together, who had fled. *Jeremiah* retired to him at *Mizpah*, where he had settled his abode; and many of the *Jews* who had fled into the land of *Moab* and *Ammon*, came thither also. *Gedaliah* assured them of *Nebuchadnezzar's* protection, provided they lived peaceably. (Jerem. xl. xli. 2 Kings xxv. 22. [b] In the year of the World 3416, before *J. C.* 584, before the Vulgar Æra 588.) In the mean time *Ishmael*, the son of *Nethaniah*, of the royal family of *Judah*, came likewise to see *Gedaliah*, who had been informed that *Ishmael* was sent by *Baalis* King of *Ammon*, with an intention to kill him; but *Gedaliah* would believe nothing of it, and would not permit any one to prevent the ill design of *Ishmael*. He received him at his table, and entertained him; but when the banquet was over, *Ishmael*, and they who were with him, fell upon *Gedaliah*, and massacred him, and all those who were about him, as well *Jews* as *Chaldæans*. Hereupon the rest of the people fled into *Egypt*, and forcibly carried *Jeremiah* thither with them, whatever the Prophet could say to divert them from this resolution. (Vide Jerem. xl. xli.)

In the year of the World 3417, before *J. C.* 583, before the Vulgar Æra 587. II. GEDALIAH, the son of *Amariah*, grandfather to the Prophet *Zephaniah*. *Zeph.* i. 1.

III. GEDALIAH, a *Levite*, the son of *Ethan* or *Jeduthun*. 1 Chron. xxv. 3.

IV. GEDALIAH, the son of *Pashur*. *Jerem.* xxxviii. 1.

GEDEON, the son of *Raphaim*, and father of *Jamnor*, of the tribe of *Simeon*, and one of *Judith's* ancestors. Judith viii. 1.

GEDER. The King of *Geder* was taken, and put to death by *Joshua*. *Geder* is probably the same as *Gedor*, 1 Chr. iv. 39. and *Gederoth*, 2 Chron. xxviii. 18. *Gedor*, Josh. xv. 58. and *Gazer*, *Gazera*, or even *Gadara* or *Gadera* in the *Maccabees*. See above GADARA II. Josh. xii. 13.

GEDEROTH, 2 *Chron.* xxviii. 18. the same as *Gadara*, *Gazera*, *Gazer*, *Gadara*, &c. See GADARA II.

I. GEDOR, the son of *Penuel*, of the Tribe of *Judah*. 1 Chron. iv. 18.

II. GEDOR, the son of *Jared*, of the Tribe of *Judah*. 1 Chron. iv. 18.

III. GEDOR, the son of *Maachah*, of the Tribe of *Benjamin*. 1 Chron. viii. 31.

GEDOR, the same as *Geder*, *Gedera*, or *Gadera*, &c.

GEDRUS. In the time of *Eusebius* and St. *Jerom*, *Gedrus* was a large place ten miles from *Diospolis*, on the way from *Eleutheropolis*. It is probably the same as *Gedera*, *Gadara*, or *Gedor*. Euseb. & Hieron. in Gedur.

GEHAZI, *Elisha's* servant, continually almost attended this Prophet, and was concerned in every thing that happened to him; till being at last overcome by avarice, he procured a sum of money to be given him by *Naaman*; to this end borrowing *Elisha's* name, as if the Prophet had sent him, to receive a talent of silver, and two changes of garments for two sons of the Prophets, who were come to ask something of him. 2 Kings v. 20, & seq. *Naaman* gave him hereupon two talents of silver. But when *Gehazi* returned, *Elisha* demanded of him whence he came? *Gehazi* answered, he had been no where. And *Elisha* said to him, Went not my heart with thee, when thou wentest after *Naaman*, and didst receive the money and the garments? the Leprosy therefore of *Naaman* shall cleave unto thee, and unto thy seed for ever. And immediately *Gehazi* was seized with a Leprosy, left *Elisha*, and from that time, no more attended him. The King of *Israel* would sometimes make *Gehazi* relate the wonders which God wrought by *Elisha*[c]. They, who please, may consult the Article ELISHA. (About the year of the World 3114, before *J. C.* 886, before the Vulgar Æra 890. [c] 2 Kings viii. 4, 5, 6.)

GEHENNOM, or *Valley of* Hinnom, or *Gehenna*, or *Valley of the son of* Hinnom[d]. This was a Valley adjacent to *Jerusalem*, through which the southern limits of the Tribe of *Benjamin* passed.

Euse-

* *In our* English *Bibles the Text runs thus*; Madmenah *is removed, the inhabitants of* Gebim *gather themselves to flee*. העיזו Congregant se, scil. ad fugam, ut R. Salomon explet. *Buxtorf.*

[a] נדדה מדמנה ישבי הגבים העיזו

[d] Vide Josue xv. 8. & 4 Reg. xxiii. 10. גיאהנם Gehennon, vallis Hennon.

Eusebius says, it lay eastward of *Jerusalem*, at the foot of its walls. But it is certain, that it extended itself likewise towards the south, along the brook *Kidron*. It is thought, that in this Valley was the common-sewer belonging to *Jerusalem*, and that a fire was always kept there to burn the filth and carrion; for which reason Hell is called [a]*Gehenna*, by reason of the eternal fire, wherein the wicked will be there for ever burning. Others believe with more probability, that the word *Gehenna*, whereby Hell is called, is derived rather from the fire kept up in the Valley of *Hinnom*, in honour of *Moloch*, the false God, whom the *Hebrews* too often adored, and to whom they offered frequently human sacrifices, and even their own children. King *Josiah*, in order to pollute this place, and render it odious, and contemptible to the *Jews*, commanded all manner of ordure and dead men's bones to be thrown into it, that they might no more worship *Moloch*, and offer human sacrifices there. *Ge-hennom* in *Hebrew* signifies the Valley of *Hinnom*, or *Hennom*.

Vide Kimchi in Psal. xxvii. & Cosar. Serm. I.
[a] Matth. v. 10. xviii. 23. Mark ix. 44. Luke xxii. 5.
Vide Jerem. vii. 30, & seq.
2 Kings xxiii. 10.

GELBUS, at the foot of Mount *Gilboa*, six miles from *Scythopolis*.

GELILOTH of *Jordan*. Some believe this to be a place beyond *Jordan*, where the Tribes of *Reuben*, *Gad*, and the Half-Tribe of *Manasseh* erected a monument, to serve as a proof of their relation to the other Tribes, which were settled on this side of this River. Others translate *Geliloth*, the circuits, or roundings, the limits or hills about *Jordan*; *Tumuli Jordanis*. In *Joshua* xviii. 18. we find *Geliloth*, whereby *Gilgal*, or the Eminences which are about *Gilgal*, are signified. In the Vulgate, *Pertransit usque ad tumulos*.

Josh. xxii. 10.
In the year of the World 2560, before J. C. 1440, before the Vulgar Æra 1444.

GELMON, or *Gelon*, or rather *Gilon*, a City of *Judah*, the birth place of *Ahitophel*, 2 *Sam.* xxiii. 34.

Antiq. lib. viii. 8, 9.

GEMALLI, the father of *Ammiel*, of the Tribe of *Dan*. Numb. xiii. 12.

GEMARA. The word *Gemara* signifies Complement, Perfection. The Rabbins call the Pentateuch, or five books of *Moses*, *The Law*, without any other addition. Next to this they have the Talmud, which is divided into two parts, whereof the first, which is only an application of the Law to particular cases, together with the decision of the old Rabbins thereupon, is called *Mishna*, or second Law, or Deuteroses: the other part, which is a more extensive application of the same Law, is a collection of determinations by such Rabbins, as are more modern than the *Mishna*. They term it *Gemara*, Perfection, Finishing, because they consider it as an explanation of the Law, to which there can be no farther additions made, and after which nothing more can be desired.

Chald. גמרה from גמר *perficere, consummare.*

There are two *Gemaras*, or two *Talmuds*, that of *Jerusalem*, and that of *Babylon*. That of *Jerusalem* was compiled, according to the *Jews*, about the end of the second or third Century, by a celebrated Rabbin, whose name was *Jochanan*; but Father *Morinus*, a famous Critick, maintains, that the *Jews* make the *Gemara* to be of too great antiquity, and that it was not finished till about the seventh Century. The *Jews* have little value for this *Jerusalem Talmud*, by reason of its obscurity. The *Babylonish Gemara* is, as the Rabbins say, more modern. It was begun by a *Jewish* Doctor, whose name was *Ase*, and continued by *Marmar* and *Mar*, his Disciples or Sons.

The *Gemara*, with respect to the *Mishna*, is what the Comments of our Divines are to us upon the Master of Sentences, or Saint *Thomas's* Sum; with this difference only, that the *Jews* allow their Doctors a much greater authority than we do ours. They believe, that the *Gemara* contains nothing but the Word of God, preserved in the tradition of the Elders, and transmitted without alteration from *Moses*, down to Rabbi *Judah* the Holy, *Jochanan*, *Ase*, and *Jose*, and the other compilers of the Talmud; who did not begin to reduce it into writing, till they were afraid it would be corrupted by the several transmigrations and persecutions to which their Nation was subject. *See the Article* TALMUD.

I. GEMARIAH, the son of *Hilkiah*, was sent to *Babylon* with *Elasah* the son of *Shaphan*, from *Zedekiah* King of *Judah*, to carry the Tribute-Money to *Nebuchadnezzar*. They were likewise charged with a Letter written from *Jeremiah* to the captives of *Babylon*, wherein he warned them to take care how they suffered themselves to be surprized by certain False Prophets, who flattered them with the promises of a speedy return. See *Jerem.* xxix. 3, 4. about the Year of the World 3408.

II. GEMARIAH, the son of *Shaphan*, was one of King *Jehoiakim's* Counsellors, before whom *Baruch* read the volume of *Jeremiah's* Prophecies. *Gemariah* and the rest, amazed at what they had heard, told *Baruch*, that the matter was of so much importance, that it was necessary to report it to the King; and they asked him, how *Jeremiah* had dictated this Letter to him. He told them, that he dictated it readily, like one who was reading in a book.

Jerem. xxxvi. 12, 13, &c.
In the year of the World 3399, before J. C. 601, before the Vulgar Æra 605.

GENAM, or rather *Ge-naïs*, the Valley of *Naim*, a Village in the great Plain of *Samaria*. *Joseph. de Bello, lib.* 2. *c.* 2. *Reland. p.* 805.

GENEALOGY, comes from the *Greek* word *Genealogia*, which signifies a List of our Ancestors. The common *Hebrew* expression for it is *Sepher toledoth* [b], *Liber*

[b] ספר תולדות *Liber Generationis.* Gr. Γενεαλογία.

Liber generationum. The *Hebrews* were very careful in preserving their Genealogies*; and perhaps there never was any nation more circumspect in this point, than that of the *Jews*. We still at this day find Genealogies in their Sacred Writings, carried on for above three thousand five hundred years; and in the Evangelists we have the Genealogy of *Jesus Christ* deduced for four thousand years, from *Adam* to *Joseph* or *Mary*, his Father and Mother. Ezra ii. 62. It is observed in *Ezra*, that such Priests, as were not able to produce an exact Genealogy of their Families, were not permitted to exercise their function; and *Josephus* says, that they had in his Nation an uninterrupted succession of Priests for two thousand years. He adds, that the Priests were particularly careful to preserve their Genealogies, and that not only in *Judæa*, but also in *Babylonia*, and *Egypt*; and wherever they were, they never married below themselves, and had exact Genealogical Tables prepared from those authentick Monuments, which were kept at *Jerusalem*, and to which they had recourse upon occasion: that in all their wars, persecutions, and publick calamities, they always were particularly diligent in securing these Monuments, and to renew them from time to time.

Notwithstanding it must be confessed, that since the war which the *Romans* carried on against the *Jews*, about thirty years after the death of our Saviour, and since their intire dispersion in the reign of *Adrian*, occasioned by the rebellion of *Barchochebas*, the *Jews* have lost their ancient Genealogies; and perhaps there is not one even of those who say they are of the Sacerdotal Race, that is able to produce any authentick proofs of his Genealogy. Hieron. ad Tit. iii. p. 208. vet. Edit. Saint *Jerom* says, that the *Jews* are so versed in the reading of their books, and know so perfectly the Genealogies, which are there set forth, that they can repeat all the names from *Abraham* to *Zerubbabel*, as easily as they can pronounce their own. *Ita illi à prima ætate, vernacula sui sermonis vocabula penitissimis sensibus imbiberunt, & ab exordio Adam, usque ad extremam Zorobabel, omnium generationes ita memoriter, velociterque percurrunt, ut eos suum putes referre nomen.* Tit. iii. 9. S. *Paul*[a] seems to condemn this affectation of knowing old Genealogies; he looks upon them to be vain, useless, and impertinent; as in reality they are, when they serve only for ostentation, and not for edification: *But avoid foolish questions and genealogies, and contentions, and strivings about the Law; for they are unprofitable and vain.*

GENERATION. This word, besides the common acceptation of it, is used for the History and Genealogy of any man; for example, *This is the book of the Generations of* Adam. Gen. v. 1. This is the history of *Adam*'s creation, and that of his posterity. *These are the Generations of the heavens and of the earth.* Gen. ii. 4. This is a recital of the creation of Heaven and Earth. And *the book of the Generation of Jesus Christ the Son of* David. Matth. i. 1. This is the Genealogy of *Jesus Christ*, and the history of his Life.

The Ancients sometimes computed by Generations, and the Scripture follows frequently this method. *In the fourth Generation thy descendants shall come hither again.* Gen. xv. 16. *Joseph* saw *Ephraim*'s Children *of the third Generation.* Ib. l. 23. A Bastard shall not be admitted into the Congregation *till the tenth Generation*, Deut. xxiii. 3. But among the Ancients, when the duration of Generations was not exactly described by the age of four men succeeding one another from father to son, it was fixed by some at an hundred years, by others at an hundred and ten, by others at thirty three, thirty, five and twenty, and even at twenty years. So that there was nothing uniform and settled in this matter. Only it is remarked, that the continuance of Generations is so much longer, as it comes nearer to the more ancient times. For example, *Homer* says, that *Nestor* lived three Generations, and that he was going on the fourth; that is to say, that he lived above three hundred years.

This Generation shall not pass away till all this is fulfilled. Matth. xxiv. 34. All who are at present living, shall not be dead when this shall happen. There are some at this day living, who shall be witnesses of the Evils which are foretold by me. *The men of this Generation*, Luke xi. 51. the men who are now alive. *O faithless and perverse Generation!* Ib. ix. 41. And, *Save your selves from this untoward Generation*, Acts ii. 40. from these perverse men. *To Generation and Generation*, Ps. xxxiii. 11. denotes future ages. *Who shall declare his Gene-*

* *The Genealogies set down by* Ezra *and* Nehemiah, *in some particulars vary. The reason whereof is assigned by* Dr. Prideaux *in these terms.* For the true settling of these Genealogies, *says he*, search was made by *Nehemiah* for the old Registers, and having among them found a Register of the Genealogies of those, who came up at first from *Babylon* with *Zerubbabel* and *Joshua*; he settled this matter according to it, adding such as afterwards came up, and expunging others, whose families were extinguished: and this hath caused the difference that is between the accounts which we have of these Genealogies in *Ezra* and *Nehemiah*. For in the second chapter of *Ezra*, we have the old Register made by *Zerubbabel*; and in the seventh of *Nehemiah*, from the 6th verse to the end of the chapter, a copy of it, as settled by *Nehemiah*, with the alterations I have mentioned. *Prid. Connect.* &c. Part. I. Book VI.

[a] M. *Basnage* believes, that the Genealogies condemned by St. *Paul* were the *Sephiroth*, which the Rabbins speak of.

Generation? Isaiah liii. 8. Who shall relate the eternal Generation of the *Messiah?* *Generatio Dei conservet eum*, 1 Joan. v. 18. The Saints, the Predestinated who are created by God, who are his children by regeneration, live in innocence, because this regeneration, this quality of God's children preserves and secures them from sin.

GENESAR, or *Genesareth*. The Lake of *Genesareth* is the same as the Lake of *Tiberias*, and the Sea of *Cinnereth*, or *Cenereth*. See CINNERETH.

GENESIS, the first Sacred Book of Scripture. It is called *Genesis*, or Generation, because it contains the Genealogy of the first Patriarchs, from *Adam* to the sons and grandsons of *Jacob*. This book
בראשית *Bereschith.* Genesis. *Thirsic.* is called *Bereschith* in *Hebrew*, because in the original Language it begins with this word. It includes the history of two thousand, three hundred sixty nine years, from the beginning of the world to the death of the Patriarch *Joseph*. There is no doubt but that *Genesis*, and the whole *Pentateuch* was the work of *Moses*. *See the Treatises that have been written on this matter.*

GENTILE. The *Hebrews* called
גוים *Goim.* * *Ethn.* the Gentiles by the general name of *Goim*, which signifies the nations, that have not received the faith, or law of God. All who are not *Jews*, and circumcised, are comprized under the word *Goim*. Before *Jesus Christ*, the door to life and justification was opened to the world by the belief only and profession of the *Jewish* Religion. Those who were converted, and embraced *Judaism*, they called Proselytes. Since the preaching of the Gospel, the true Religion is not confined to any one Nation only, and Country, as heretofore. God, who had promised by his Prophets to call the Gentiles to the Faith, with a superabundance of grace, has executed this promise: so that the *Christian* Church is composed of scarce any other besides Gentile Converts; and the *Jews*, who were too proud of their particular privileges, for the most part have been abandoned to their reprobated Sense of things, and disowned *Jesus Christ* their *Messiah* and Redeemer, for whom, for so many ages they wished
Rom. i. 14. so impatiently. In St *Paul*, the Gentiles
16. ii. 9. are generally comprehended under the
10. iii. 9. name of *Greeks*. *Judæus & Græcus* signi-
x. 12. 1 Cor. i. fy *Jew* and *Gentile*. St. *Luke* in the
22, 24. Gal. iii. 28. *Acts* expresses himself in the same manner.

Acts vi. 1. xi. 20. xviii. 4, &c. St. *Paul* is commonly called *the Apostle of the Gentiles**, or the *Greeks*, because he was principally sent to idolatrous people, to preach *Jesus Christ* to them; whereas St. *Peter* and the other Apostles preached more generally to the *Jews*; for which reason they are called the Apostles of the *Cir-*
Gal. ii. 7. *cumcision*: *The Gospel of the Uncircumcision was committed unto me, as the Gospel of the Circumcision was unto* Peter.

The old Prophets declared in a very particular manner the calling of the Gentiles. *Jacob* foretold, that the Nations should hope for a *Messiah*, and that he who was to be sent, the *Shiloh*, should be the expectation of the Gentiles. *Ipse erit expectatio Gentium*. *Solomon* after the Dedication of the Temple which he had built, addresses this Prayer to God: *Moreover, concerning the stranger which is not of thy people* Israel, *but is come from a far country for thy name's sake, and thy mighty hand and stretched out arm; if they come and pray in this house, then hear thou from the Heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for, that all the people of the earth may know thy name, and fear thee, as doth thy people* Israel, *and may know that this house which I have built is called by thy name.*

The Psalmist says, that the Lord shall Ps. ii. 8.
give the Gentiles to the *Messiah* for an inheritance: *Dabo tibi gentes hæreditatem tuam*; that *Egypt* and *Babylon* shall know
him; that *Ethiopia* shall make haste to Ib. lxxxvii. 4.
bring him presents; that the Kings of *Tar-* Ib. lxxii.
shish, and of the Isles, the Kings of *Ara-* 9, 10.
bia and *Sheba* shall be tributary to him. *Isaiah* abounds with prophecies of the like nature, on which account he has justly been distinguished by the name of the Prophet of the Gentiles: *It shall come to pass in*
the last day, says he, *that the mountain* Is. ii. 2, 3, 4.
of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, *and he will teach us of his ways, and we will walk in his*
paths. And in another passage, *I will also* Is. xlix. 6.
give thee for a light to the Gentiles, that thou mayest be my salvation, or that thou mayst declare it, and procure it for the strange nations, *unto the end of the Earth*.
And *Zechary*; *Thus saith the Lord of* Zech. viii. 23.
Hosts, In those days it shall come to pass, that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, *saying, We will go with you to the Temple of the Lord at* Jerusalem, *for we have heard that God is with you.* *Ezekiel*, in his description of the Temple, takes notice of a Court there for the Gentiles.

In the New Testament we see the Gentiles came sometimes to *Jerusalem* to worship God there. Some of these arriving there a little before the death of our Saviour, addressed themselves to St. *Philip*, John xii.
desiring him to shew them *Jesus Christ*. 20, 21.

Philip

* 1 Tim. ii. 7. *I am ordained a Preacher, and an Apostle, a Teacher of the Gentiles.*

Philip told *Andrew*, and both of them informed *Jesus*; who answered them, the hour is come that the son of man should be glorified. Queen *Candace's* Eunuch, who came to *Jerusalem*, was likewise a Gentile, as several of the Fathers affirm. *Josephus* the Historian says, that there was a wall or balustrade made in the court of the Temple breast-high, with pillars at particular distances, and inscriptions on them in *Greek* and *Latin*, importing, that strangers were forbid to enter further: there their offerings were received, and sacrifices were offered for them; but they were not allowed to present themselves at the Altar.

[Acts viii. 27.] [Joseph. de Bello, c. 6. l. 6.]

Pompey went even into the Sanctuary, but he committed no indecency there; and the next day he commanded the Temple to be purified, and the customary sacrifices to be offered. A little before the last rebellion of the *Jews*, some mutineers would have persuaded the Priests, to accept no victim which was not presented by the *Jews*, and obliged them to reject those which were offered at the Emperor's command for the *Roman* people. The wisest men of their nation in vain remonstrated to them, the danger whereunto they exposed their country *, that their ancestors had never rejected the presents of the Gentiles, and the Temple was for the most part adorned with the offerings which these people had made there; they produced at the same time the most learned of their Priests, who had spent their whole lives in the study of the Law, these testified that their forefathers had always received the sacrifices of strangers.

[Id. l. 1. c. 5.] [Id. l. 2. c. 17.]

Some of the ancient Fathers seem to have believed, that the Gentiles, who lived in a laudable and regular manner, and observed the law of nature, were saved. St. *Paul*, in his Epistle to the *Romans*, has given ground for such an opinion. He says, that *glory, honour, and peace are the lot of every man that worketh good, to the* Jew *first, and also to the* Gentile: *for there is no respect of persons with God*—— *When therefore the* Gentiles *which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the work of the Law written in their hearts. If therefore the uncircumcision* (the Gentiles) *keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision, which is by nature, if it fulfil the Law, judge thee, who by the letter and circumcision dost transgress the law?*

[Rom. ii. 9, 10, 11, &c.]

St. *Justin* the Martyr maintains, that the old Philosophers who lived conformably to Reason, were already *Christians*, tho' they knew not *Jesus Christ*; as for example, among the *Greeks*, *Socrates*, *Heraclitus*, and some others; and among the *Barbarians*, *Abraham*, *Ananias*, *Azarias*, *Misael*, *Elias*, and many others.

[Justin Apolog. 2. p. 83.]

Clemens Alexandrinus asserts, that they who lived before *Jesus Christ*, had two means for acquiring justification; namely, the Law and Philosophy. Philosophy might make them just, or at least dispose them to justice, it was a step towards it; it produced righteousness, but not perfect and intire. He says farther, that the Gentiles, who departed out of this world before the death of our Saviour, waited in Hell for the coming of *Jesus Christ*, or his Apostles, and that having heard their preaching, they believed and were saved. This last opinion he took from the following words of St. *Peter*: Jesus Christ *being put to death in the flesh, but quickned by the spirit, went and preached unto the Spirits in prison, which sometime were disobedient.* This passage of St. *Peter* has sufficiently exercised the Commentators. S. *Austin* says, that the soul of *Jesus Christ* descending into Hell, that is to say, the place where the souls of wicked men were tormented, delivered those from torture, which his justice, to men unsearchable, judged proper to be delivered from it. *Origen* thought still more favourably of the salvation of the Gentiles; he says, that the soul of *Jesus Christ* being separated from his body, conferred with the other souls, in order to convert those among the dead who were most teachable, or most fitting for certain reasons to receive his doctrine. *Gregory Nazianzen* speaking of *Christ's* descent into Hell, leaves it dubious whether he saved all those without exception whom he found there, or those only who believed: hereupon *Nicetas*, who wrote upon the text of this Father, makes the ensuing remark. We are told that a zealous *Christian*, inveighing one day against *Plato*, and treating him as an impious and wicked person, *Plato* the next night appeared to him, and reproached him with his manner of using him. I confess, says he to him, I am a great sinner; but when *Jesus Christ* came into Hell, I was the first who believed in him.

[Clem. Alex. Stromat. l. 6. & ibid. l. 1.] [1 Pet. iii. 19.] [Aug. de Georf. ad Iner. l. 12. c. 15.] [Origen contra Celsum, l. 2. p. 438.] [Greg. Nazianz. orat. 42.]

St. *Chrysostom* is of opinion, that they who died before *Jesus Christ*, and for this reason could not come to the knowledge of him, if they had forsaken idolatry, acknowledged only one God, and led a laudable and regular life, would have a share in the happiness in Heaven. We might add a great number of other passages and authorities, as well from the Fathers as from other *Christian* and Catholick

[Chrysost. homil. 37. in Matt. p. 431.]

* Joseph. de Bello, l. 2. c. 17. Τοὺς μὲν προγόνους αὐτῶν κεκοσμηκέναι τὸν ναὸν ἐκ τῶν ἀναθημάτων τῶν ἀλλοφύλων τὸ πλέον, ἀεὶ προσδεχομένους τὰς ἀπὸ τῶν ἔξωθεν ἐθνῶν δωρεάς.

lick Doctors, who believed, that good men among the Gentiles, and they who lived morally well, and had renounced idolatry, inherited the Kingdom of Heaven. Those who might be cited by us, would not say more, nor have more authority in this matter, than they who have already been produced by us.

At present we are to examine, whether it was their opinion, that the Gentiles who followed the Law of Nature, had any part in the Kingdom of Heaven; and supposing they did believe so, whether their opinion is orthodox. It will be readily allowed, that some few of the Fathers did believe, that the Gentiles, who had a knowledge of God, and lived in a commendable manner, and morally well, do enjoy beatitude. But we must explain the antiquity of these words, *To know God, and to live morally well.* If the former denote only a purely speculative and fruitless knowledge, such as that of Devils and wicked Men, and that of the Philosophers mentioned by St. *Paul*, *who held the truth captive, and having known God, did not honour him*; certainly such a knowledge can be no way serviceable to their salvation; it is proper only to encrease the condemnation of the Philosophers.

Wherefore the Fathers require, that besides this they should live commendably and morally well; that is to say, that they should know God, that they should love him, give him glory, hope in him, that they should follow the precepts of the Law of Nature, and observe them as they ought to do; that is to say, with a view to God, and by actions animated with grace and charity, without which it is impossible to attain to happiness. It is necessary that they should practise the first and greatest of all the commandments, which is to love God with all their hearts, and their neighbour as themselves. If any one can shew, that the Philosophers *Seneca*, *Socrates*, *Heraclitus*, and *Plato* knew God, loved and served him in this manner, I do not believe there is any Divine who will venture to close the entrance of Heaven against them; but if enquiry is made into their Lives, I very much question whether they will be found to be conformable to these rules. The Reader may see this question more fully treated in *Pererius* on the Epistle to the *Romans*, and in our Dissertation on the same Subject.

GENUBATH, the son of *Hadad* the *Edomite*, and *Tahpenes*, sister to *Pharaoh's* wife, was born in *Egypt*, and was brought up with *Pharaoh's* sons. 1 *Kings* xi. 20.

I. GERA, the father of *Ehud*, Judge of *Israel*. Judg. iii. 15.

II. GERA, of the tribe of *Benjamin*, father of *Shimei*. 2 Sam. xvi. 5.

GERAR, or *Gerara*, a City of the *Philistins*, southward of the territories of *Judah*. There were Kings of this City, whose names were *Abimelech* in the time of *Abraham* and *Isaac*; and these two Patriarchs being under a necessity to dwell for some time at *Gerar*, were obliged for the preservation of their Lives, to say, that their wives were only their sisters. See *Gen.* chap. xxi. and xxvi. and the Articles, ABIMELECH, ABRAHAM, and ISAAC.

Gerar extended itself far into *Arabia Petræa*, being five and twenty miles from *Eleutheropolis* beyond *Daroma*, that is to say, the southern part of the land of *Judah*. *Moses* says, it lay between *Kadesh* and *Shur*. St. *Jerom*, in his *Hebrew* Traditions upon *Genesis*, says, that from *Gerar* to *Jerusalem* was three days journey. There was a wood near *Gerar*, which is spoken of by *Theodoret*; and a brook, upon which was seated a monastery taken notice of by *Sozomen*. *Moses* [a] also mentions the brook or valley of *Gerar*. *Sozomen* [b] speaks of a little town called *Gerra*, fifty furlongs from *Pelusium*; and in the book of *Maccabees* we read, that *Judas* was appointed [c] Governour of all the Coast from *Ptolemais*, as far as the *Gerrhenians*. *Gerar* [d] is confounded with *Beersheba* [e], *Askelon* [e], *Allush* [f], and *Arad* [g].

(Margin: Euseb. in locis. Hieron. ibid. Gen. xx. 1. Theodoret in 2. Paralip. qu. 1. Sozomen. hist. l. 6. c. 32. & l. 9. c. 17. [a] Gen. xxvi. 16. [b] Sozom. l. 8. c. 9. [c] 2 Macc. xiii. 24.)

GERASA, or *Gergesa*, a City beyond, and to the East of the Dead Sea. By some it is made part of *Cele-Syria*, by others of *Arabia*; and is placed among the Cities of the *Decapolis*. St. *Matthew* says, that *Jesus Christ* being gone into the country of the *Gergesenes*, two men possessed with Devils, who dwelt among the tombs, met him, and said, What have we to do with thee, *Jesus*, thou Son of God? Art thou come hither to torment us before the time? They added, if thou cast us out, suffer us to go into the herd of swine. *Jesus* answered them, Go. And when they were come out, they entred into the herd of swine, which ran violently down a steep place into the sea, and perished in the waters. (Matth. viii. 28.)

The *Greek* editions of St. *Matthew* instead of *Gerasenians*, have *Gergesenes*; and some *Greek* copies read *Gadarens*. St. *Luke* and St. *Mark* have the same reading. *Origen* thinks, that the true reading is neither *Gerasa* nor *Gedara*, since neither of these Cities is near the sea, nor have they any precipices about them, like those near the City, where *Jesus* cured the two possessed persons. He believes therefore, that the City of *Gergesa* is meant in this place, which lies upon the Lake of *Tiberias*, where in his time people shewed the rocks (Origen. in Joan.)

[d] Cyrill. in Amos, p. 299. [e] Syncell. in Chronic. p. 200. & Vers. Samarit. [f] Arab. in Gen. xxvi. 1. [g] Targum Jerosol. ad Genes. xx. 1, 2.

rocks and precipices, from whence the ſwine ran down into the lake.

GERGESA, or *Gergaſa*. See the preceding Article GERASA.

GERGESENES, or *Girgaſhites*, an ancient people of the land of *Canaan*. Their habitation was beyond the ſea of *Tiberias*, where we find ſome footſteps of their name in the City of *Gergeſa* upon the Lake of *Tiberias*. The *Jewiſh* Doctors inform us, that when *Joſhua* firſt came into the Land of *Canaan*, the *Gergeſenes* took a reſolution rather to forſake their country, than to ſubmit to the *Hebrews*. The Rabbins are of opinion, that *Joſhua* propoſed the following conditions to the *Canaanites*, flight, ſubjection, or war. The *Gergeſenes* reſolved to fly; and accordingly retired into *Africk*. The *Gibeonites* ſubmitted to a ſtate of ſervitude; and the other *Canaanites* made war.

Gemar. Ieroſol. tit. Schebiit. c. 6. Maimon. Halac Mel. c. 6.

They do not tell us in particular, what part of *Africk* the *Gergeſenes* retired to; but there is a very old tradition, that many of the *Canaanites* removed thither, when *Joſhua* entred into the Land of Promiſe. *Procopius* ſays, that they withdrew at firſt into *Egypt*, and from thence diſperſed into different places of *Africk*, where they poſſeſſed ſeveral Cities; and that ſtill in his time, there were two large pillars of white ſtones to be ſeen in the City of *Tingis*, erected near the great fountain, with an inſcription in *Phœnician* characters to this purpoſe: *We are ſome of thoſe people, who fled before that robber* Joſhua *the ſon of* Nun.

Procop. de Bello Vandal. l. 2. c. 10.

The *Hebrew* Doctors relate farther, that the *Gergeſenes* came with their complaints to *Alexander* the Great, demanding of him the reſtitution of their country, which the *Hebrews*, as they aſſerted, had uſurped from them. *Alexander* directed, that the *Jews* ſhould be cited, in order to give their anſwer to this accuſation. Accordingly they appeared, and in their defence maintained, that they not only were in no way indebted to the *Gergeſenes*; but that, on the contrary, being ſlaves and fugitives, they ought to be reſtored to them, together with all the damages, which they had ſuſtained by their flight for ſo many ages. They proved the firſt head; namely, that the *Gergeſenes*, being deſcended from *Canaan*, were ſlaves according to the ſentence pronounced by *Noah*, againſt *Canaan*. *Curſed be* Canaan, *a ſervant of ſervants ſhall he be unto his brethren*. Their flight was not diſputed; ſo that there was nothing more to do, but to give ſentence in favour of the *Hebrews*. But the *Gergeſenes* did not think it proper to ſtay and hear their own condemnation; ſo went away, and gave up their cauſe.

Thalmudiſt, Perek Cheloth. — *Geneſ. ix. 25.*

I do not ſet down this relation as unqueſtionable hiſtory. It is a Rabbinical ſtory, which proves this, *viz.* that they believed the *Gergeſenes* to have fled out of the land of *Canaan*, when *Joſhua* entred it. Nevertheleſs it is certain, that a good number of them ſtaid behind, ſince *Joſhua* himſelf informs us, that he ſubdued the *Gergeſenes* or *Girgaſhites*; and they, whom he overcame, were certainly on this ſide *Jordan*. It may be therefore, that they who fled into *Africk*, were the *Gergeſenes* who dwelt beyond the ſea of *Tiberias*, and that the others continued in the country. See our Diſſertation concerning the Land into which the *Canaanites* fled, printed before the book of *Joſhua*.

Joſh. xxiv. 11.

GERIZIM. Mount *Gerizim*, near *Schechem*, in the Tribe of *Ephraim*, in the Province of *Samaria*. The City of *Schechem* lay at the foot of the two Mountains *Ebal* and *Gerizim*. *Gerizim* was very fruitful, and *Ebal* very barren. God had commanded, that the *Hebrews*, after the paſſage of the river *Jordan*, ſhould go to the Mountains *Ebal* and *Gerizim*, and that the twelve Tribes ſhould be divided in ſuch a manner, that ſix might have their ſtation on Mount *Gerizim*; and ſix upon Mount *Ebal*. The former were to pronounce Bleſſings upon thoſe, who ſhould obſerve the Law of the Lord; and the others, Curſes againſt thoſe, who ſhould violate it.

Deut. xi. 29. xxvii. 12.

After the paſſage of *Jordan*, *Joſhua* made no delay in executing God's command. He went with all the people to Mount *Ebal*, there he built an Altar, and offered burnt-ſacrifices; and having divided the people according to the Lord's order, he diſpoſed half of them on Mount *Gerizim*, and half on *Ebal*; and directed them to pronounce the Bleſſings and Curſes, which we ſee ſet down by *Moſes*.

Joſh. viii. 33.

Euſebius[a], St. *Jerom*, and after them, *Procopius*[b], and *Scaliger*[c], were all of opinion, that the Mounts *Ebal* and *Gerizim* were not near *Schechem*, but lay to the eaſt of *Jericho* and *Gilgal*; that the Mountains ſo called near *Schechem*, were not rightly named, and were not thoſe which were meant by *Moſes* in the book of *Deuteronomy*. St. *Epiphanius* places theſe Mountains beyond *Jordan*, (*Hæreſ.* ix. *p.* 24.) But this opinion is not any way to be maintained. *Gerizim* was ſo near *Schechem*, that *Jotham* the ſon of *Gideon* from the top thereof ſpoke to the people of *Schechem* aſſembled at the bottom, and eſcaped without their being able to purſue him.

In the Year of the World 2553, before J.C. 1447, before the Vulgar Æra 1451. — *Judg. ix. 7.*

While the *Hebrews* continued well united, and but one Religion prevailed among them, there was nothing in *Gerizim*, which diſtin-

[a] Euſeb. & Hieronym. in locis, in Ebal. [b] Procop. in Deut. [c] Scaliger in Euſeb.

distinguished it from other Mountains of the country; nor do we see that even under the Kings of *Israel* it was in any respect remarkable. There is nothing said of it in the *Kings* or *Chronicles*. But after the *Cuthæans* were settled in the Province of *Samaria*, *Ezra* upon the return from the Captivity, prosecuting Idolatry every where, and by the help of *Nehemiah* driving away *Manasseh* the son of *Jaiada*, and grandson to the High-Priest *Eliashib*, for having married the daughter of *Sanballat*, Governour of *Samaria*; *Epiphanius*[1] and *Procopius*[2] affirm, that then the *Samaritans* took away the Idols which were upon the tops of their houses, and put them into a cave belonging to Mount *Gerizim*, where they lay concealed; and that they continued secretly to worship them, by turning themselves always at their prayers this way. And after that *Manasseh*, *Sanballat*'s son-in-law, by the permission of *Alexander* the Great, had built a Temple to the true God on *Gerizim*, the *Samaritans* joined the worship of the true God to that of the Idols, which were hidden under *Gerizim*; whereby these words of Scripture were verified: *They feared the Lord, and served their own gods, after the manner of the nations, whom they carried away from thence.*

[In the year of the World 3183, before J. C. 717, before the Vulgar Æra 721. Nehem. xiii. 28. In the year of the World 3671, before J. C. 329, before the Vulgar Æra 333. Joseph. Antiq. l. xi. c. 8. p. 383, 384, & seq. 2 Kings xvii. 33.]

But this Tradition of Idols concealed under Mount *Gerizim*, has no foundation either in Scripture, *Josephus*, or the *Samaritan* historians. The accusation raised against the *Samaritans*, of worshipping certain Idols hid under their Mountains, proceeds in all probability only from what is related in *Genesis* of *Jacob*'s arrival at *Sichem* upon his return out of *Mesopotamia*, of his receiving God's order to go to *Bethel*, and his enjoining thereupon all his family to put into his hands all their Idols, and the superstitious Pendants of their ears, which he hid under a turpentine-tree behind the town of *Sichem*. From hence the *Jews* have forged a story, that the *Cuthæans*, or *Samaritan* inhabitants of *Sichem*, worshipped the idols which were thus concealed under a turpentine-tree, at the foot of mount *Gerizim*.

[Gen. xxxv. 3, 4.]

The *Samaritans* maintain, that *Abraham* and *Jacob* erected Altars at *Gerizim*, and that there *Abraham* prepared to sacrifice his son *Isaac*. It is certain this was upon Mount *More* or *Moriah*; now *More* was in the neighbourhood of *Sichem* and *Gerizim*, as we see by *Genesis* xii. 6. *Pertransivit Abram terram usque ad locum Sichem, usque ad convallem illustrem*; the *Hebrew*, *usque ad convallem More*. And *Deuteronomy* xi. 30. *Super montem Gerizim & super montem Hebal . . . . . juxta vallem tendentem & intrantem procul*; the *Hebrew*, *juxta Elon More*, as far as the oak or *turpentine-tree of* Moreh. It is likewise agreed, that *Jacob* having purchased *Hemor*'s field at *Sichem*, built an Altar there, and offered sacrifice upon it to the Lord.

[Gen. xii. 6, 7. & xiii. 4. Gen. xxxiii. 20.]

The *Samaritans* add, that God hath shewn in two places, that it was upon this mountain he desired principally to be adored, since he required the blessing to be given here to those who observed his Laws; and his curses upon *Ebal*; that *Joshua* erected an Altar upon *Gerizim* composed of twelve stones taken out of the channel of *Jordan*, and that this Altar erected by *Joshua* is still in being at this day: That Mount *Gerizim* being beautiful and fruitful, whereas that of *Ebal* is intirely barren, *Gerizim* was chosen for the place of blessing rather than *Ebal*, as the very Books of the *Hebrews* own. To maintain their opinion, they cite the text of their Bible, *Deuteronomy*, chap. xxvii. 4. which runs thus; Therefore it shall be, when ye be gone over *Jordan*, that ye shall set up these stones, which I command you this day in Mount *Gerizim*, (in the *Hebrew* it is, *on Mount* Ebal,) thou shalt plaister them with plaister, and inscribe on them the words of this Law, *&c.* *v.* 12, 13.

[Deut. xxvii. 12, 13.]

And in *Exodus* xx. after the 17th *ver.* they read; *When the Lord hath brought thee into the land of* Canaan, *which thou goest to possess, thou shalt set up two great stones there, thou shalt plaister them over, and write thereon all the words of this Law; and when thou hast passed over* Jordan, *thou shalt put these stones on Mount* Gerizim, (the *Hebrew* reads *Ebal*) *and thou shalt build an Altar there to the Lord thy God, an Altar of stones, which shall not be cut with iron, of rough stones: and upon this Altar thou shalt offer Burnt-offerings to the Lord thy God, and shalt sacrifice Peace-offerings, and shalt rejoice before the Lord, upon this Mountain beyond* Jordan, *beyond the way of the west, and in the land of the* Canaanites, *who dwelleth in the plain, over against* Gilgal, *near the oak of* Moreh *towards* Sichem. Which is taken partly from *Deut.* xi. 29, 30. and partly from the xxvii. 2. and following verse.

We see here a manifest corruption of the text, either by the *Jews*, who substituted *Ebal* in the place of *Gerizim*, or by the *Samaritans*, who substituted *Gerizim* in the room of *Ebal*. But that which makes infinitely against the *Samaritans*, and aggravates the suspicion of their infidelity in this respect, is, first, their having an interest in the falsification. And, secondly, that all the Versions of the Bible agree in general with the *Hebrew*, and read *Ebal* instead of *Gerizim*. It is true, these translations being all made from the *Hebrew*, prove nothing against the *Samaritan*, the text whereof is not represented

by

[1] Epiphan. Hæref. 3. p. 24. [2] Procop. in Deut.

by them; and if people had bethought themselves of making as many Versions of the *Samaritan* text, as they have of the *Hebrew*, the *Samaritans* might have as much reason to reproach the *Hebrews* with having falsified their text, as these have had to reproach the *Samaritans* in this manner. Wherefore it must be agreed, that this argument is not of any great force.

Besides it is certain, that the *Hebrews* would have much less advantage over the *Samaritans*, if they did not shew by good histories, and authentick monuments, that the publick exercise of the true Religion was always settled among them, and solemnized in *Jerusalem*, or other places, and never at *Gerizim*; whereas the *Samaritans* have only histories of very little certainty or antiquity, to prove their worship at *Gerizim*: and although we should confess, that *Gerizim*, and not *Ebal*, were to be read in the places where this latter is to be met with, it would not follow that *Joshua*, and his successors in the government of God's people, had fixed the exercises of their Religion on Mount *Gerizim*: but only that an Altar was set up in haste there, for a particular, temporary ceremony. The religious observances of the *Jewish* worship attended certainly the Ark of the Covenant; and the Ark was not fixed in any settled place till after *David* took it to his palace in *Jerusalem*, and *Solomon* had built a Temple for it in the same city.

The *Samaritans* assure us in their Chronicle, that *Joshua* built a Temple * upon *Gerizim*, which was served by Priests of *Aaron's* family, the first High-Priest whereof was named *Rus*, from whom all those are descended who have ever to this day performed their office on this Mountain. The same Chronicle imports, that *Nebuchadnezzar* having transplanted the *Jews* and *Samaritans* to *Babylon*, and sent people of other nations into *Samaria*; these all died, because the fruits of the country were mortal poison to them; and that *Nebuchadnezzar* upon intelligence of this misfortune, sent back the *Samaritans* thither, who refused to go, unless the King would publish a general Edict, whereby all the captives were restored to liberty. When this Edict was drawn up, there arose a dispute between the *Jews* and *Samaritans*, whether the Temple should be rebuilt at *Jerusalem* or *Gerizim*. After many contests, the King commanded that a trial should be made by fire. The *Samaritan* and *Jewish* Pentateuchs were both thrown into it; but the latter was consumed in a moment, and that of the *Samaritans* remained intire, and without damage. Whereupon *Nebuchadnezzar* decreed, that the Temple of *Gerizim* should be rebuilt.

It were very needless to set about a confutation of this Chronicle †, the accounts whereof are so visibly false, and so plainly meer inventions. As to the original of the Temple upon *Gerizim*, we must take *Josephus's* relation of it. *Manasseh*, the grand-son of *Eliashib*, the High-Priest, and brother to *Jaddus*, High-Priest of the *Jews*, having been driven from *Jerusalem*, as we have observed, and not enduring patiently to see himself deprived of the honour and advantages of the Priesthood; *Sanballat* his father-in-law addressed himself to *Alexander* the Great, who was then carrying on the siege of *Tyre*; and having paid him homage for the Province of *Samaria*, whereof he was Governor, he farther offered him eight thousand of his best troops; which disposed *Alexander* to grant what he desired for his son-in-law, and for many other Priests, who being married, as well as he, contrary to the Law, chose rather to forsake their country than their wives, and had joined *Manasseh* in *Samaria*.

Antiq. l. xi. c. 8.

In the year of the World 3671, before J. C. 329, before the Vulgar Æra 333.

The Temple was therefore built on *Gerizim*, and consecrated to the God of *Israel*; and as the Mountain was very high, there were many steps made for the conveniency of the people. When King *Antiochus Epiphanes* began the persecution of the *Jews* [a], the *Samaritans* wrote to him, intreating him [b] to give leave that their Temple upon *Gerizim*, which hitherto had been dedicated to an unknown and nameless God, might be consecrated to *Jupiter* the *Grecian*; which was easily consented to by *Antiochus*. There is a medal, upon which this Temple is represented with many steps. *Procopius* [c] says, there were sixteen hundred and one. But an old traveller, who lived in the reign of *Constantine*, says, there were but three hundred.

In the year of the World 3672, before J. C. 328, before the Vulgar Æra 332.

[a] In the year of the World 3836, before J. C. 164, before the Vulgar Æra 170.

[b] Antiq. l. xii. c. 7.

[c] Procop. in Dei.

Josephus

* *The* Jews *call this Temple in contempt* Pelianum; *which a learned Critick observes to be a barbarous word invented after the conquests of* Alexander, *when* Greek *and* Hebrew *words were often mixed together; and that it signifies a dirty, or stinky Temple.* Stercoreum delubrum: [illegible] *by which name the* Jews *generally called the Chapels or Temples of Idols.* Basnage Histoire des Juifs, l. ii. c. 4.

† M. Reland's *judgment of this* Chronicon *was communicated to* M. Basnage, *and is by him published in his* Hist. des Juifs, l. ii. c. 2. *This learned gentleman says, that it was compiled by very different authors, out of whose papers one body of history was formed, three hundred years after* Christ. *That it was so tacked together is visible, he says, from the little connection of the pieces which are joined. The nine and thirty first Chapters contain the history of* Joshua: *hence the author proceeds to the death of* Eli, *the siege and taking of* Jerusalem *by* Nebuchadnezzar. *In the next Chapter we meet with* Alexander *the Great: and from this Conqueror he makes it at one leap to* Adrian. *The only use which can be made of this book, is, to learn from thence the opinions and traditions of the* Samaritans.

Antiq. l. 13. c. 6. p. 433. 434. *Josephus* relates a dispute which arose in *Egypt*, in the reign of *Ptolemy Philometor*, between the *Jews* and *Samaritans* concerning their Temple; the *Samaritans* maintaining that their Temple upon *Gerizim* was the only true Temple of the Lord, and the *Jews* affirming on the contrary, that theirs at *Jerusalem* was the only true one. The dispute was brought before the King; Advocates on both sides were named, and it was agreed, that they who should make a bad defence, and lose their cause, should be condemned to death. Both parties promised that they would produce all their testimonies from the Law only. *Andronicus*, Advocate for the *Jews*, spoke first, and proved so evidently the antiquity of the Temple of *Jerusalem* from the Scriptures, the Succession of the High Priests, and the Consideration which the *Asiatick* Princes had always had for this Holy Place, while at the same time they never so much as thought of the Temple at *Gerizim*, that the King and his Friends declared he had carried his cause, and ordered *Sabbæus* and *Theodosius*, the advocates for the *Samaritans*, to be put to death.

If this account which *Josephus* gives us, is true, the *Samaritans* must have very soon forsaken the worship of *Jupiter* the *Grecian*, which out of policy they had received in the reign of *Antiochus Epiphanes*; for this whole dispute supposes, that the same God was worshipped both at *Gerizim* and *Jerusalem*; and *Ptolemy Philometor* reigned from the year of the World 3824, to 3861; and *Antiochus Epiphanes* from the year of the World 3828, to 3840.

The Temple of *Gerizim* subsisted for some time after the invocation of *Jupiter* the *Grecian*, or *Olympian*, was introduced into it; but it was destroyed by *John Hircanus Maccabæus* [a], and was not rebuilt till *Gabinius* was Governour of *Syria*; who repaired *Samaria*, and called it by his own name [b]: nor do I find that this fact is related very distinctly in any History. But it is very certain, that in our Saviour's time this Temple was in being, and that the true God was worshipped there, since the woman of *Samaria*, pointing to *Gerizim*, said to him, [c] *Our Fathers worshipped in this mountain, and ye say, that in* Jerusalem *is the place where men ought to worship.* We are assured that *Herod* the Great, having rebuilt *Samaria*, and called it *Sebaste*, in honour of *Augustus*, would have obliged the *Samaritans* to come and worship in the Temple which he had there erected: but they constantly refused to go thither, and have continued to this day to worship God upon this mountain.

[a] Antiq. l. 13. c. 17. In the year of the World 3874, before J. C. 126, before the Vulg. Æra 130.

[b] Jul. African. in Syncelli Chronico, p. 308. In the Year of the World 3947, before J. C. 53, before the Vulg. Æra 57.

[c] John iv. 20.

GERRENIANS, or *Gerræans*, spoken of in the second book of *Macc.* xiii. 24. These are in all probability the inhabitants of *Gerar*. *See above* GERARA.

GERSAN, *Gersam*, or *Gershom*, the Son of *Moses* and *Zipporah*. Exod ii. 22.

GERSHOM, or *Gershon*, the son of *Levi*, and Prince of one of the great families of the *Levites*. This family in a month or something more, after the departure of the *Israelites* out of *Egypt*, consisted of seven thousand five hundred men. Numb. iii. 22. Their office in the several marches through the wilderness, was to carry the Vails and Curtains belonging to the Tabernacle. Ib. vi. 26. Their place in the Camp of *Israel*, was Ib. vi. 23. to the west of the Tabernacle.

GERZI. It is said in Scripture, that 1 Sam. xxvii. 8. *David* during his abode at *Ziklag*, made inroads upon the land of *Geshuri*, *Gerzi*, and *Amalek*. I find nothing in the Geographers relating to the *Gerzites*. The Septuagint have not the word in their Text; they read only *Gesiri* instead of *Geshuri*, and in some copies *Geseri* and *Gesræum*. The *Syriac* and *Arabic* read *Gessua* and *Gedola*.

I. GESHUR. There is a people of this name bordering upon the *Philistins* and *Amalekites*, mentioned in *Joshua*, and 1 Sam. xxvii. 8. in the first book of *Samuel*. Their habitation was between the countries of the *Philistins* and *Egypt*. But as this country, which was of old inhabited, was afterwards reduced to a wilderness, as the 1 Kings xxvii. 8. Scripture shews us; we cannot with any certainty describe the situation of the *Geshurites*.

II. GESHUR, in *Syria*, had its peculiar, independant King, whose daughter 2 Sam. xv. 8. *David* married, and had *Absalom* by her. *Absalom*, after the murder of his brother *Amnon*, retired to the King of *Geshur*, his Grandfather by the Mother's side. Ib. xiv. 37. Notwithstanding there is room to question, whether this King, and this land of *Geshur* be not different from that beyond the river *Jordan*, since it is said in the Chronicles, that *Jair* took *Geshur* and *Aram* 1 Chr. ii. 23. (or *Geshur* of *Syria*) *and the avoth* or villages of *Jair*.

GESHURITES; they dwelt beyond *Jordan* in the Half-Tribe of *Manasseh*. These *Geshurites* are joined with the inhabitants of *Maachathi*; and it is said Deut. iii. 14. Josh. xii. 5. that they continued in their country, and were not driven out of it by the *Israelites*. Josh. xiii. 13. *Ishbosheth*, the son of *Saul*, was acknowledged King by these *Geshurites*, and by the *Israelites* of *Gilead*. 2 Sam. ii. 8.

GETTA. Pliny l. 5. c. 19. *Pliny* speaks of a city called *Getta* among those which lie in the neighbourhood of *Ptolemais* and *Carmel*.

GETHER, the third son of *Aram* the son of *Shem*. Gen. x. 23.

GETHSEMANE, may signify the *Oil-press*. This was a village in the Mount of Olives, whither *Jesus Christ*,

sometimes retreated in the night-time. It was in a garden belonging to this village that he prayed, sweat blood and water, Vide Matt. xxvi. 36. & seq. was taken and arrested by *Judas*, and the rest, who were conducted by this Traitor.

GEZERON. The same as *Gezer* or *Geder*.

GIANT. In *Greek*, *Gigas*, in *Hebrew*, *Nophel*, or *Nephilim*[a], which may signify a *monster*, or *a terrible man*, who beats and Gen. vi. 4. bears down other men. The Scripture speaks of Giants who lived before the Flood; it calls them *Nephilim*, *mighty men which were of old*, *men of renown*. *Aquila* instead of *Gigantes*, translates this word Aqu. Ἐπιπίπτοντες. Irruentes. *Nephilim*, *men who attack*, who fall with impetuosity upon their enemies; a translation which renders very well the whole force of the *Hebrew* term. *Symmachus* Sym. Βιαιοι. translates it *violent men*, cruel, whose only rule of their actions, is violence and force of arms.

The Scripture calls them sometimes[b] *Rephaims*; for example, *Chedorlaomer* and his allies beat the *Rephaims*, or Giants, at *Ashteroth-Karnaim*. The *Emims*, ancient inhabitants of the land of *Moab*, were of a gigantick stature, they were of the number of the *Rephaims*. The *Rephaims* and the *Perizzites* are joined together as old inhabitants of the land of *Canaan*. *Job* says, that the ancient *Rephaims* groan under the waters; and *Solomon* in the Prov. ii. 18. ix. 18. verbs, that the ways of a debauched woman lead to the *Rephaims*, that is to say, to Hell, where the Giants are; and that he who deviates from the ways of wisdom, Ib. xxi. 16. shall go and dwell in the assembly of the Giants, in Hell, *&c.*

The *Anakims*, or the sons of *Anak*, were the most famous Giants of *Palestine*. They dwelt at *Hebron*, and thereabouts. Their stature was so much above what was common, that the *Israelites*, who were sent to view the Promised Land, told the people at their return, that they had seen Giants of the race of *Anak* in this country, who were of so monstrous a size, that the *Israelites*, in comparison, were but grashop- Numb. xiii. 33. pers to them.

Lastly, the Septuagint sometimes translate the *Hebrew* word *Gibbor*, *Gigas*[c], tho' literally it signifies no more than a strong man, a man of valour and bravery, a warrior. For example, they say that *Nimrod* was a Giant before the Lord; that the Sun rises like a Giant to run its course; that the Lord will destroy the Giant, and the warlike man; that he will call his Giants in his wrath, to take vengeance of his enemies; that he will destroy the power of *Egypt* by the sword of his Giants, that is to say, of his warriors.

It is very probable, that the first men were all of a strength and stature much superior to those of mankind at present, since they lived a much longer time; long life being commonly the effect of a strong and vigorous constitution. The Scripture says, that there were many of these mighty tall men upon the earth, when *Noah* appeared; but that there were some before, and particularly after that the Sons of God had an intercourse with the Daughters of Men. The Text in *Moses* runs thus; *There were Giants in the earth in those* Gen. vi. 4. *days; and also after that, when the Sons of God came in unto the daughters of men, and they bare children to them.* Several of the ancient Fathers, led[d] into the mistake by the apocryphal book of *Enoch*, have asserted, that Giants were the productions of a marriage between Angels and the daughters of men. This opinion they founded likewise upon the text of the Septuagint, which in some copies stands thus; [e]*The Angels of God saw that the daughters of men were beautiful and fair, and they took them wives of all which they chose.* But *Moses* in this place means nothing else, but that the men of *Seth*'s family, which was the family of the righteous, and the Sons of God, were corrupted by their affection to the women of *Cain*'s race, who are here described under the name of the *daughters of men*. Thus St. *Chrysostom*, *Theodoret*, St. *Cyril* of *Alexandria*, St. *Austin*, and many more have explained it.

As to the existence of Giants, several writers, both ancient and modern[f], have imagined, that the Giants spoken of in Scripture, were indeed men of an extraordinary stature, but not so much above what was common, as they have fancied, who describe Giants as three or four times larger than men are at present. They were, say they, men famous for the violences which they committed, and for their crimes, rather than for their strength, or the greatness of their stature.

But it cannot be denied, that formerly there were men of a stature much above that of common men, at least not without contradicting Holy Scripture, the most certain

[a] *Gigas*, Γίγας. נפלים from נפל He fell, or *Nophel*, a monster, one born out of due time.

[b] רפאים Rephaim. See Genes. xiv. 5. Deut. ii. 11, 20. iii. 11, 13. Josh. xii. 4. xiii. 12. Job xxvi. 5, &c.

[c] Vide Gen. vi. 4. apud LXX. Psal. xix. 6. apud LXX. & Vulg. Isai. iii. 2. apud LXX. xiii. 2. Ibid. xlix. 24, 25. Ibid. Ezech. xxxii. 12, 21, 27. apud LXX. xxxix. 18, 20.

[d] Lact. l. 11. c. 14. Athenagor. Apolog. Clem. Alex. Stromat. l. 3. & 5. & l. 2. Pædag. Tertull. l. de Idololat. c. 9. & de cultu fœmin. c. 11. Cyprian. de discipl. & habitu Virg. Ambrof. de Noe & Arca, c. 4. &c.

[e] Genes. vi. 2, 50. in MS. Alex. Philo de Gigante, p. 284. Joseph. Antiq. l. 1. c. 4. Vide Nov. Edit. Hexaplorum.

[f] Vide Philo de Gigant. Joseph. Antiq. l. 1. c. 4. Origen. apud. Gennad. C. P. in Caten. Græc. Euseb. Præpar. l. 5. c. 4. Ambrof. de Noe & Arca, c. 4. Chrysost. in Catena. Cyrill. Alex. l. 9. contra Julian. Gorop. Becan. de Gigantomach. Temporarius, &c.

tain hiftories, and the tradition of all people. The *Ifraelites* who traverfed the Holy Land, told their brethren, that they had feen Giants in this country of *Anak's* race, who were fo unmeafurably large, that other men were but Grafhoppers in comparifon to them. *Mofes* fpeaks of *Og* the King of *Bafan's* bed, which was nine cubits long, and four wide; that is to fay, fifteen feet four inches and a half long. *Goliath* was fix cubits and a fpan in height, that is to fay, ten feet feven inches. Thefe fons of Giants were ftill common in *Jofhua's* and *David's* times, when the life of men was already fo much fhortned, and, as may be prefumed, the fize and ftrength of human bodies was very much diminifhed.

Numb. xiii. 33. 34.
Deut. iii. 2.
1 Sam. xvii. 4.

Homer fpeaks of the Giants *Otus* and *Ephialtes*, who at the age of nine years, were nine cubits about, and fix and thirty in height. He likewife defcribes the bignefs of the *Cyclops Polyphemus*, whofe ftrength was fuch, that he could eafily and without the leaft ftraining, move a great ftone, fo large, that two and twenty chariots with four wheels could fcarce raife it from the ground. I do not deliver this for certain hiftory, but for a proof of that ancient tradition, received by the feveral people of the world, who always believed, that men of old were much larger and ftronger than they have been fince for many Ages: an opinion which is fpread here and there in all the ancient poets and in other writers[a].

Odyff. XI. Ve. 306.
Odyff. IX. ve. 240.

St. *Auftin* affures us, that in the port of *Utica*, he faw a Giant's tooth fo large, that it equalled an hundred of our largeft teeth[b]. *Torniel*[c] fays, that in the Church at *Verceil* belonging to his order, there is a tooth, which is believed to have been St. *Chriftopher's*, and is as large almoft as that we have been fpeaking of. *Pliny*[d] tells us, that a mountain in the Ifle of *Crete*, having been opened by an Earthquake, a man was found in it ftanding upright, who was fix and forty cubits high, and was by fome taken for the body of *Orion*, by others for that of *Otus*. The body of *Oreftes* being dug up by order of the Oracle, was found to be feven cubits, or ten feet and an half. *Nævius Pollio* was a foot taller than the largeft men[e]. There was one *Gabbarus* at *Rome* in the Reign of the Emperor *Claudius*, who was nine feet, nine inches high[f]. *Delrio* affirms, that in 1572, he faw at *Rohan* a native of *Piemont* above nine foot high.

Plutarch relates, that the body of the giant *Antes* was found in the city of *Tingis* in *Mauritania*, and that *Sertorius* having feen it, and obferved it to be fixty cubits in length, offered facrifices to it, and ordered it to be covered again with earth.

Plutarch. in Sertorio.

Albericus trium Fontium, a *Ciftercian* Monk, after *Elinandus*, relates the difcovery which was made of the body of *Pallas*, the fon of *Evander*, who was killed by *Turnus*. This difcovery was made, they fay, in 1041, but *Alberic* reports it in 1054. *Elinandus ex dictis Guillelmi. Eo tempore corpus Pallantis filii Evandri Romæ integrum repertum eft, cum hoc epitaphio;*

Filius Evandri Pallas, quem lancea Turni
Militis occidit, more fuo jacet hic.

Quos verfus non tunc factos crediderim, quamvis Carmentis litteras inveniffe dicatur; fed vel ab Ennio, vel alio antiquo Poeta. Ea quidem eft natura conditorum balfamo corporum, quod carne tabefcente cutis exterior nervos, nervi vero offa continent.

Hiatus vulneris quod in medio corpore fecerat, quatuor pedibus & femis menfuratus eft. Ardens lucerna ad caput inventa eft, quam cum nullâ liquoris afpergine, aut flatûs violentiâ extinguere valerent, quidam folertioris ingenii ftilo fubtus flammam foramen fecit, & mox introducto aere ignis evanuit.

Corpus muro applicatum vaftitate fua magnitudinem murorum vicit; fed procedentibus diebus ftillicidiis rorulentis infufum, communem mortalium corruptionem agnovit, cute folutâ, nervifque fluentibus.

Here are many particulars which feem to come from Authors who were contemporary and well informed. Notwithftanding, I can hardly perfuade my felf that the matter is not a little exaggerated.

The Chronicle of *Colmar* under the year 1267, fays, that in a village called *Hertin* near the city of *Bafil*, the bones of Giants were found, who feemed to exceed by thirty feet the ftature of an ordinary man. *Magnitudinem & longitudinem noftram xxx pedum excedentia.*

In *January* 1701, at a village called *Colombella*, fix leagues from *Theffalonica* in *Macedonia*, the body of a Giant was difcovered, which had been buried near the Sea in an old wall of fome length and thicknefs. The Sea in a courfe of many ages having gradually undermined it, a great fhower at laft quite overturned it, and expofed the body of the Giant we are fpeaking of. He was ninety fix royal feet in length; his fkull contained full fifteen bufhels of corn, *Paris* meafure; one of his teeth weighed fifteen pound, and was feven inches and two Royal lines in height. Another tooth without the root of it weighed two pound and an half *French*; another two pound eleven ounces and fix drams; a fourth tooth weighed two pound thirteen ounces.

The fmalleft bone of his little toe was feven

[a] Vide Idaber. Virg. Æneid. XII. Juvenal Satyr. XV. D. Aug. de Civit. l. 15. c. 9. Plin. l. 7. c. 16, &c.
[b] Aug. l. 15. c. 9. de Civitate Dei. [c] Torniel. Annal. V. T. ad An. 987. p. 80. [d] Plin. Natural Hift. l. 7. c. 16. [e] Plin. ibid. Colomel. de re ruftic. c. 8. ex Cicerone. [f] Plin. ibid. Solin. Columel. Tacit.

feven inches and two lines royal meafure in length: of the bones in the arm one was two feet four inches and two lines in circumference; a man might put his fift into one of them. Every one falling upon the body, in order, to get fome pieces of it, the principal were carried to the Bafhaw, and the Grand Signior. As to the others which remained, the Sieur *Quainet*, *French* Conful at *Theffalonica*, entered an account of them attefted by Father *Jerom de Rhetel*, a Capuchin, and Miffionary to the *Levant*, who faw them. The fame Father *Jerom* fent a relation of this matter to the Reverend Father *Jerom de Moufceaux*, a Capuchin at *Paris* in the fuburb *St. Honoré*, and his letter was fubfcribed by the Conful above-mentioned, by *Peter Roffi*, *Conftantine Peronne*, *Loicheta*, *Flot* a furgeon, and *John Attuchi*; who having all feen the faid bones, figned as witneffes.

(The Gazette of October 1719. 21 Sept. Art. from London.) In the year 1719, near *Salisbury* in *England*, a human skeleton was found which was nine feet four inches long. This difcovery was made fix miles from *Salifbury*, in a place called *Stonehenge*, or *Hanging-ftones*, which the Ancients called *The dance of Giants*. There is farther to be feen there an inclofure of rough ftones, fome whereof are fourfcore feet high and feven wide, which fupport others that are placed a-crofs. No one has been able hitherto to difcover what this ancient monument can be; which feems to be fo much the more furprizing, in that throughout all the neighbouring plain there is no ftone fit for building to be met with.

The People of *Peru* affirm, that there came Giants formerly into their country, who from the knees downward equalled the ftature of ordinary men. They have the fame tradition at *Brazil* and *Mexico*, and they fhew bones belonging to them of an unmeafurable fize. Some alfo are fhewn in the caftle of *Moulins* in the *Bourbonnois*. Credible witneffes affure us, that in South *America* there are Giants called *Caurahues*, who are between nine and ten feet high.

(Diction. de la Bible. t. 1. p. 523, 524.) M. *Simon*, author of the Dictionary of the Bible, printed at *Lyons* in two Volumes, *folio*, in 1703, attefts, That while he was Curate of the *Parifh* of St. *Uze* in *Dauphiné* he faw, and fince that time received an atteftation made in the year 1699, figned by three perfons, *viz.* two Governours, and a Prieft, who was *Chaplain* of the Caftle of *Molard*, in the Diocefe of *Vienne*, in *Dauphiné*, who all affirm, that they too had feen teeth belonging to a human body found in a meadow in 1667, which weighed each ten pounds; and there was one with part of the lower jaw wherein it was ftill fixed, that together weighed feventeen pounds. In the fame meadow there were feveral bones found, for the moft part rotten and in pieces; but one among the reft was pretty intire, which was feven feet three inches long, and two feet in circumference. After thefe examples, and many others which we might produce, I think no one ought to difpute the exiftence of Giants. *See our Differtation upon Giants.*

The *Arabians* and *Perfians* have the fame perfuafion as other people, with relation to the exiftence of Giants. *Mahomet* affirms, that *Ad* and *Schedad*, Kings of *Syria* and *Arabia*, were of fuch a prodigious fize, that they were forced to ufe the largeft foreft-trees in fetting up their tents. (Alcoran chap. de l'Aurore.) The *Mahometans* maintain, that the *Amalekites*, who, according to them, were the old inhabitants of *Paleftine*, were commonly nine cubits, or eighteen feet high; that the Giant *Og*, who is mentioned by *Mofes*, furpaffed them all in ftature, and lived to be three thoufand years old. (D'Herbelot, Bibl. Orient. *Amlak* & *Ad*.) They hold, that all the ancient Giants defcended from *Ad* the fon of *Amalek*, and grandfon of *Ham*; or, according to others, *Amalek* was the fon of *Uz*, and grandfon to *Aram*, of the race of *Shem*.

They farther acknowledge other Giants, called *Dives* or *Ginns*, in *Latin*, *Divi* or *Genii*; who are neither Men nor Angels, but creatures of another fpecies created before *Adam*, and appointed for the government of the world. They governed it peaceably during the fpace of feven thoufand years. After them came the *Peris*, who had the adminiftration of it for two thoufand years. But both the *Divis* and *Peris* rebelling, God fet *Eblis* to be Lord over them; a creature of a fuperior order, and formed out of the element of fire. *Eblis* made war with them; fome took a good refolution, and fubmitted to him, the others were extirpated. But, at laft *Eblis* himfelf fell into apoftacy; and this is he who is known to us by the name of *Satan* or *Lucifer*.

GIBBAR. The children or defcendants of *Gibbar* returned from the captivity of *Babylon*, to the number of ninety five. (Ezra ii. 20.)

GIBBETHON, a City in the Tribe of *Dan*, allotted to the *Levites*. (Josh. xxi. 23.) It is in all probability the fame as *Gabbata*. *Baafha*, the Ufurper of the Kingdom of *Ifrael*, killed *Nadab* the fon of *Jeroboam* in the City of *Gibbethon*, which at that time belonged to the *Philiftins*. (1 Kings xv. 27. In the year of the World 3072, before J. C. 928, before the Vulgar Æra 932.)

GIBEAH, a City in the Tribe of *Benjamin* [a], celebrated upon feveral occafions. It gave birth to *Saul*, the firft King of *Ifrael*; for which reafon it is frequently called *Gibeah of Saul*, or *Gibeah* the native country of *Saul*. ([a] Josh. xviii. 24. Ezra ii. 26. Nehem. vii. 30.)

It is alfo famous for its fins; for that particularly which was committed by forcing the young *Levite's* wife, who was come to lodge at *Gibeah*. At firft no one offered to receive thefe ftrangers, and they continued (About the year of the World 2591. before J. C.)

1409, before the Vulgar Æra 1413. Judg. xix.

tinued in the ſtreet, till an old man deſired them to come into his houſe. No ſooner had they ſupp'd, but the inhabitants of the City came and encompaſſed the old man's dwelling, demanding with great cries to have the man delivered up to them who was within, ſaying, that they would know him: under this word concealing an abominable and ſhameful action. The old man did all he could to divert them from this wicked deſign; and obſerving that they did not hearken to him, he ſaid to them, I have a daughter unmarried, and this man has his wife with him; I will bring them to you, and you ſhall have them to gratify your paſſion. I only beg of you not to commit a crime ſo deteſtable with a man. At the ſame time the *Levite* brought his wife to them, and gave her up to be treated by them in the outrageous manner they deſired. After they had abuſed her all the night, they let her go; and the woman returning to the houſe, where her husband lodged, fell down dead with her arms extended on the threſhold.

Her husband having found her in this condition, took her up, and carried her home upon his aſs, then cut her into twelve pieces, which he ſent to each of the twelve Tribes of *Iſrael*. Hereupon there was a convention of eleven Tribes, by whom it was demanded of the Tribe of *Benjamin*, that the perſons who were guilty of this outrage ſhould be delivered up to them, in order to make an example of them: but inſtead of doing any thing ſo reaſonable, they took up arms to defend the inhabitants of *Gibeah*; which brought on a war that almoſt intirely ruined the Tribe of *Benjamin*. See *Judges*, ch. xx. xxi.

The *Benjamites* ſet an army on foot, conſiſting of five and twenty thouſand men, without reckoning the inhabitants of *Gibeah*, in number ſeven hundred, who fought equally with their left as well as with their right hand, and were ſo expert at their ſlings, that they could throw a

Judg. xx. 26. ſtone with them to an hair's breadth. The army of *Iſrael* was compoſed of four hundred thouſand men; they met at *Shiloh*, where the Ark of the Lord was, in order to conſult and know, who ſhould be their General. The Lord anſwered, *Let* Judah *be your General*.

The next day, at break of day, the children of *Iſrael* having taken the field, came and incamped near *Gibeah*, and began to batter the City; but the *Benjamites* made a ſally upon them, and killed two and twenty thouſand of their men. The *Iſraelites* in great conſternation wept before the Lord till night, (for the Ark was removed from *Shiloh* to the Camp before *Gibeah*.) There they conſulted him, ſaying, Shall we again engage the children of *Benjamin* our brethren? The Lord anſwered, *March againſt them, and give them battle*. The next day therefore they advanced in order of battle towards *Gibeah*; the inhabitants, together with the *Benjamites*, ſallied out of the town, and fell upon them with ſo much impetuoſity, that they killed again eighteen thouſand of their men. Hereupon the children of *Iſrael* being intirely diſcouraged, came before the Ark, and ſetting themſelves down, mourned and faſted there till the evening, offered burnt-offerings and peace-offerings, and once more conſulted the Lord by *Phinehas*, who was at that time High-Prieſt, and ſaid to him, Shall we again engage our brethren the children of *Benjamin*, or remain in quiet? The Lord anſwered them, *Go out againſt them, for to-morrow I will deliver them into your hands*.

They divided their army into three bodies; one they placed in ambuſcade behind the City, that they might enter it on that ſide, and ſet fire to it, as ſoon as the inhabitants were ſallied out: the other, conſiſting of ten thouſand men, was to appear before the City in order to give ground as ſoon as thoſe of *Gibeah* were in fight; the third body, which was more conſiderable, and compoſed the groſs of the army, was concealed in a place called *Baal-tamar*, and was not to ſhew itſelf till the *Benjamites* were got at a good diſtance from the town, and were drawn into the open plain by the ten thouſand, who were to counterfeit a flight.

The ſtratagem ſucceeded, as they had projected; thoſe of *Gibeah* ſallying out with their uſual boldneſs, fell to purſuing the fugitives without taking any precaution for the defence of the City: they therefore who lay in ambuſcade behind it, entred without reſiſtance, and ſet fire to it. Hereupon, the others who had made a ſhew of flying, obſerving the ſmoak of the town, faced about, and being ſupported by the main body of the army, which lay at *Baal-tamar*, and appeared at the ſame time, they fell upon the *Benjamites*, and made a great ſlaughter of them: they who endeavoured to return to their City, were hemm'd in, and cut in pieces by thoſe who had been ſetting it on fire. Upon this occaſion there were eighteen thouſand *Benjamites* put to the ſword. As their army was diſperſed in ſeveral places, there were beſides five thouſand killed in a rencounter, and two thouſand in another place; ſo that the number of the dead this day amounted to five and twenty thouſand men. They who were able to make their eſcape, fled to the rock of *Rimmon*. The *Iſraelites* afterwards entered *Gibeah*, and put all, men and beaſts to the ſword, and all the towns and villages of the Tribe of *Benjamin* were treated in the ſame manner, and conſumed by fire.

Nothing

Observations on the War carried on by the eleven Tribes against the Benjamites at Gibeah. Judg. xx. Judg. xx. 18.

☞ Nothing was more just than this War of the eleven Tribes, who took arms against that of *Benjamin*, only to revenge a very enormous and abominable crime. Wherefore when they were at *Shiloh*, where was the Tabernacle, and the Ark of the Lord, there to consult him, and learn who was to command them in chief, he answered, *Let* Judah *be your General*; which was an evident mark, that God approved of this War: however the eleven Tribes, who composed so formidable an army, were twice shamefully beaten before *Gibeah*, by an army which was infinitely inferior to them, and lost forty thousand men in these two actions. This amazes, and seems surprizing; for God is not the protector of wickedness. The Interpreters disengage themselves as well as they can out of the difficulty, arising from the two victories obtained so near one another by the *Benjamites*. Dom *Calmet* in his Comment says, "That the *Israelites* did "not at first desire to know of God, whe-"ther it was his pleasure that they should "make war against their brethren; that "they met, and took their resolution of "themselves, which was the cause of their "bad success. He adds, that we might have "reason to be surprized, if we did not "know, that the judgements of God are "far above those of men, and that often-"times our most just designs, and most "holy intentions, are not attended with "the success which we believe we have a "right to hope for, that man may learn to "humble himself, to distrust his own "strength, and place his confidence, not in "his own righteousness, or in the force of "his own arms, but in the mercy and "protection of the Almighty." This Morality is excellent, but in a case like this, wherein oppressed innocence, and the blood which was shed cried for vengeance from heaven, and united the minds of all in the desire of punishing a crime which excited horror, what occasion was there to go and consult the Lord? It is true, they had always a custom of consulting him, but this was in things which seemed dubious; as we see in this instance, where the choice of a General was the thing in question: it was necessary that God should name him or appoint him, that the other Princes of the Tribes might be submissive to him, and they might not be divided by any inclination to command. Besides, the Scripture does not accuse them of any crime: *Phinehas*, who was High-Priest, would not have failed to reproach them with it, when they came to him to consult the Lord; they had done nothing against their brethren the *Benjamites* which was not according to the rules of equity, and the law of nations: they had sent ambassadors to demand of them the persons concerned in the guilt of this wickedness, in order to punish them; but upon their refusal, they saw a necessity of coming to an open rupture. They met together, they went to consult the Lord, they asked a General of him, he named one; was not this defining his protection, and shewing that they took arms only to vindicate his honour, and punish the authors and abetters of a detestable crime? Notwithstanding, they were beaten, they had recourse to him; he commanded them to engage a second time, and they were again defeated: did God deceive them? I am far from thinking so: I am of the learned Commentator's opinion, *That the judgements of God are far above those of men, and that his ways are incomprehensible.* But let us come now to the actions here mentioned.

See Numb. ix. 9. Judg. xviii. 5. 6. 1 Sam. xiv. 37. xxiii. 2. 4. 9. xxx. 8. 2 Sam. ii. 1. v. 19. 23. xxi. 1. 1 Kings xxii. 12. 18. 1 Chr. xiv. 10. 14. 2 Chr. xviii. 4. 5.

The Lord having named *Judah* to command the children of *Israel*, *they marched at break of day, and incamped near* Gibeah; *from thence advancing to encounter the* Benjamites, *they began to batter the city.* I should be inclined to believe, that they at first surrounded the town in order to besiege it, and assault it on every side, attacking it by the way of sapping and scaling: for the method of the *Jews*, when they designed the siege of any place, was to invest it all round, and draw lines of circumvallation or contravallation, according to their apprehensions from the enemy. The inhabitants of *Gibeah*, in all appearance, took the advantage of this favourable opportunity to make a general sally, to prevent their having the whole army of the *Israelites* to engage with; so that they fell upon a part of this prodigious army, which they put to flight, and killed two and twenty thousand of them. Judg. xx. 19. 20.

After this defeat, the *Israelites* retired to their camp. *The next day*, says the sacred Author, *relying upon their forces, and the great number of them, they drew up in order of battle upon the same spot upon which they had fought before.* If this verse were not followed by another, which demonstrates to us, that they humbled themselves before the Lord to implore his mercy, the Interpreters would have reason to say, "That glorying in "their number, and presuming too much "on their strength, God permitted them "to suffer so sensible a loss:" but on the contrary, they first went and mourned before him, and consulted him whether they should again engage in battle with the sons of *Benjamin* their brethren. *The Lord answered them, Go against them, and give them battle.* Was not this an acknowledgement of their impotency, and that notwithstanding their great number, they could do nothing, unless God supported them with his Almighty Judg. xx. 23.

 Hand;

Hand; yet they were once more beaten, and lost eighteen thousand men.

Lastly, the children of *Israel* being in great consternation upon receiving these great checks, had notwithstanding recourse to God only; they came to the Tabernacle; there they lamented, fasted till the evening, offered Burnt-offerings to him, and Peace-offerings, and consulted him by the High-Priest *Phinehas*, saying, Shall we again fight with our brethren the children of *Benjamin*, or shall we abandon this undertaking, and return in peace? At length the Lord hearkened to them, and replied to them by the mouth of his servant *Phinehas*, *March against them, for to-morrow I will deliver them into thine hands.* Judg. xx. 28.

Afterwards they placed ambuscades round about the city. From this stratagem I am apt to think, they did not invest the place on every side; or else that they collected all their forces together in this last action, making a shew of abandoning the undertaking, and withdrawing their troops, that so the *Benjamites* might more readily fall into the snare. They therefore divided their army into three bodies; one was placed in ambuscade behind the town, with orders to him who had the command, that he should wait till the *Benjamites* should sally out; then that they should get possession of it, and set it on fire. The second body, composed of ten thousand men, marched towards the enemy, with an intention of drawing them to some distance from the city. The *Benjamites* imagining, that the ten thousand men advanced with a design only of covering the main body of the *Israelitish* army in their retreat, fell upon them. These pretended to give ground by degrees, in order to decoy them into the plain; during which time, the ambuscade which lay behind the Town rising up, made themselves masters of it, and set it on fire. Hereupon the ten thousand, who were flying, faced about: the main body of the army, which was at *Baal-tamar*, advanced in order of battle, and the ambuscades began to appear, so that the *Benjamites* were encompassed and attacked on every side. *Thus the Lord smote* Benjamin *before* Israel, *and the children of* Israel *destroyed of the* Benjamites *that day twenty and five thousand and an hundred men; all these drew the sword.*

The Scripture remarks, that this happened at a time, when there was no King in *Israel*, and when every one did that which was right in his own eyes.

Gibeah was about two leagues from *Jerusalem* [a], towards the north, not far from *Gibeon* and *Kirjath-jearim*. In St. *Jerom*'s time [b] it was intirely destroyed. *Josephus* [c] places it at the distance of thirty furlongs from *Jerusalem*; St. *Jerom* [d] but at seven miles from the same City. I take it to be the same as *Gibeath* in *Joshua* xviii. 28.

Gibea or *Gabaa* in *Hebrew* signifies an Hill; we are not therefore to be surprized to find in a mountainous country, like that of *Judæa*, so many places going by the names of *Gibeah*, *Gibeon*, *Gabbatha*, *Gabbathon*, *Gabbat*, *Gabe*, all which words signify an eminence; and sometimes proper names called *Gabaa*, are translated *Hills*; for example, Zechary xiv. 10. *Revertetur omnis terra de colle Remmon ad Austrum Jerusalem.* In the *Hebrew*, *All the land shall be turned as a plain from* Gaba *to* Rimmon. And on the contrary, *Gabaa* or *Gibeah* in 2 *Sam.* viii. described as a City, is only the Hill of *Kirjath-jearim*.

GIBEATH-PHINEHAS, a City situated in the Mountains of *Ephraim*, which was given upon the division of the lands to *Phinehas* the son of *Eleazar*; this was the place where the High-Priest *Eleazar* was buried [*]. *Josh.* xxiv. *ult.*

GIBEON, the capital City of the *Gibeonites*, who took the advantage of *Joshua*'s oath and of that which the Elders of *Israel* likewise swore to them, upon an artificial representation which they made of their belonging to a very remote country, and their desire of making an alliance with the *Hebrews*. *Joshua* and the Elders had not the precaution to consult God upon this affair; and too inconsiderately entred into a league with these people: but they soon discovered their mistake; and sending for the *Gibeonites*, reproached them with their fraud; and without revoking the promise which they had made to them, of giving them their Lives, they condemned them to carry wood and water to the Tabernacle of the Lord, as slaves and captives taken in war; in which state of servitude they remained till the ruin and intire dispersion of the *Jewish* nation.

Josh. ix. 3, 4, &seq. In the year of the World 2553, before J. C. 1447, before the Vulgar Æra 1451.

Three days after, the Kings of the *Canaanites* being informed, that the *Gibeonites* had surrendred to the *Hebrews*, came and besieged the City of *Gibeon*. The *Gibeonites* perceiving that they were not strong enough to resist five Kings, who at once attacked them; for *Adoni-zedek* King of *Jerusalem*, *Hoham* King of *Hebron*, *Piram* King of *Jarmuth*, *Japhia* King of *Lachish*, and *Debir* King of *Eglon*, were before their City with their armies: they came to *Joshua*, and desired speedy help from

Josh. x. 3, &c.

[a] Hieronym. in Osee c. v. [b] Hieronym. in Epitaph. Paulæ & in Sophon. [c] Joseph. l. 3. de Bello, c. 2. in Lat. seu 3. in Græc. p. 832. [d] Hieronym. in Osee v.

[*] *This place in our* English *translation is called the Hill that pertained to* Phinehas. *In the* Hebrew *it is* בגבעת פינחס, *which the Septuagint translate* Γαβαὰρ, *or, as some Copies have it,* Γαβαὰθ, *or* Γαβαὰθ φινεε-

from him against these five Princes. *Joshua* marched all night with the choice of all the troops of *Israel*, attacked the five Kings early in the morning, put them to flight, and pursued them as far as the descent to *Bethoron*. At that time God caused a shower of stones to fall upon them, which destroyed great numbers of them; and *Joshua*, fearing lest the night might deprive him of part of those advantages which might follow from this victory, begged of God to retard the course of the Sun and Moon, saying, *Sun, stand thou still upon* Gibeon, *and thou Moon in the valley of* Ajalon. God heard the voice of *Joshua*, the Sun and Moon stop'd, and so long a day was never seen. *Joshua* therefore, and the people of *Israel* had full leisure to pursue and kill their enemies.

The five Kings were taken, and shut up in a cave, till *Joshua*, and the people returned from pursuing their enemies. After which they were executed, and hung upon five Gibbets, upon which they remained till the Evening. We do not here enlarge upon this miracle wrought by *Joshua*, so as to satisfy all the questions, which may be formed concerning it. They, who please, may consult our Dissertation on this Subject prefixed to our Comment upon *Joshua*.

The *Gibeonites* were descended from the *Hivites*, the old inhabitants of that Country, and possessed four cities, whereof *Gibeon* was the Capital. The Cities were *Chephirah*, *Beeroth*, *Kirjath-jearim*, and *Gibeon*, which were afterwards given to the Tribe of *Benjamin*, excepting *Kirjath-jearim*, which fell to the lot of the Tribe of *Judah*. The *Gibeonites* continued ever after subject to those burthens, which *Joshua* had imposed upon them, and were very faithful to the *Israelites*. Nevertheless, *Saul*, through what mistaken zeal we cannot tell, destroyed a very great number of them; [2 Sam. xxi. 1, 2, 3, &c.] imagining perhaps, that it was his duty to extirpate all Remains of the *Canaanites* out of the land; but God as a punishment of this cruelty, in the reign of *David* sent a great famine, which made all the country desolate, and lasted three years. [In the year of the World 2983, before *J. C.* 1017, before the Vulgar Æra 1021.] *David* touched with the misfortunes of his people, addressed himself to God; and the Prophets told him, that this calamity would continue as long as that cruelty remained unrevenged, which *Saul* had exercised against the *Gibeonites*, to the prejudice of that treaty which *Joshua* and the Princes of the people had made with them, and confirm'd by oath. Whereupon *David* asked the *Gibeonites*, what satisfaction they desired? They answered, Let us have seven of *Saul's* sons, whom we will put to death, in order to revenge the blood of our brethren. *David* therefore delivered up to them, the two sons of *Saul* by *Rizpah*, and five sons of *Merab* the daughter of *Saul* and *Adriel*. The *Gibeonites* crucified them before the Lord. This execution happened in the beginning of spring, when in *Palestine* they set about the cutting of their barley. *Rizpah*, the concubine of *Saul*, continued near the dead bodies, and lay down by them, guarding them from the birds of the air, and all voracious animals, from the beginning of the harvest; till God being appeased by this sacrifice, sent rain upon the earth, and restored it to its fertility.

From this time there is no more mention of the *Gibeonites*, as composing a sort of separate people. But we are of opinion that they were to be understood by the word *Nethinims*, or *given*, who were [1 Chr. ix. 2.] publick slaves appointed for the service of the Temple. Afterwards those of the *Canaanites*, who were subdued, and had their Lives spared, were added to the *Gibeonites*. We see from Scripture, that *David*, *Solomon*, and the Princes of *Judah* [Ezra viii. 20. Ib ii. 58. 1 Kings ix. 20, 21.] gave a good number of them to the Lord, that these *Nethinims* being carried into captivity with the Tribe of *Judah*, and the *Levites*, many of them returned with *Ezra*, *Zorobabel*, and *Nehemiah*, and that after the Captivity they continued as before in the service of the Temple, under the orders of the Priests and *Levites*[a].

Gibeon was seated on an eminence, as is evidenced by its name. It was forty furlongs from *Jerusalem*, according[b] to *Josephus*; that is to say, about two leagues from this city, northward. It is called *Gabaa*, 2 Sam. v. 25. compared with 1 *Chr.* xiv. 16. *Gabaa* and *Gibeon* have the same literal signification. In some parts of the Scripture there is mention made of the fountain and pool of *Gibeon*. [2 Sam. ii. 13. Joseph. l. 2. de Bello, c. 24.]

We neither know when, nor by whom, nor upon what occasion the Tabernacle and Altar of Burnt-sacrifices, which were made by *Moses* in the wilderness, were removed to *Gibeon*; but this we certainly know, that towards the end of *David's* [1 Chr. xxi. 29. 30.] reign, and in the beginning of *Solomon's*, they were there. *David* having seen the Angel of the Lord at *Araunah's* threshing-floor, was so terrified, that he had not strength to go so far as *Gibeon*, there to offer his sacrifice. But *Solomon* being seated [1 Kings iii. 4.] on the throne of *David*, went to sacrifice at *Gibeon*; because this was the most considerable of all the high places in the country, where sacrifices were then tolerated, because the Temple was not as yet built.

GIBLII, the inhabitants of *Gebal* or *Giblos*, called *Biblos* in prophane authors. [1 Kings v. 18. Ezek. xxvii. 9.]

GIBLOS, or *Biblos*, a city upon the coast of *Phœnicia*, between *Tripoli* and *Berytus*. The Inhabitants of *Gebal* or

Biblos

[a] Vide Esdr. viii 17. ii. 70. and Nehem. iii. 26. xi. 21.

[b] Joseph. Antiq. l. 7. c. 10. In another place he sets it at the distance of 50 furlongs from *Jerusalem*. L. 1. de Bello, c. 37.

*Biblos** were celebrated for their dexterity in cutting stone or wood, and for their skill in building ships. There are some who think, that they who are called *Giblii* in Scripture, were inhabitants of *Gabala* in *Phœnicia*, between *Tortosa* and *Laodicea*. *See* BIBLOS.

1 Kings v. 18. Ezek. xxvii. 9.

GIDDALTI, the son of *Heman* the *Levite*. This family was the twelfth of those which served by turns in the Temple.

1 Chr. xxv. 4.

GIDEON, the son of *Joash*, of the Tribe of *Manasseh*. He dwelt in the city of *Ophrah*, was chosen by God, and had a very extraordinary call to deliver the *Israelites* from the oppression of the *Midianites*, to which they became subject after the death of *Barak* and *Deborah*. The *Midianites* kept the *Hebrews* in a state of so great humiliation, that they were forced to fly into caves, and fortify themselves in places the most proper for resisting of the *Midianites*. These, after that the *Israelites* had sown their corn, came upon their lands, pitched their tents there, destroyed all the encrease of the earth, and killed all the cattle, that fell into their hands. The people of *Israel*, overwhelmed with so many misfortunes, cried unto the Lord, and the Lord deputed a Prophet to them, who reproached them sharply with their ingratitude: but at the same time God sent his Angel to *Gideon*, the son of *Joash*, who dwelt at *Ophrah*, and was there employed in threshing out his corn privately near a wine-press under an oak, that so the *Midianites* might have no knowledge of what he was doing, and he might be able to fly away immediately with his corn, as soon as they appeared.

Judg. vi. 1, 2.

From the year of the World 2752, to 2759.

The Angel of the Lord therefore saluted him, and said, The Lord is with thee, O thou mighty man of valour. *Gideon* answered, How comes it then that all these evils are fallen upon us, if the Lord be with us? Where are the wonders which he wrought formerly in favour of our Fathers? but now he hath forsaken us, and delivered us into the hands of the *Midianites*. Hereupon the Angel, who spoke to him in the name of God, said, Go in this thy might, and thou shalt save *Israel* from the power of the *Midianites*: know that it is I who have sent thee. *Gideon* excused himself, but the Lord said to him, I will be with thee, and thou shalt beat the *Midianites*, as if they were but one man. *Gideon* asked a sign of him, that he might be secured it was no delusion, and desired him to stay a moment under the Oak, till he had offered a sacrifice to him. *Gideon* therefore made ready a kid, and unleavened cakes, brought the whole under the Oak, and presented it to him. But the Angel said, take the flesh, and unleavened cakes, and put them upon this rock, and pour out the broth; which when *Gideon* had done, the Angel put forth the end of the staff that was in his hand, and, having touched the flesh and unleavened cakes, fire issued out of the rock, and consumed them. At the same time the Angel of the Lord disappeared out of his sight.

Gideon perceiving that it was an Angel, said, Alas! O Lord God, for I have seen an Angel of the Lord face to face. And the Lord said unto him, Peace be unto thee, fear not, thou shalt not die. At that same place he erected an Altar to the Lord, and called it, The peace of the Lord. The night following, God commanded him to cut down the grove, and the Altar that was consecrated to *Baal*, to build an Altar to the Lord upon the top of the rock, where he had already offered the kid and unleavened cakes, and to make a burnt-sacrifice of one of his father's two bullocks. *Gideon* obeyed, and night coming on, he with ten of his servants, set about cutting down the grove, and overthrowing the Altar of *Baal*. The next day the inhabitants of *Ophrah* told *Joash*, *Gideon's* father, that nothing less than the death of his son could make satisfaction for the affront offered unto *Baal*. But *Joash* answered them, Are ye to defend *Baal*? if *Baal* be God, let him himself take vengeance on the person who has destroyed his Altar. From that time *Gideon* was called *Jerobaal*[*], that is to say, *let Baal see*, or, *let Baal contest* with him, who has thrown down his Altar. He is mentioned by the name of *Jerobaal* or *Jerombal*, in the spurious history of *Sanchoniathon*. Apud. Eusèb. Præpar. l. 1.

About the same time the *Midianites* having passed over the *Jordan*, came and incamped in the valley of *Jezreel*; and *Gideon*, filled with the spirit of God, sounded the trumpet, assembled the *Israelites* of the house of *Abiezer*, who dwelt at *Ophrah*, and in the neighbouring places, and were of his own family. He likewise sent couriers into the Tribes of *Manasseh*, *Asher*, *Zebulun*, and *Naphtali*, which lay northward of the land of *Canaan*. He exhorted them to shake off the yoke of the *Midianites*, and to join him. These Tribes came with diligence, and in great numbers; so that *Gideon*, in order to assure them, that God had raised him up for their deliverance, prayed to God to give him some sign of his extraordinary call to this service, and that he would

* *King* Hiram *made use of the people of this place in preparing materials for* Solomon's *Temple, as may be collected from* 1 Kings v. 18. *where the word which our Translators have rendered Stone-squarers, in the* Hebrew *is* גבלים Giblim, *or* Giblites, *and in the* LXX. Βύβλιοι *or men of* Byblus; *the former using the* Hebrew, *the latter the* Greek *name of this place. The same difference may be observed in* Ezek. xxvii. 9. *The Ancients of Gebal, says our Translation, following the* Hebrew; *instead of which, we read in the* LXX. πρεσβύτεροι Βυβλίων, *the Elders of* Byblus. See *Maundrel's* Journey to *Jerusalem*.

[*] ירבעל *Jerobaal*, may be derived from ויראה בעל *Videat Baal*, or from ירב בעל *Contendat Baal*.

would be pleaſed to let the dew fall upon a fleece of wool, which he would ſpread upon the ground, while all the earth beſide was dry, and received no part of it. God heard his prayer, and it happened as he wiſhed. After this, he deſired another ſign of God quite contrary to this, that the fleece of wool might remain dry, while all the earth about it was moiſt, and abounded with dew; and the effect of this ſecond petition was likewiſe granted.

Gideon confirmed by all theſe ſigns, that it was the will of God he ſhould enter upon this undertaking, marched directly to the Camp of the *Midianites*, who were in the plain of *Jezreel*. He halted with his troops at the well of *Harod*: at which time the Lord commanded him to diſmiſs part of thoſe who were with him, leſt, if the *Midianites* were delivered into the hands of ſuch a body of troops, the *Iſraelites* ſhould ſay, that they were ſaved by their own ſtrength. *Gideon* therefore permitted thoſe who were any way afraid, to return; two and twenty thouſand of them took the advantage of this permiſſion, and returned to their own houſes, ſo that ten thouſand only remained with him. This number was ſtill too large, and the Lord ſaid to *Gideon*, Bring the people down unto the water, diſmiſs all ſuch as ſhall kneel upon the ground, that they may be more at eaſe while they are drinking, and retain ſuch only as ſhall have thrown water with their hands into their mouths, or have lapped it with their tongue like dogs; and the number of the latter amounted but to three hundred. Theſe therefore *Gideon* retained, and diſmiſſed the reſt.

He ordered theſe three hundred men to hold themſelves in readineſs, and to take proviſions with them for ſome days; to have every one a trumpet, a lamp or light, and an empty pitcher to conceal the fire of the light. In the mean time, God commanded him to advance towards the enemies camp; without any company. Accordingly he went, and heard a *Midianite* relating his dream to his companion, and telling him, that he had ſeen a cake of barley-bread in his dream rolling into the camp of the *Midianites*, and overſetting a tent which lay in its way. The perſon to whom he was ſpeaking, replied, This is nothing elſe but the ſword of *Gideon*, into whoſe hands God hath delivered the camp, and whole Army of the *Midianites*.

Gideon animated by this dream, and the *Midianite's* interpretation of it, returned to his people, encouraged them to attack the enemy, bid them take their lamps, their pitchers, and their trumpets, and do as they ſhould ſee him do. The watch-word which he gave them, was, The Sword of the Lord and of *Gideon*. He divided them into three companies of an hundred men each; and they advanced three different ways towards the camp of the *Midianites*. At midnight they came to the entrance of it, and *Gideon* took ſuddenly his lamp from under his pitcher, threw it on the ground with great noiſe, and ſounded his trumpet; the three hundred men who were with him did the ſame, and every man ſtood at his poſt in three different places of the *Midianitiſh* Camp. Hereupon a ſtrange terror ſpread among the enemies, their whole army was in diſorder, they began to fly, to draw their ſwords againſt one another, and mutually to kill each other. The *Iſraelites* of the neighbouring Tribes of *Manaſſeh*, *Naphtali* and *Aſher*, came in and purſued them. At the ſame time *Gideon* ſent couriers to the Tribes of *Ephraim*, to give them notice that they might guard the fords, and prevent the *Midianites* from repaſſing *Jordan*. For his part, he, with his three hundred warriors, paſſed this river, and followed the *Midianites* as far as *Succoth* and *Penuel*. Judg. viii. 1, 2, 3, &c. He overtook them while they were refreſhing themſelves, and believed they had nothing more to fear, fell upon them, defeated them, took their two Kings *Zeba* and *Zalmunna*, and returned towards *Succoth* and *Penuel* before Sun-ſet.

Theſe two cities had refuſed to ſupply him with proviſions and refreſhments, as he paſſed by them in purſuit of the enemies. But at his return he took vengeance of them in a terrible manner, cruſhing the Princes of *Succoth* to death under the thorns and briars of the wilderneſs, killing the inhabitants of *Penuel*, and deſtroying their tower. This done, he put *Zeba* and *Zalmunna* to death, the Princes of the *Midianites*, and took away the ornaments, and golden boſſes, which were generally hung about the necks of the King's Camels. The men of *Ephraim* murmured, and complained that *Gideon* had not invited them to take their part in this war; but he appeaſed them by magnifying the ſervices which they had done in this expedition, in taking *Oreb* and *Zeb*, Princes of the *Midianites*.

After this victory, the children of *Iſrael* Ib. viii. 22, 23, &c. ſaid to *Gideon*, Be thou our Prince, and command us, thou, thy ſon, and thy ſon's ſon; for thou haſt delivered us from the hand of *Midian*. *Gideon* anſwered them, I will not rule over you, neither ſhall my ſon rule over you, but the Lord ſhall be your Prince, and command you. One thing only I requeſt of you, Give me the earrings, which have been part of your booty; for the *Midianites* had a cuſtom of wearing Gold Pendants in their Ears. They offered them to him with all their hearts, and threw them on a cloak, which they ſpread upon the ground. They weighed in all ſeventeen hundred gold ſhekels, without reckoning the collars, ornaments, and

and purple habits, which the Kings of *Midian* wore, and without the gold Chains, that were about their Camels Necks. Of all theſe precious materials *Gideon* made an Ephod, and placed it in the City of *Ophrah*. This Ephod was an occaſion of the *Iſraelites* offending God, the cauſe of *Gideon's* ruin, and the deſtruction of his whole houſe. *Gideon* was Judge of *Iſrael* from this year, which was that of the World 2759, to the year 2768, which was that of his death, in all nine years. He had ſeventy ſons born of many wives, whom he had married; and beſides theſe, had another, *Abimelech*, the ſon of a concubine, who reigned three years at *Schechem*.

It is very probable that *Gideon*, otherwiſe called *Jerobaal*, or *Jerubaal*, is the ſame with *Jerombal*, *Prieſt to the God* Jao, whom *Sanchoniathon* declares with ſome oſtentation to have conſulted concerning the *Phœnician* Antiquities. *Sanchoniathon* lived in the reign of *Ithobal* King of *Tyre*, much about the ſame time as *Semiramis* Apud Euſeb. l. 1. & 10. Præpar. Queen of *Aſſyria*; and conſequently a little after *Jerobaal* or *Gideon*. But the generality of learned men are now convinced, that *Sanchoniathon* is a fabulous Author, and that he who wrote the Book whereof we have ſome fragments under his name, was an Impoſtor, who maliciouſly intermixed ſome paſſages of the Sacred Hiſtory with the Fables of the *Phœnicians*, with a deſign to bring diſcredit upon the holy Scriptures of the *Hebrews*. *See hereafter* SANCHONIATHON. *David* calls *Gideon*, *Jerubbeſheth*, inſtead of *Jerobaal*, becauſe the *Hebrews* did not care to pronounce the name of *Baal*; for which reaſon they ſay 2 Sam. xi. 21. in Heb. *Mephiboſheth*, inſtead of *Mephibaal*.

GIDEROTH, and *Giderothaim*. *See* GADER, GADERA, and GASER, GAZERA.

GIDGAD, a Mountain in the wilderneſs of *Paran*. The *Hebrews* incamped there in their journey through the wilderneſs. It lies between *Bene-jaakan*, and *Jotbathah*. Numb. xxxiii. 32.

GIHON, a fountain to the Weſt of *Jeruſalem*. At this fountain *Solomon* was anointed King by the High Prieſt *Zadok*, and the Prophet *Nathan*. *Hezekiah* or- 1 Kings i. 33, &c. dered the upper channel of *Gihon* to be conveyed into *Jeruſalem*, that the enemy, when the city was beſieged, might have no advantage of theſe waters. 2 Chr. xxxii. 30.

GIHON, the name of one of the four rivers, the ſource whereof was in Paradiſe *. In the year of the World 3291, before J. C. 709, before the Vulgar Æra 713. Many have believed without any probability or grounds, that this was the river *Nile*; as if the *Nile*, which riſes out of the earth at above ſix hundred leagues diſtance from the ſources of the *Tigris* and *Euphrates*, could be mentioned, as iſſuing out of the ſame garden with theſe two other rivers. The *Arabians* believe generally, that this is the *Oxur*, a river which has its riſe in the mountains of *Imaus*, and runs from Eaſt to Weſt: when it comes near the country of *Chorarnem*, it winds much, and ſeems to return towards the place of its original; but afterwards it turns back, and diſcharges its waters into the *Caſpian* Sea weſtward. This river makes the natural ſeparation between the Provinces inhabited by the Eaſtern *Turks* and the *Perſians*. Modern Geographers call the *Oxur*, *Abiamu*, that is to ſay, the river *Amu*; the *Arabians* name it *Gehon*, and *Neher-Balkh*, the river of *Balk*, becauſe it paſſes through this city. They believe it to have its riſe in Paradiſe, and that it is one of the four named by *Moſes*.

* Genes. ii. 13. גיחון Gichon, or Gihon.

Others are of opinion, that *Gihon* is the moſt weſtern Channel of the two, made by the *Tigris* and *Euphrates*, when after their conflux they ſeparate again from one another to enter the Sea. This is the opinion of *Calvin*, *Scaliger*, and many moderns; their principal reaſon is, that the eaſtern channel is *Phiſon*. But the truth is, one is no more certain than the other. Others on the contrary maintain, that *Phiſon* is the weſtern channel, that ſeparates the confluence of the *Euphrates* and the *Tigris*; and that *Gihon* is the eaſtern, which is formed after the union of theſe two rivers. As a proof of this opinion, they aſſert, that the land of *Cuſh*, wherein the *Gihon* runs, is *Ciſſia*, or the *Chuzeſtan*. And this is the judgement of M. *Bochart*, and M. *Huet*.

John Hopkinſon, who wrote a Diſſertation on the Terreſtrial Paradiſe, takes the arm of the *Euphrates* for the *Gihon*, which *Pliny* ſays, was diverted from the main river by the *Chaldæans*, in order to water their plains, and was dried up by the great number of Cuts they made of it.

But there needs but one reflexion to overthrow all theſe Syſtems, which is this; that *Moſes* doubtleſs intended to deſcribe the ſituation of Paradiſe, by ſome geographical marks that were exiſting and known in his time. Now neither the Cut mentioned by *Hopkinſon*, nor the two arms formed by the waters of the *Tigris* and *Euphrates* reunited, and then divided in order to empty themſelves ſeparately into the *Perſian* Gulf, were as yet in being in the time of *Moſes*: it cannot be ſaid therefore that this Legiſlator had any of theſe channels in view, in his deſcription of the *Phiſon* and *Gihon*.

Pliny ſays expreſſly, that it was very late Plin. l. vi. c. 27. before the channels of the *Tigris* and *Euphrates* were joined; that anciently they diſcharged themſelves ſeparately into the *Perſian* gulf; and that their mouths, according to ſome, were five and twenty thouſand paces aſunder, or ſeven thouſand, according to others. *Inter duorum amnium oſtia* xxv m. *paſſus fuere, aut ut alii tradunt*, vii m. *Sed longo tempore Euphratem præcluſere Orcheni, & accolæ agros*

agros rigantes, nec nisi per Tigrim defer-
Idem, l. 6. c. 28. *tur in mare.* In another place he says,
that they still shew the mouth by which
the *Euphrates* fell into the sea; *locus*
Herod. l. 1. *ubi Euphratis ostium fuit. Herodotus*
ascribes to Queen *Nitocris* these cuts and
drains of the *Euphrates*, which have made
this river, that before was so large and
majestick, so weak and destitute of water.
This Author * speaks again of the *Euphra-*
tes, as falling through its own channel
into the *Persian* gulf, without taking no-
tice of its joining with the *Tigris. Pliny*¹
says, that the drains of the *Euphrates* were
attributed to *Gobar* Præfect of *Babylonia*:
Sunt qui tradunt Euphratem Gobaris Præ-
fecti opere deductum ubi eum diximus
scindi, &c. Now certainly all this is very
remote from the time of *Moses*. We take
it to be the *Araxes*, a celebrated river,
which has its source, as well as the *Tigris*
and *Euphrates*, in the Mountains of *Ar-*
menia; and running with an almost incre-
dible rapidity, discharges itself into the
Caspian Sea. The word *Gihon* in *Hebrew*
signifies impetuous, rapid, violent. The
Ecclus. Author of *Ecclesiasticus* speaks of the in-
xxiv. 37. undations of *Gihon* in the time of vintage,
because the *Araxes* swells towards the
latter end of the summer, the snow upon
the mountains of *Armenia* dissolving about
that time.

GILBOA, a Mountain, celebrated for
the defeat and death of *Saul*, and his son
1 Sam. *Jonathan. Eusebius* and St. *Jerom* in-
xxxi. 1, 2, form us, that this Mountain was six miles
3, &c. from *Bethsan*, otherwise *Scythopolis*, and
that there was a large place still to be seen
Guil. Tyr. there, called *Gelbus. William* of *Tyre*
l. 22. c. 26. says, that at the foot of Mount *Gilboa* there
is a spring, which runs near the City of
Jezreel. David in that mournful song,
which he made in honour of *Saul* and
Jonathan, intimates, that this Mountain
was fruitful. *Ye Mountains of* Gilboa, *let*
2 Sam. *there be no dew, neither let there be rain*
i. 6. *upon you, nor fields of offerings; for there*
the shield of the mighty is vilely cast
away, &c. These Mountains are said at
present to be dry and barren.

GILEAD, the son of *Machir*, and
Numb. grandson of *Manasseh*, had his inheritance
xxvi. 29. allotted him in the Mountains of *Gilead*,
beyond *Jordan*. From thence he took
the name of *Gilead*; for these Mountains
were called so, long before he was born.
His sons were *Jeezer*, *Helek*, *Asriel*, *Sche-*
chem, *Shemida*, and *Hepher*. See Numb.
xxvi. 30, 31.

GILEAD. The Mountains of *Gi-*
lead which lay eastward of the river *Jor-*
dan, separated the lands of *Ammon*, *Moab*,
Reuben, *Gad*, and *Manasseh* from *Arabia*
Deserta. Gilead is often put for the
whole country which lies beyond *Jordan*.
Eusebius says, that Mount *Gilead* reached
from *Libanus* northward, as far as the
land possessed by *Sihon* King of the *Ammo-*
rites, and given to the Tribe of *Reuben*.
This Ridge of Mountains therefore must
have been above seventy leagues long
from south to north, and included the
mountains of *Seir* and *Basan*; and perhaps
those of the *Trachonitis*, *Auran*, and *Her-*
mon. Jeremiah seems likewise to say, that
Gilead is the beginning of *Libanus*; *Thou*
art Gilead *unto me, and the head of* Leba- Jerem.
non. *See St.* Jerom, *and the Interpreters* xxii. 6.
on this place.

Jacob at his return from *Mesopotamia*
came in six days to the Mountains of *Gi-*
lead. Laban his father-in-law followed Gen. xxxi.
after him, and overtook him while he was 21, &c.
incamped there. After some sharp re-
proaches on both sides, they made a cove-
nant, raised an heap of stones together as
a monument of the league, which they had
entred into, and gave it, each of them, a
name according to the propriety of his
language. *Laban* called it *Jegar-Saha-*
dutha, and *Jacob*, *Gal-haed*, the heap of
witness; from whence came the word
Gilead.

As these Mountains were covered with
a sort of trees abounding with gum, the
Scripture speaks much in commendation Jerem.
of the Balm of *Gilead* *. The Merchants viii. 22.
who bought *Joseph*, came from *Gilead*, xlvi. 11.
and were carrying Balm into *Egypt*. li. 8. Gen. xxxvii. 25.

GILGAL. *Joshua* speaks of a King Josh. xii.
of *Gilgal of the Nations* †, who was con- 23.
quered and killed upon the arrival of the
Hebrews in the Land of Promise. It is
our opinion, that *Gilgal of the Gentiles* in
this place is the same as *Gilgal of the Gen-*
tiles in *Isaiah* ix. 1. and that it signifies
Upper *Galilee*, which extended itself prin-
cipally beyond *Jordan*, towards the sources
of this river.

II. GILGAL, a celebrated place lying
to the west of *Jordan*, where the *Israelites*
incamped for some time after their passage
over this river. A considerable City was
afterwards built there, which became fa-
mous for many events, the remembrance
whereof is preserved in history. *Gilgal*
was about a league from *Jordan*, and at
the like distance from *Jericho*. This name
was

* Herod. l. 1. Euphrates magnus & altus & celer ex Armenia in rubrum mare decurrit. ¹ Plin. l. 6. c. 26.

* *If the* Zori *of the* Hebrew *text in* Gen. xxxvii. 25. *and* xliii. 2. *be the same with the* Balsam *of* Mecca, *it will prove the* Balsam-tree *to have been in* Gilead *long before it was planted in the gardens of* Jericho, *and before the* Queen *of* Sheba *brought that root of it to* King Solomon, *which* Josephus *mentions. For the* Ishmaelites *traded with it from* Gilead *to* Egypt, *when* Joseph *was sold to them by his brethren. It seems most likely to me, that the* Zori *of* Gilead, *which we render in our* English *Bible by the word* Balm, *was not the same with the* Balsam *of* Mecca, *but only a better sort of* Turpentine *then in use for the cure of wounds and other diseases.* Prid. Connect. &c. P. ii. B. 1.

† *In the* Hebrew *text it is* מלך גוים לגלגל *King of the nations of* Gilgal. LXX. Βασιλεὺς Γωὶ τῆς Γαλιλαίας. Vulgate, *Rex Gentium Galgal unus.*

was given to it on the score of the people's being circumcised there. After this operation, the Lord said, [Josh. v. 2, 3, 4, &c. 9.] *This day have I taken away the reproach of* Egypt *from off you*; literally, *I have rolled away from off you*, &c. for *Gilgal* signifies *rolling*. As the Ark had been a long time at *Gilgal*, this place became celebrated afterwards, and the people continued for a great while to [Hos. iv. 15. & xv. 12. & Amos iv. 4. v. 5.] go thither in pilgrimage. It is thought that *Jeroboam*, or at least some of the Kings of *Israel*, his successors, set up one of the golden Calves there, which he made, and obliged his people to worship.

[1 Kings xii. 29. LXX. Alexandr. Cyril. in Osee.] There had been Idols it seems at *Gilgal* so early as in the time of *Ehud*, Judge of *Israel*: for it is said, that *Ehud* having made his presents to the King, went away [Judg. iii. 19.] as far as *Gilgal*; that he returned from thence, and pretended to have some secret to discover to him from God, as if he had received some oracle at *Gilgal*. At the same place the people met to confirm the [1 Sam. xi. 14, 15.] Kingdom to *Saul*; and, lastly, at *Gilgal* it was, that *Saul* had the misfortune to incur God's displeasure by offering sacrifices before *Samuel* came; [1 Sam. xiii.] there it was that he received the sentence of his rejection for a much more considerable fault, which he had committed in sparing the King of *Amalek*, with the best and most valuable part of [1 Sam. xv. Hieron. in Epitaph. Paulæ. Ep. 64.] the spoils. St. *Jerom* says, that *Paula* went to *Gilgal*, and saw there the camp of the *Israelites*, the hill of the fore-skins, and the twelve stones which *Joshua* had placed there.

GILOH, a City of *Judah*. Josh. xv. 5. *Ahitophel* was of *Giloh*. 2 Sam. xv. 12. xxiii. 34.

GIMZO, a City of *Judah*, which the *Philistins* took in the reign of *Ahaz*. 2 Chron. xxviii. 18.

GINEA, a Village situated in the great Plain, determining the limits between *Samaria* and *Galilee*. It is probably the same [Joseph. l. 3. c. 2. de Bello.] as *Jennin* or *Ginnim*, which modern travellers speak of, and place in the way between *Ptolemaïs* and *Samaria*.

GINETH, or *Ginath*, the father of *Tibni*. 1 Kings xvi. 21.

GIRDLE. The *Hebrews* generally wore no Girdle in the house, nor even abroad, unless when they were at work, or upon a journey. At these times they tucked themselves up, and girt their clothes about them, as the eastern people still at this day wear them. This appears from many passages of the Old and New Testa- [Tob. v. 5.] ment. *Tobias* having found the Angel *Raphael girt about, and as it were ready to go* *, desired him to accompany him in his journey. Our Saviour putting himself in a proper condition to wash the feet of his Disciples, *girt himself about with a towel*. [John xiii. 4, 5.] The soldiers likewise had their belts generally girt about them: *Thou hast girded me with strength unto the battle*. [Psal. xviii. 39.]

Belts were often made of some very precious stuff. The virtuous wife made rich Girdles, [Prov. xxxi. 24.] and sold them to the *Canaanites*, that is to say, to the *Phœnician* merchants. These Girdles were used in common both by men and women: the women's are more frequently called *Zonæ*. We may judge of their value by the Kings of *Persia* giving sometimes Cities and intire Provinces to their wives for the expence of their Girdles. [Plato Alcibiad. Athenæ. l. 1. &c.] Our Lord in the *Revelations* appeared to St. *John* with a Girdle of gold. [Rev. i. 13.] And in the same book, the seven Angels, who came out of the Temple, are clothed with linnen, and girt about with golden Girdles. On the contrary, the Prophets and Persons who made particular professions of repentance and contempt of the World, wore Girdles made of skin or of meer leather. The Prophet *Elijah* had one of this sort, [2 Kings i. 8.] as well as St. *John* Baptist. [Matth. iii. 4.] In times of mourning they used Girdles made of ropes, as marks of humiliation and sorrow. *Isaiah* [Isa. iii. 24.] threatens the daughters of *Sion*, who had offended him with the excess of their ornaments, to reduce them to the wearing of sack-cloth, and cord-girdles. In another [Isa. xxii. 12.] place, he menaces *Jerusalem* with bringing her into captivity, with cutting off her hair, the instrument of her pride, and obliging her to gird herself about with sack-cloth: *Ad planctum, ad calvitium, & ad cingulum sacci.*

The military Girdle, or Belt, did not come down over the shoulder, as among the old *Greeks*; but was worn upon the loins, whence the following expressions have their original, *Gladio accinctus renes*, or *Balteo accinctus renes*. [Nehem. iv. 18. Ezek. xxiii. 15.] These Belts were generally rich, and sometimes given as rewards to soldiers. *Joab* tells him who had seen *Absalom* hanging on a tree, [2 Sam. xviii. 4.] *that if he had smitten him to the ground, he would have given him ten shekels of silver and a Girdle*. *Jonathan* the son of *Saul* made *David* a present of his Girdle. [1 Sam. xviii. 4.] *Job*, exalting the power of God, says, [Job xii. 18.] *That he looseth the bond of Kings, and girdeth their loins with a Girdle.*

We shall speak of the Priests Girdle under the Article PRIESTS.

The *Girdle* was used formerly for a *Purse*, as we see in the Books of the New Testament, and in several passages of the Ancients. Our Saviour forbids his Apostles to carry money in their Girdles: *Neque pecuniam in Zonis vestris*. [Matth. x. 9.] These Girdles were large and hollow, as those of the eastern people are at this day, much like the cast skin of a serpent, or an eel. *Haggai*, [Haggai i. 6.] intending to shew the unprofitableness of

* *Thus the Vulgate*, Præcinctum & quasi paratum ad ambulandum. *But we find nothing answerable to this in the Greek text, nor consequently in our* English *translation, which is an exact copy from this original.*

of a workman's labour, ſays, *that he putteth his wages in a Girdle*, or Bag, *with holes*. *Horace* ſays, that he who has loſt his Girdle, that is to ſay, his money, is [Hor. Ep. l. 2. 1.] ready to do every thing. *Ibit eò quò vis, qui Zonam perdidit.*

Women wore likewiſe a ſort of Girdles which bound up their breaſts cloſe. *Iſaiah* threatens the daughters of *Sion* with giving them ſack-cloth inſtead of ribbons with [Iſa. iii. 24.] which they tied up their boſom and their [Jer. ii. 32.] breaſts. And *Jeremiah* asks, whether the Spouſe would forget this ornament: *An obliviſcetur faſciæ pectoralis ſuæ?* The Lord in *Ezekiel* ſays, that he has given his [Ezek. xvi. 10.] Spouſe a Girdle of the fineſt linnen: *Cinxi te Byſſo.*

GIRGASA. *See* GERGESA.

GIRGASHITES. *See* GERGESENS.

[Joſeph. de Bello, l. 4. c. 4.] GISCALA, a City of *Galilee*, which *Joſephus* often mentions in his Books concerning the wars of the *Jews*. He ſays it [Idem. l. 4. c. 1.] was fortified by his directions, and that the inhabitants of *Gabares*, *Cabarages*, and [Reland. Palæſt. l. 3. p. 813.] *Tyre* took it by force. M. *Reland* believes it to be the ſame with that ſpoken of in *Jewiſh* authors, under the name of *Guſcb-Chaleb*, and is placed between *Morom* and *Capharanan*.

St. *Jerom* [a] ſays, that there was a fabulous Tradition of St. *Paul*'s being originally of the City of *Giſcala*, that his parents dwelt there; but that during the troubles in the Province, when the *Romans* made war there, they were obliged to retire to *Tarſus* in *Cilicia*. He ſays in another place [b], that St. *Paul* was of the Tribe of *Benjamin*, and City of *Giſcala*; but that after the taking of this City by the *Romans*, he was forced to retire with his parents to *Tarſus* in *Cilicia*. Nothing was ever worſe put together than this fable; for the war, which the *Romans* carried on againſt the *Jews*, was not begun till after the death of St. *Paul*. This Apoſtle died in the year 66 of *Jeſus Chriſt*, and the war againſt the *Jews* did not commence till the year 67 or 68.

[Antiq. l. 8. c. 2. p. 262. & de Bello, l. 6. p. 918.] GISON, or *Geiſon*. Thus *Joſephus* calls a little wall about breaſt-high made round the Temple properly ſo called, and the Altar of Burnt-ſacrifices, to keep the people at a diſtance. In his Books of Antiquities, he makes it to be three cubits high, and but one, in his hiſtory of the *Jewiſh* war.

[Nehem. xi. 21.] GISPA, the place where the *Nethinims* dwelt. The *Hebrew* ſays, that *Giſpa* was chief of the *Nethinims*.

GITH, a ſort of grain which the *Greeks* call *Melanthion*, and the *Latins* *Nigella*, becauſe it is black. *Iſaiah* [c] ſays, that *Gith* is not threſhed out with the common inſtruments of threſhing, ſuch as cart-wheels and pointed harrows, but with a flail or rod only.

GITTHA, or *Gitthaim*. See GATH.

GITTITH. This word occurs frequently in the beginning of the Pſalms, and [Pſ. viii. 1. Pro torcularibus. Item Pſal. lxxxi. 1. lxxxiv. 1.] is generally tranſlated *Wine-preſſes*. The conjectures of Interpreters are various concerning this word *Gittith*. * Some think it ſignifies a ſort of muſical inſtrument; others, that the Pſalms with this title were ſung after the vintage; laſtly, others, that the hymns of this kind were invented in the City of *Gath*. We are rather of opinion, that it was given to the claſs of young women, or ſongſtreſſes of *Gath*, to be ſung by them. See the Argument of *Pſalm* viii. *Gittith* does not ſignify Wine-preſſes, but a *woman of* Gath. If Wine-preſſes were meant by it, it ſhould be *Gitteth*.

TO GIVE, *Dare*. This verb is taken for to put, eſtabliſh, give, grant, permit, render, deliver. Thou haſt delivered us like ſheep to the ſlaughter: *Dediſti nos tanquam ovis eſcarum*. [Pſ. xliii. 12.] Thou haſt delivered up mine enemies to me: *Inimicos meos dediſti mihi dorſum*. [Ib. xvii. 41.] Thou haſt put joy into my heart: *Dediſti lætitiam in corde meo*. [Ib. iv. 7.] Thou wilt not ſuffer thine holy one to ſee corruption: *Non dabis ſanctum tuum videre corruptionem*. [Ib. xv. 10.] Thou ſhalt make thy ſervant a ſubject of bleſſing: *Dabis eum in benedictionibus dulcedinis*. [Ib. xx. 5.] Render unto them according to their works: *Da illis ſecundum opera eorum*. [Ib. xxvii. 4.] I have been forgotten as one dead: *Oblivioni datus ſum*. [Ib. xxx. 13.] Thou haſt expoſed me to the rebuke of the fooliſh: *Opprobrium inſipienti dediſti me*. [Ib. xxxviii. 9.] He made his voice, his thunder to be heard: *Dedit vocem ſuam*. Pſalm xlv. 7.

He hath given their fruits to the caterpillar: *Dedit ærugini fructus eorum*. [Ib. lxxvii. 46.] Sound the trumpet or tympanum: *Date tympanum*. [Ib. lxxx. 2.] He hath cauſed them to find grace and mercy in the ſight of their enemies: *Dedit eos in miſericordiam, &c.* [Ib. cv. 46.] May not God ſuffer thy foot to ſlip: *Non det in commotionem pedem tuum*. He will apply himſelf to the ſtudy of the Law: *Cor ſuum dabit, &c.* I will appoint children to be their Princes: *Dabo pueros Principes eorum*. [Iſa. iii. 4.] I will reduce the cedars into a wilderneſs: *Dabo in ſolitudinem cedrum*. [Iſa. xli. 19.] I have conſtituted thee to make a covenant with my people: *Dedi te in fœdus populi*. [Iſa. xlix. 8.] Do not ceaſe to publiſh

[a] Hieronym. Comment. in Epiſt. ad Philemon. Quis ſit Epaphras concaptivus Pauli, talem fabulam accepimus. Aiunt parentes Apoſtoli Pauli de Gyſcalis regione feciſſe Judæos, & eos ... in Tharſum Ciliciæ fuiſſe tranſlatos, &c.

[b] Idem lib. de Scriptoribus Eccleſ.

[c] Iſai. xxviii. 25, 27. קצח Gith. μελάνθιον. *By the* Engliſh *tranſlators called* Fitches.

* Dr. Hammond *thinks, that the Pſalms with this title were all ſet to the ſame tune, and made on* Goliah *the* Gittite. *See* Hammond *on Pſalm* viii.

[Isa. lxii. 7.] publish his praises: *Ne detis silentium ei.* [Jer. xxxi. 33.] I will engrave my Law in their heart: *Dabo legem meam in visceribus eorum.*

GLAPHYRA, the daughter of *Archelaus* King of *Cappadocia*: Her first husband was *Alexander* the son of *Herod* the Great, whose history we have related in the Article ALEXANDER. *Glaphyra* had two sons by her husband, *Alexander* and *Tigranes*; this last was King of *Armenia*.

Glaphyra married a second husband, who was *Juba* King of *Mauritania*; but he did not live long. Lastly, her third husband was *Archelaus* Ethnarch of *Judæa*, the brother of *Alexander* her first husband. [Antiq. l. 17. c. 15. About the year of J. C. 9 or 10.] It is said, that five days before her death, her first husband *Alexander* appeared to her, reproached her sharply with breach of promise by the second and third marriages which she had contracted; and threatned her, that in five days time, he would take her again to himself; which accordingly happened.

GLASS, *Vitrum*. There were particular places in *Palestine* where sand was to be had, proper to make Glass with. There are some who think the *Greek* word *Hyalos*, Glass, comes from the *Hebrew Chol**, which signifies Sand. And it is very probable, that *Moses* had a regard to the sands, that Glass was made of, when he said to *Zebulun*, [Deut. xxxiii. 19.] *They shall suck of the abundance of the seas, and of treasures hid in the sand.* In the inheritance of this Tribe, or very near the frontiers of it, was the little river *Belus*, where was a particular kind of sand of great use in making Glass. [Plin. l. 5. c. 19. & l. 36. c. 26.] *Josephus* speaks of it at large in the second Book of the wars of the *Jews*, chap. 17. p. 790, 791 *. See BELUS.

[Exod. xxiv. 9, 10, 16, 17.] GLORY OF GOD. In *Moses*, *the Glory of the Lord* denotes generally his presence; when he appeared, for example, on Mount *Sinai*, or the bright Cloud, which declared his presence, descended upon the Tabernacle of the Congregation. *Moses*, with *Aaron*, *Nadab*, *Abihu*, and the seventy Elders of *Israel*, went up Mount *Sinai*, and *saw the Glory of the Lord*. Now the Glory of the Lord *was, as it were, a burning Fire* upon the Mountain; all under his feet was, as it were, the brightness of the sapphire-stone, and resembling Heaven itself in clearness. *The Glory of the Lord* appeared likewise to the *Israelites* in the Cloud after their murmuring, and when [Exod. xvi. 7, 10.] he gave them Manna and Quails. *Moses* having earnestly begg'd of God, that he [Exod. xxxiii. 18, 22.] would please to reveal his Glory to him, God said, Thou canst not see my face, for no man is able to support the brightness of it without dying; but I will place thee at the entrance of a rock, and when my Glory shall pass before it, I will cover thee with my hand, that so thou mayst not be overwhelmed with the weight of my Glory; but when I shall have passed by, I will take away my hand, and thou shalt see my hinder-parts, but my face thou shalt not see.

The Ark of God is called *the Glory of* [1 Sam. iv. 21, 22. Ps. xxvi. 8.] *Israel*, and the Glory of God. When the Ark was taken by the *Philistins*, it is said, *Translata est gloria de Israel*; and the *Psalmist* declares, that he loved the House of God tenderly, and *the place where his Glory dwelleth*.

The *Psalmist* somewhere calls his instruments of musick *his Glory*: [Ps. xxix. 13.] That *my Glory may sing praise to thee*. Awake up my Glory, awake lute and harp. *See also* Psalm cix. 3.

The priestly ornaments are called *Garments of Glory*; and the sacred Vessels, [Exod. xxviii. 2—40.] Vessels of Glory. [1 Macc. ii. 9, 12.] *Her vessels of Glory are carried away into captivity .... behold our Sanctuary, even our Beauty and our Glory is laid waste*, &c. says *Mattathias*, the father of the *Maccabees*. *Solomon in all his Glory*, in all his Lustre, and in his richest Ornaments, was not more beautiful than a Lilly.

When the *Israelites* forsook God in the wilderness, *they changed their Glory into* [Psal. cvi. 20.] *the similitude of a Calf that eateth hay*. When the Prophets would describe the Conversion of the Gentiles, they say, that *the Glory of the Lord shall fill all the earth*; or that the whole earth shall see the Glory of the Lord. And St. *Paul* in several [Rom. v. 2. viii. 21. & 2 Cor. iv. 4, &c.] places terms the happiness of Believers, who embraced the Faith of *Jesus Christ*, *the Glory of the sons of God*.

When the *Hebrews* required an oath of any man, they said to him, *Give Glory to God*: [Josh. vii. 19. John ix. 24.] *Da gloriam Domino Deo Israel*. Confess the truth, give him Glory; confess that God knows the most secret thoughts, and the bottom of your heart.

[Prov. xvii. 6.] *Childrens children are the Glory of old men; and the Glory of children are their fathers.* [1 Cor. xi. 7.] *The woman is the Glory of the man.* [1 Thess. ii. 20.] *Ye are our Glory.* Every one perceives the emphasis and force of these expressions.

When God thought fit to call his servant *Moses* to himself, he directed him to [Numb. xxvii. 12.] go up Mount *Abarim*, and there resign his breath. *Moses* hereupon desired of God, that he would provide a man who should be set over the multitude. The Lord therefore commanded him to take *Joshua* the son of *Nun*, saying, *He is a man who is filled with the spirit; lay thine hands upon him, thou shalt give him thy orders*

in

* חל or חול Chol. Ὕαλος. Vitrum.

* *And* Tacitus *takes notice of it in* l. 5. Histor. Belus amnis, *says he*, Judaico mari illabitur: circa cujus os collectæ arenæ, admixto nitro, in vitrum excoquuntur.

in the presence of the multitude, and communicate part of thy Glory to him. The question is, what Glory this was, which *Moses* communicated to *Joshua*. *Onkelos*, and some of the Rabbins are of opinion, that *Moses* imparted to him some of that Lustre which appeared upon his countenance, after the conversation which he had been admitted to with God. Exod. xxxiv. 29. He did not give him all his Glory, but only some part of it. *Moses*, they say, shined like the Sun, and *Joshua* like the Moon: this was a weak and borrowed brightness. But it may be better understood of that Authority and Empire whereof he stood in need, for the government of the people. *Moses* laid his hands on him, and by this Ceremony appointed him for his successor in the conduct of the *Israelites*: *He gave him his orders* and instructions, that he might acquit himself with honour in this employment.

GNIDUS. St. *Paul* in his voyage to *Italy*, whither he was going in order to appear before *Nero*, Acts xxvii. 7. passed by *Gnidus*, a Promontory of *Asia minor*, over against *Crete*. Grotius & alii quidam. Some suppose the Isle of *Cnidus* to be meant here, lying between the Promontory of *Gnidus* and the Isle of *Crete*.

GNOSTICKS. The name of *Gnosticks* is not to be met with in the sacred Writings either of the Old or New Testament; but the Apostles St. *Peter* and St. *Paul*, in their Epistles, frequently attacked the Hereticks of their time, who afterwards were known under the general name of *Gnosticks*. St. *Paul*, writing to 1 Tim. i. 3, 4. *Timothy*, requires him to admonish certain false Teachers not to instruct the people in any doctrine different from his, nor to *amuse themselves with fables, and endless genealogies*. Some believe, that by these words he intended to describe the *Gnosticks*, who, in imitation of the ancient *Magi*, and *Platonists*, introduced among their followers certain kinds of genealogies, under the name of *Æons*, whereof they composed their Fulness, or phantastick Deity. They amazed the ignorant with these unknown words, and deceived the simple with a vain ostentation of knowledge.

The same Apostle gives us a description of these old Hereticks, very much resembling them, in his second Epistle to *Timothy*, 2 Tim. iii. 2, 3, &c. where he says, *There shall be men, lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, traitorous, heady, high-minded, having a form of godliness, but denying the power thereof . . . these are men of corrupt minds, reprobate concerning the faith: but they shall proceed no further*, &c. And St. *John* in his second Epistle, *Many* 2 Joh. i. *deceivers are entred into the world, who confess not that* Jesus Christ *is come in the flesh*. In effect, the *Gnosticks*, or *Learned*, Disciples of *Simon* the Magician, maintained, Iren. l. 3. c. 11. that the Word, that *Christ* appeared upon earth without being incarnate, Hieron. adverf. Lucif. c. 8. without being born of a Virgin, without having a real body, or suffering truly. Clem. Alex Strom. l. 7. See the second Epistle of St. *Peter*, ch. ii. ver. 9, 10, &c. and that of St. *Jude*, the tenth and following verses; wherein we find the character of these Hereticks very well set forth.

TO GO IN AND OUT, in the style of the *Hebrews*, signifies all the actions of life. *The Lord shall preserve thy going* Ps. cxxi. 8. *out, and thy coming in. All the time that the Lord* Jesus *went in and out among us.* Acts i. 21. And elsewhere, *That he may know thy* 1 Sam. iii. 25. *coming in, and thy going out.*

To enter into the Church or Congregation of the Lord, signifies, to be incorporated into the *Jewish* nation; Deut. xxiii. 1, 2, &c. to share in the interests, and prerogatives of it. *To go into a woman's chamber*, to enter her apartment, was allowable only for her husband. *To go in unto her*, that is to say, Judg. xv. 1. to marry her, or use the particular rights Gen. xxix. 21. xxx. 3. & passim. which the husband claims over his wife's person.

GOAT, an Animal very well known to every one. It was one of the clean beasts, which the *Israelites* might both eat and offer in their sacrifices. They cut off its hair in *Palestine*, and many other places, as they continue to do still at this day in the East, and make Stuffs of it, which serve for tents. God commanded *Moses* Exod. xxv. 4. xxxv. 6. &c. xxxvii. 14. to make part of the Veils belonging to the Tabernacle of Goats-hair.

SCAPE-GOAT, the Goat which was set at liberty upon the day of solemn Expiation. *See above* AZAZEL. The ceremony observed with relation to the Scape-Goat was as follows: The High-Priest received Levit. xvi. 5, 6, 7, &c. from the people two Goats for a Sin-offering; these he presented before the Lord at the door of the Tabernacle, and cast lots upon them, to see which should be sacrificed, and which set at liberty. That which was by lot appointed for the sacrifice, he sacrificed; and as to the other which was to be let go, he presented it alive before the Lord, used certain prayers over it, and putting both his hands upon the Goat's head, he confessed all the Iniquities of the children of *Israel*, all their offences, and all their sins, saying, Lord I have been culpable, and have sinned before thee, I and my house: Forgive, O Lord, the sins, faults, and offences which we have committed, I and my house. To which the Priests and all the People answered, Let the venerable Name of his Kingdom be praised for ever and ever.

After having made this confession, and

laid upon the Goat's head his imprecations, and the penalty of the people's sins, he sent it into the wilderness by the hands of one prepared for this purpose. This man carried it to some desart and steep place, where he let it loose. After this, he returned to the camp; but was not permitted to come in, till he had washed his body and his clothes in pure water. This is what the Scripture has ordained concerning the Scape-Goat. It is probable enough, that this Goat was of that kind of expiatory Sacrifices, which were loaded with curses, and were thought proper to divert the wrath of God from falling upon men. Of this sort were the men, whom the people of *Marseilles* threw from the top of a rock; and those beasts, the heads whereof the *Egyptians* cast into the sea, after having loaded them with imprecations. Some think the Scape-Goat was thrown down the steep place above-mentioned; and others, that it was only let loose, and left to Providence to dispose of, as that should please to appoint. *See* AZAZEL.

Petron. Satyr. in fine.

Herodot. l. 2. c. 39.

GOATS. Dæmons are sometimes called Goats, or hairy, either from an imagination of their appearing in the shape of Goats, or from the *Hebrews* worshipping Idols under this form; or, lastly, from their adoring real Goats. In *Leviticus*[a], God commands his people to bring all the animals which he required to be sacrificed, to the door of the Tabernacle: *And they shall no more offer their sacrifices unto Devils*; literally, *to Goats, after whom they have gone a whoring*. And in the *Chronicles* it is said, that *Jeroboam* established Priests for the High-places, *and for the Goats and the Calves which he had made*. *Isaiah*, speaking of the state which *Babylon* was to be reduced to after its destruction, says, *that the Goats shall dance there*; and in another place, *that the Goats shall cry to their fellows*.

2 Chron. xi. 15.

Isa. xiii. 21.

Is. xxxiv. 14.

The generality understand this as meaning Devils, Spectres, Satyrs, figures of Goats, to which the *Egyptians* and idolatrous *Hebrews* paid their adorations. *Herodotus* says, that at *Mendes* in lower *Egypt*, the He and She-Goat were worshipped; that this Deity was described as the *Greeks* represent the God *Pan*, with the face and thighs of a Goat: not that they believed him to be of this figure; for in their opinion he did not at all differ in form from other Gods; but because it was customary with them to represent him thus, and they were persuaded, that the Gods chose to be set before their adorers in the shape of some animals. They paid divine honours also to real Goats, and they are commonly to be seen doing so in the table of *Isis*. The abominations which were committed during the feasts of these infamous Deities, are but too well known; and the ancient Authors, who speak of them, too apparently justify the terms, *Prostitution* and *Fornication*, which are used by *Moses*, where he mentions the worship which was paid them.

Herodot. l. 2. c. 46.

GOATS. Under this name, the *Hebrews* sometimes understood the Princes of the people. *I will visit the Goats*, says the Lord in *Zechary* x. 3. I will begin my vengeance with the Princes of the People. And *Isaiah* xiv. 9. *Hell from beneath is moved for thee to meet thee at thy coming, it stirreth up the dead for thee, even all the great Goats of the earth*: all the Kings, all the great Men. And *Jeremiah*, speaking to the Princes of the *Jews*, Remove out of the midst of *Babylon*, and be as the He-Goats before the flocks. Our Saviour in the Gospel says, that at the day of Judgement, the Goats, that is to say, the wicked, the reprobated, shall be placed on the left-hand, and condemned to eternal fire.

Jer. l. 8.

Matth. xxv. 33.

GOB, a Plain wherein two battles were fought between the *Hebrews* and *Philistins*. In the first, *Sibbechai* killed *Saph* of the race of the Giants: in the second, *Elhanan* slew the brother of *Goliath*. In the *Chronicles* we read *Gezer* instead of *Gob*. The *Septuagint* in some Copies read *Nob* instead of *Gob*; and in others *Gath*.

2 Sam. xxi. 18, 19.

1 Chron. xx. 4.

GOBOLITE, otherwise *Gabalite* or *Gabalene*: this is the most southern part of *Judæa*, and *Idumæa*. See above GEBAL.

GOD. This is the name which we give to that eternal, infinite, and incomprehensible Being, the Creator of all things, who preserves and governs every thing by his Almighty Power and Wisdom, and is the only Object of our Worship[*]. God, properly speaking, can have no name; for as he is one, and not subject to those individual qualities, which distinguish men, and upon which are founded the different denominations that we give them; he has no need of any name to distinguish him from other Gods, nor to put a difference between him and any, since there are none like him. The names therefore which we ascribe

[a] Levit. xvii. 7. ולא יזבחו עוד אחזבחיהם שעירים LXX. *τοῖς ματαίοις. vanis* or *falsis, supple Diis*.

[*] *The modern* Jews *have a very orthodox notion of God's Perfections, but their Rabbins are not to be justified, who attribute such actions and expressions to him, as tend to vilify his nature in the opinion of their people, and lessen their respect to the Deity, of whom we cannot conceive too great and noble Ideas. To produce one instance only of the extravagancy of their* Doctors. *They believe the power of God to be infinite, and illustrate it in this manner.* Cæsar, *they say, had a mind to see God, and* R. Joshua *prayed that the effects of his presence might be perceivable. Whereupon God retired* 400 *leagues from* Rome, *and bellowed so terribly, that at the noise thereof the city walls fell down, and all the women with child miscarried. God advanced* 100 *leagues nearer, roaring in the same manner, which so frighted* Cæsar, *that he fell from his throne, and all the* Romans *then living lost their grinders.* Basnage Histoire des Juifs, l. iv. c. 2.

ascribe to him, are descriptions, or epithets, which express his divine qualities in terms necessarily ambiguous, because they are such as are borrowed from common use, and given to the creatures as well as him; rather than true names which represent his nature, as it is.

The *Hebrews* give him generally the name of *Jehovah*, or *Jao* or *Jaho*[a], which they never pronounce, but instead of it, make use of that of *Adonai* or *Elohim*, which signify Lords, Masters. They likewise call him *El*, which signifies *Strong*; or *Shaddai*, whereby may be meant one, who is Self-sufficient; or, according to another pronunciation, the Destroyer, the Powerful One; or *Elion*, the most High; or *El-sebaoth*, the God of Hosts; or *Ja*, God. In *Exodus*, the Angel, who spoke in God's name, said to *Moses*; *If they ask thee, what is his name who sent thee, thou shalt say, I AM hath sent me unto you: I am He who is*; or, *I shall be He who shall be*. See the Article JEHOVAH. (Exod. iii. 13, 14.)

GODS, *False Gods*. The name of God, in *Hebrew*, *Elohim*, is very ambiguous in Scripture. The true God is often called so, as are sometimes Angels, Judges, and Princes, and sometimes Idols, and false Gods: for example, *God created the heaven and the earth*; the *Hebrew*, *Elohim*, denotes in this place the true God. (Gen. i. 1.) *Qui immolat diis occidetur*: He who sacrifices to false Gods, (*Elohim*) shall be put to death. (Exod. xxii. 20.) And again, *Non est similis tui in Diis, Domine, & non est secundum opera tua*. (Psal. lxxxv. 8.) There is no God who resembles thee, or who equals thy works. He is speaking of false Gods. In the Books of *Moses*, the name of God is often given to Angels; for example, the three Angels are called so, who appeared to *Abraham*, and preserved *Lot*; to him who appeared to *Moses* in the burning bush; and to him who led the *Israelites* in the wilderness. Lastly, Princes, Magistrates, and Great Men are called Gods in the following Passages: If a slave is desirous to continue with his Master, he shall be brought to the Gods, *Offeret eum Dominus Diis*, to the Magistrates, the Judges, who shall pierce his ear with an awl. (Exod. xxi. 6.) And again, *Si latet fur, dominus domûs applicabitur ad Deos*. (Exod. xxii. 8.) If the thief is not discovered, the master of the house shall be obliged to appear *before the Gods*, the Judges, the Magistrates. And in another place[b], *If one man sin against another, the Gods shall judge them*, or reconcile them: they shall plead their cause *before the Judges*, &c. Thou shalt not speak evil of the Gods; *Diis non detrahes*: (Exod. xxii. 28.) thou shalt not speak against the reputation of Judges, of Great Men. *Josephus*[c] and *Philo*[d] believe it to have been *Moses*'s design, to forbid in this place the speaking evil of strange Gods. The *Psalmist* says, that the Lord is seated amidst the Gods, and that he judges with them. *Deus stetit in Synagoga deorum, in medio autem Deos dijudicat*. (Psal. lxxxi. 1.) And elsewhere, The Gods of the earth are gathered together. (Psal. xlvi. 10.) And again, God says to *Moses*, *I have made thee a God to* Pharaoh. (Exod. vii. 1.)

Good *Israelites* had so great an aversion, and such an extreme contempt for strange Gods, that they scorned even to name them: they disguised and disfigured their names by substituting in the room of them some term of contempt; for example, instead of *Elohim* they called them *Elilim*, nothings, Gods of no value: (Psal. xv. 4. Exod. xxiii. 13. אלילים Elilim.) instead of *Miphibaal*, and *Meribaal*, and *Jerubaal*, they said *Mephiboseth*, *Meriboseth*, and *Jeriboseth*. *Baal* signifies master, husband; and *Bosheth* something to be ashamed of, something apt to put one in confusion. Sometimes likewise they called Idols, *Ordures*, in *Hebrew*, *Galulim*, (גלולים) *Stercora*, or *Dii Stercorei*. God forbids the *Israelites* to swear by strange Gods; and to pronounce the names of them in their oaths. (Exod. xxiii. 13.)

Moses says, the *Israelites* worshipped strange Gods, *whom they knew not, and whom he had not given unto them*; that is to say, Gods who were not their Gods, to whom they did not belong: (Deut. xxix. 26.) which increases their ingratitude, and the crime of their rebellion. The *Hebrew* may be translated, strange Gods, *and who had given them nothing*. When we compare this passage with others of the Scripture, God seems to have abandoned other nations to strange Gods, to the Stars, and Idols, and to have reserved his own people to himself as his inheritance: not that he excuses or forgives the idolatry of other people; but it is without comparison less criminal than that of the *Hebrews*. Compare *Deut.* xxix. 26. with *Deut.* iv. 19. xvii. 3. *Acts* vii. 42. *Jerem.* xix. 13. 2 *Kings* xvii. 16. xxi. 3, 5. 2 *Chron.* xxxiii. 3, 5. *Amos* v. 25, 26, 27. and see *Clemens Alexandrinus*, *Stromat.* l. 6. p. 669. and *S. Justin's Dial. cum Tryphone*, p. 274.

GOG and MAGOG. We do not separate these two names, because the Scripture generally joins them. *Moses*[e] speaks of *Magog* the son of *Japheth*, but says nothing of *Gog*. *Gog* was Prince of *Magog*, according to *Ezekiel*. (Ezek. xxxviii. 2, 3, &c. xxxix. 1, &c. Rev. xx. 7.) *Magog* signifies the country, or people; and *Gog* the King (e Gen. x. 2. 1 Chr. i. 5.)

[a] יהוה Jehovah. אדני Adonai. אלהים Elohim. אל El. שדי Shaddai. אל צבאות El-Sebaoth. עליון Elion. יה Jah.

[b] 1 Kings ii. 25. אם יחטא איש לאיש ופללו אלהים

[c] Joseph. l. 2. contra Appion. Antiq. l. 4. c. 8.

[d] Philo, l. 1. de Monarch. & l. 3. de vita Mosis.

King of this country. We have shewn upon *Genesis*, that the generality of the Ancients made *Magog* the father of the *Scythians* or *Tartars*, and the several Interpreters discovered many footsteps of their name in the Provinces of Great *Tartary*; as in the Provinces of *Lug* and *Mungug*, of *Cangigu* and *Gingui*, in the cities of *Gingui* and *Cugui*, of *Corgangui* and *Caigui*.

Others have been of opinion, that the *Persians* were descendants of *Magog*. *Suidas* and *Cedrenus* say, that they are still called *Magog* in their own country. We find people there called *Magusians*, and philosophers called *Magoi*.

Vide Ambros. de fide ad Gratian. l. 2. c. 4. ad finem. Some have imagined, that the *Goths* were descended from *Gog* and *Magog*, and that the wars described by *Ezekiel*, and undertaken by *Gog* against the Saints, are no other than those, which the *Goths* carried on in the fifth age against the *Roman* Empire.

Bochart has placed *Gog* in the neighbourhood of *Caucasus*. He derives the name of this celebrated Mountain from the

גוג חסן *Hebrew*, *Gog-chasan*, the fortress of *Gog*. He shews, that *Prometheus*, said to be chained to *Caucasus* by *Jupiter*, is *Gog*, and no other. There is a Province in *Iberia*, to the south of *Caucasus*, called the *Gogarene*.

Lastly, the generality believe with great reason, that *Gog* and *Magog*, mentioned in *Ezekiel* and the *Revelations*, are to be taken in an allegorical sense for such Princes as were enemies to the Church and Saints. Thus many by *Gog* in *Ezekiel* understand *Antiochus Epiphanes*, the persecutor of those *Jews* who were firm to their Religion; and by the person of the same name in the *Revelations*, they suppose *Antichrist* to be meant, the great enemy of the Church and Faithful. We have endeavoured in a Dissertation printed before the prophecies of *Ezekiel*, to demonstrate that *Gog* and *Cambyses* King of *Persia*, were one and the same person; and in our Comment on the Revelations we have asserted, that *Gog* and *Magog* denote all the Enemies of the Church, who should be the persecutors of it to the consummation of Ages.

The *Arabians* call the descendants of *Gog* and *Magog*, *Jagiouge* and *Magiouge*, and believe that they inhabit the most northern parts of *Asia*, beyond the countries belonging to the *Tartars*, and *Sclaves*, or *Sclavonians*, by the Ancients called *Chalybes*. It is probable that *Gog* and *Magog*, according to the idea of the *Arabians*, inhabited formerly the Mountains of the *Hyperboreans*, and that they were known to the Ancients by this name: for they relate, that one *Salam*, who was sent thither by *Vasek*, ninth Caliph of *Corasan*, of the race of the *Abassidæ*, was in the year of *Jesus Christ* 842, two years in performing this journey; and that returning after this time, he reported, that at six and thirty days journey from the *Caspian* sea, northward, he at last found the Cities of the *Hyperboreans*, which were nothing but ruins without inhabitants; and at seven and twenty days journey from thence, he saw the town of *Hasna*, so called by the *Arabians*, because of its almost inaccessible situation. Near this fort were to be seen the remains of a famous rampart built formerly by *Alexander* the Great, to prevent the barbarous northern nations from making irruptions into the heart of *Asia*. *Salam* procured himself to be carried to this place, for there was no approaching it by riding, or any sort of carriages; and he had the satisfaction to find there, all that the old accounts relate of it.

(D'Herbelot Bibl. Orient. p. 470. *Jagiouge & Magiouge.*)

The ancient people of *Gog* and *Magog* dwelt, they say, in these Mountains, whither there was no going without difficulties impossible almost to be surmounted. There was a necessity for spending seventeen days in ascending and descending through countries extremely uneven, before they came thither. Whatever was carried thither, was conveyed upon men's backs, or upon goats, which are very large in this part of the world. The people who dwelt there, were so unsociable, that there was no getting the least knowledge out of any of them relating to this nation, or country. This is what we read in *Arabian* Authors, concerning the Country of *Gog* and *Magog*. This nation is certainly very famous in Antiquity, but we are not acquainted with the place where they anciently abode. We do not at all doubt, but that they were some of the *Scythians*, and confounded among the Great and Little *Tartars*, and perhaps among the *Muscovites*, and other northern people. But as these people have no old Historians, we are absolutely unacquainted with their History.

*GOI, or GOIIM. By this word the *Gentiles* are signified. *See above* GENTILES. The *Jews* are used, when they talk with one another, to call Christians *Goi* or *Goiim*, and Christian women *Goia* or *Goiath*; a name which they give in general to all those, who are uncircumcised. Christianity they term *Goiuth* or *Gentilism*, and do not distinguish Christians from Gentiles and Idolaters.

GOLAN. *See* GAULAN.

GOLGOTHA, or rather *Golgoltha*, *Goata*, or *Gulgultha*[a], signifies *a Skull*. There was a Mountain to the north-west of *Jerusalem* called by this name, either by reason of its form, which was much like an human Skull; or because criminals were executed

[a] Κρανίου τόπος, גלגלתא Golgoltha.

THE GIANT GOLIATH'S BRAZEN ARMOUR. 1. Sam. XVII. 4. &c.

executed there; or, because it was believed by some, that the first man's head was buried there*. This Mountain we generally call *Calvary*, from a word derived from the *Latin*, *Calvaria*, which signifies the *Skull*, as *Golgotha* does the same in *Hebrew* or *Syriac*. *Jesus Christ* was crucified there, and buried in the garden belonging to *Joseph* of *Arimathea*, in a tomb dug in a rock. The Emperor *Adrian*, when he rebuilt *Jerusalem*, and from his own name called it *Ælia*, prophaned the sacred tomb of our Saviour, filling it up, and placing over it figures of the most infamous Idols. But God having inspired the Empress *Helena* with so much devotion, as to pay due honour to these holy places, she gave directions for cleaning out our Saviour's tomb, and building over it a magnificent Church which is still at this day in being. It is a tradition which prevails over all the East, that the first man was buried on *Calvary*, or *Golgotha*, where our Saviour suffered death. The *Syrians* and *Arabians* call this Mountain *Cranion*, or *Acranion*, because of *Adam*'s Skull which they believe was buried there. The *Mahometans* have a Book wherein there is a Dialogue between *Jesus Christ* and *Adam*'s Skull.

D'Herbelot Bibl. Orient. p. 278. *Cranion*.

I. GOLIATH, a famous Giant of the City of *Gath*, one of the five Principalities belonging to the *Philistins*. *Goliath* * came and presented himself between the two armies of the *Philistins* and the *Hebrews*, incamped between *Succoth* and *Azekah*, and defied all the bravest of the *Hebrews* to encounter him. He was six cubits and a span high, that is to say, about twelve feet and an half, taking a cubit to be twenty inches and a half, and a span to be three inches and a little more. His armour was suitable to his stature, and his insolence every day increased, upon observing that none of the *Israelites* dared to engage him. The two armies continued in the same place forty days, without coming to blows. At last, *David*, who was a young man, employed in feeding his father's flocks, coming to the camp, to bring provisions to his brothers, declared that he would encounter this Giant.

1 Sam. xvii. 4, 5, 6, &c.

In the Year of the World 2942, before *J. C.* 1058, before the Vulgar Æra 1062.

This was immediately reported to the King, who sent for *David*: but seeing him to be so young, and without arms, he at first could scarce believe him capable of such an undertaking. Nevertheless, he ordered his own armour to be put upon him. But *David* not being accustomed to it, nor knowing well how to use it, took only his own staff, and chose five pebbles in the brook; so marching against *Goliath*, he flung a stone at him, which struck the Giant with so much force, that he fell down stunn'd with the blow; whereupon *David* running in upon him, drew the Giant's sword, and cut off his head.

Goliath was descended from *Arapha*, that is to say, from the old *Rephaims*. He was higher than any two men, and his armour was proportioned to his stature. An Author who has scrupulously examined the weight of his armour, finds, that allowing a proportionable weight to every part which composed it, it must be two hundred and seventy two pounds thirteen ounces. He allows eighteen pounds three quarters for the iron of *Goliath*'s Spear; to the shaft of this Spear, which must have been six and twenty feet long, at least as much weight as to the iron with which it was bound; to the Helmet fifteen pounds, to the Buckler thirty, to the Sword four pounds and an half, to the Cuirass an hundred fifty six pounds and a quarter: add the Greaves of brass which he wore upon his legs, and the Shield or Lance which was carried by his Squire, and you will find pretty near the weight which he allows for the whole armour.

Hostius in Histor. Monomach. c. 5.

The defeat of the Giant *Goliath* by *David* is an event so extraordinary, that it is not at all surprizing to see how the Eastern people, who naturally love fiction, and telling wonderful stories, should embellish it with some circumstances: they say, *Goliath* was of such an enormous stature, that his suit of armour compleat weighed a thousand pounds, and that his helmet alone weighed three hundred; that nevertheless *David* broke his helmet with the stone which he flung at him, and pierced his head, and brain. They further believe, that the Kings of the *Philistins*, who reigned long in *Palestine*, were all named *Goliath*; as the Kings of *Egypt* were called *Pharaoh*; and that *David*, after the defeat of the Giant whom we are speaking of, destroyed the nation of the *Philistins*, the remains of whom retired into *Africk*; and that the *Barbars*, people on the coast of *Barbary*, are descended from them.

It is believed by some, that *David* upon this occasion composed the hundred and forty-fourth Psalm; *Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight.* The

* Ambros. in Luc. lxxiii. Hieron. in Ephes. v. 14. Idem. Epist. ad Marcellam, sub nomine Paulæ, & Eustochii. Origen. in Matth. Epiph. Hæres. 46. Basil. in Isa. v. Chrys. in Joan. Homil. 84. Aug. l. 16. de Civit. c. 32.

* *In the passage referr'd to above, out of* Samuel, *it is said,* And there went a Champion out of the Camp, *&c.* *In the Septuagint* Ανδρας. *In the* Latin *translation,* Et egressus est vir spurius, a Bastard. Grotius *observes, that Giants were so called by the* Hebrews, *because being contemners of all Laws, they lived without Matrimony, and consequently their Fathers were not known.* Grot. in locum.

The Septuagint particularly take notice, that it was composed upon *Goliath*: but it is well known, that the titles of the Psalms are for the most part of very little authority. In the *Greek* copies, there is an hundred and fiftieth Psalm, which is not in the Canon, and is written upon the same subject: but there is no argument to prove that *David* was the Author of it.

II. GOLIATH, another Giant, who was killed by *Elhanan*, the son of *Jair*,
2 Sam. xxi. 19. of *Bethlehem*. The Author of the Vulgate expresses it thus, *Percussit Adeodatus filius Saltûs, polymitarius Bethlehemites,*
1 Chr. xx. 5. *Goliath Gethæum*. In the *Chronicles*, where the Text seems to be more correct, we read, Elhanan, *the son of* Jair, *slew* Lahmi *the brother of* Goliath *the* Gittite. Among the gallant officers belonging to *David*,
2 Sam. xxiii. 24. there is one *Elhanan* of *Bethlehem*, the son of *Joab*'s uncle by the father's side. It was probably this *Elhanan*, who killed the brother of *Goliath*, whether this Giant really was his brother, or only resembled him in the height of his stature.

Gen. x. 1. I. GOMER, the son of *Japheth*, was father to the people of *Galatia*, according to *Josephus*. The ancient inhabitants of this country were called *Gomares*, before the *Galatians* made themselves masters of it. The *Chaldee* places *Gomer* in *Africk*; *Bochart*, in *Phrygia*; because *Phrygia* in *Greek* has the same signification, *viz.* a Coal, as *Gomer* in *Hebrew* and *Syriac*. We are of opinion, that the ancient *Cimbri* or *Cimmerians* sprung from *Gomer*. See our Comment upon *Genesis* x. 2.

It is very probable, that *Gomer*, or rather the *Gomerites* his descendants, not only peopled the country of the *Cimbri* or
Joseph. Euseb. Zonar. Isidor. Cambden. *Cimmerians*, but likewise *Germany* and *Gaul*; the name of *German* is not very different from *Gomerim*. The *Gauls*, or *Galatians*, or *Celtæ*, were derived, they say, from *Aschenez*, the eldest son of
Cluver. Germ. Antiq. l. 1. c. 5, 6, 7. *Noah*; but *Cluver* pretends, that the ancient *Celtica* comprehended *Illyria*, *Germany*, *Gaul*, *Spain*, and the *British* Isles. His reason for this assertion, is, that all these people anciently spoke the same language. He further supposes, that *Gomer*, or his family, peopled the countries which lie in *Asia* between the *Paropamisus* and the Mountain *Imaüs*, and between the confluence of the *Oxus* and the *Oby*; that from thence these people are called *Gomares* by *Ptolemy*, l. 6. c. 17. and *Mela*, l. 1. c. 2.

Hosea i. 1, 2, &c. II. GOMER, the daughter of *Diblaim*, before she became the Prophet *Hosea*'s wife, led the debauched life of a Prostitute. But when she married the Prophet, she forsook this wicked way of living. *Hosea* received God's command to take a lewd woman for his wife, to signify the prostitution and disorders of *Samaria*, which had abandoned God, and given itself up to Idolatry. The Lord enjoin'd him to give such figurative names to the children, who should be the issue of this marriage, as might express the extremity of his anger; and that his vengeance was upon the point of being executed upon the kingdom of the ten Tribes. This was performed by *Hosea*, upon the birth of his first son, whom he called *Jezreel*, and his first daughter, who was named, *without mercy* *, and of his second son whose name was, *Ye are no longer my people* †, &c.

* לא רחמה
† לא עמי

Several Interpreters ᵃ, offended at the irregularity which appeared to them in *Hosea*'s marriage with *Gomer*, the daughter of *Diblaim*, have imagined, that in reality there was no such thing, but that it was only a parable; or that *Hosea* had only discovered to the people what had happened to him in a vision, but was never truly executed. Nevertheless the whole sequel of this Prophet's discourse is an evidence, that every thing he said, did literally happen to him: and that his marriage, as well as the birth of his children, were realities.

GOMORRHA. *Gomorrha* was one of the principal Cities of the *Pentapolis*; it was consumed by fire from Heaven ‡, as a punishment of its abominations. The *Hebrew* ᵇ calls it *Amora* or *Homora*: but the Septuagint frequently express the letter *Ain* by a G. Thus instead of *Aza*, they say *Gaza*, &c. It is our opinion, that *Gomorrha* was the most northern of the five Cities of the *Pentapolis*; and that they are its ruins which are said to be still seen in the Dead Sea somewhere about *Engedi*.

GONORRHOEA. This word in *Greek* signifies a Flux, which Modesty does not permit us to name, and which should happen in the use of marriage only. This sort of Flux, when procured by luxury, or any other more criminal motive, as that upon which *Onan* acted, is an abominable Genes. xxxviii. 9, 10, 11.
action, and deserves the severest penalty. The Rabbins place it among the several sorts of murder; and St. *Paul* says, that 1 Cor. vi. 9.
the Effeminate shall not inherit the kingdom of God.

Whenever it happened in the use of marriage, the man became thereby unclean until the evening; that is to say, incapable of partaking in things holy: but Levit. xv. 16, 18.
it did not exclude him from the use of common things, or the commerce of life.

When

ᵃ Hieronym. in Osee. Quid. apud Theodoret. Haimo. Isidor. Aben-ezra, Kimchi, Jun. Vat. Figuer. Burgens, &c.

ᵇ Genes. x. 19. עמרה LXX. Γομμοῤῥα, or Γομοῤῥά, or Γόμοῤῥα.

‡ *Prophane Authors make mention of this destruction of* Sodom *and* Gomorrha, *as* Tacitus, *l.* 5. *Histor.* Haud procul inde campi, quos ferunt olim uberes, fulminum jactu arsisse, &c. & igne coelesti flagrasse, &c.

Deut. xxiii. 10. When it happened while he was asleep, the person whom this accident befel, went out of the camp, and was not to come in again till the evening, after he had bathed in water.

Levit. xv. 1, 2, 3. Lastly, when the *Gonorrhœa* was a permanent disease, he who was attacked with it, was reckoned unclean as long as this indisposition lasted. Every thing that he touched, or made use of, contracted the same pollution. Whosoever touched him, continued unclean until the evening, and was not restored to his ordinary purity, till he had washed himself and his clothes in water. When this accident was stopped, he who had been under this flux, reckoned seven days from his cure; and after he had washed his body and his clothes in running water, was purified. On the eighth day, he took two turtle-doves or two young pigeons, presented himself before the Lord at the entrance of the Tabernacle, gave them to the Priest, who offered one for a Sin-offering, the other for a Burnt-offering, and prayed for him, that he might be cleansed from his indisposition.

GOOD. This word is used very frequently for *beautiful, agreeable*; for something perfect in its kind. God beheld every thing that he had created, and it was perfectly Good; *Et erant valde bona.* (Gen. i. 31.) Every creature had the goodness, beauty, perfection which it required. *This man never prophesieth any thing Good unto me,* (2 Chr. xviii. 7.) nothing agreeable. *We came hither in a Good Day,* (1 Sam. xxv. 8.) a festival day, a day of joy. *If this seemeth Good in your eyes*; if it is agreeable to you. *Moses's* parents saw that he was a very fine child; literally, *that he was Good.* (Exod. ii. 2. כי־טוב הוא) *Unless I had believed to see the Goods of the Lord in the land of the living*; (Psal. xxvii 13.) to enjoy the happiness of heaven. *Make good your ways and your inclinations*; (Jer. vii. 3) behave yourselves like good men.

A *Good Eye* signifies Liberality; an *Evil Eye*, a covetous, envious Person. *See the Article* Eyes.

GOPHNA, *Guphna*, or *Gophnith*, the principal place of one of the ten Toparchies of *Judæa.* (Plin. l. 5. c. 14.) *Josephus* reckons eleven, comprehending *Jerusalem* in the number. (Joseph. l. 3. de Bello, c. 4.) He generally joins this Toparchy with the *Acrabatene. Eusebius* places the City of *Gophna* at fifteen miles distance from *Jerusalem*, in the way to *Sichem* or *Naplouse.* (Euseb. in φάραγξ βότρυος.) *Josephus* says, that *Titus* coming from *Cæsarea* to *Jerusalem*, passed through *Samaria* and *Gophna*; and (De Bello, l. 6. c. 1.) that *Vespasian* having subdued the Toparchy of *Gophna*, and the *Acrabatene*, took *Bethel* and *Ephrem* or *Ephraim.* (De Bello, l. 5. c. 8.)

GORDIAN, *Gordian Mountains.* See above Noah's *Ark.* Some believe that it settled on the *Gordian* Mountains.

GORGIAS, an eminent Captain in the Troops of *Antiochus Epiphanes*, was sent with *Lycias* into *Judæa* by *Nicanor*, at the head of an army consisting of forty thousand foot, and seven thousand horse, with orders to ravage the country, as King *Antiochus* had commanded before his departure; for he was at that time beyond the *Euphrates*. (1 Macc. iii. 38. In the year of the World 3839, before J. C. 161, before the Vulgar Æra 165.) These two Generals advanced as far as *Emmaüs*. *Judas Maccabæus* having likewise gathered his little body of troops together, marched the same way. *Gorgias* sent a detachment of five thousand foot, and a thousand chosen horse, with an intention to surprize him: but *Judas* having got intelligence of their design, decamped, and went with his forces to attack *Nicanor*, who continued in his camp with the greatest part of his army. (1 Macc. iv. 1, 2, & seq.) *Nicanor* was defeated, and his army routed. *Gorgias* having in vain fought for *Maccabæus*, returned towards his camp; but seeing it in the possession of the *Hebrews*, he retreated, and durst not run the hazard of a battle.

Two years after, *Gorgias* and *Judas Maccabæus* engaging in *Idumæa*, [a] some few of the *Jews* were killed upon the spot; at which time a trooper, named *Dositheus*, was upon the point of seizing *Gorgias*, and taking him alive; but a *Thracian* horseman, having wounded *Dositheus* in the shoulder, gave *Gorgias* an opportunity to escape to *Marisa*. (In the year of the World 3841, before J. C. 159, before the Vulgar Æra 163.) As *Gorgias* was Governour of *Jamnia* [b] and *Idumæa*, [c] and moreover a man of great experience in the trade of war [d], there were actions frequently between him, *Judas Maccabæus*, and his brethren, but almost always with disadvantage on his side [e]. We know nothing concerning his death.

[a] 2 Macc. xii. 33, 34, 35.
[b] 1 Macc. v. 59.
[c] 2 Macc. xii. 32.
[d] 2 Macc. viii. 9.
[e] See 2 Macc. x. 14, 15. and viii. 9. and 1 Mac. v. 9.

GORTINA, a City formerly of great note in the Isle of *Crete*, fifteen miles from Mount *Ida*. The *Roman* Senate wrote to this City in favour of the *Hebrews*, in the year of the World 3865, before *Jesus Christ* 135, before the Vulgar Æra 139. *Gortina* at that time was independant, and in alliance with the *Romans*.

GOSHEN. *The Land of* Goshen, a Canton of *Egypt*, which *Joseph* procured for his father and his brethren, when they came to dwell in *Egypt*. (Gen. xlvii. 6.) It was the most fruitful part of the country, and its name seems to be derived from the *Hebrew*, *Geshem*, which signifies rain; because this Province lying very near the *Mediterranean*, was exposed to rains, which were very rare in other Cantons, and more especially in Upper *Egypt*. We do not question but that *Gozen* or *Goshen*, which *Joshua* makes part of the Tribe of *Judah*, is the same as the Land of *Goshen*, which was given to *Jacob* and his sons by *Pharaoh* King of *Egypt*. (Josh. x. 41, xi. 16, xv. 51.) It is certain that this country lay between *Palestine* and the City of (Gen. xlvi. 28.)

Tanis, and that the allotment of the *Hebrews* reached southward as far as the *Nile*. Josh. xiii. 3.

GOSPEL. The *Greek* word *Evangelion*, signifies *good News*. And in reality the Book which contains the recital of our Saviour's Life, Miracles, Death, Resurrection, and Doctrine, includes the best news that could be published to mankind. We shall give an epitome of the history contained in the Gospel, when we relate the Life of *Jesus Christ*. See JESUS CHRIST. We acknowledge but four canonical Gospels, those of St. *Matthew*, St. *Mark*, St. *Luke*, and St. *John*; which we shall speak of in the several Articles relating to each of these Evangelists.

Εὐαγγέλιον. Evangelium, bonus Nuntius.

But besides these four Gospels, which are received by the whole Catholick Church, there are several others, which are apocryphal, and without authority; some whereof have been handed down to us, and the rest are intirely lost. Here is a Catalogue of them.

1. The Gospel according to the *Hebrews*.
2. The Gospel according to the *Nazarens*.
3. The Gospel of the twelve Apostles.
4. The Gospel of St. *Peter*.

These four Gospels are probably the same under different titles, *viz.* the Gospel of St. *Matthew*, corrupted by certain Hereticks, called *Nazarens*.

5. The Gospel of the *Egyptians*.
6. The Gospel of the Birth of the holy Virgin. This is in *Latin*.
7. The Gospel of St. *James*. This is in *Greek* and *Latin*; and is called the preparatory Gospel, *Proto-Evangelium*, of St. *James*.
8. The Gospel of the Infancy of *Jesus*. This is in *Greek* and *Arabic*.
9. The Gospel of St. *Thomas*. This is the same as the foregoing one.
10. The Gospel of *Nicodemus*. This we have in *Latin*.
11. The Eternal Gospel.
12. The Gospel of St. *Andrew*.
13. The Gospel of St. *Bartholomew*.
14. The Gospel of *Apelles*.
15. The Gospel of *Basilides*.
16. The Gospel of *Cerinthus*.
17. The Gospel of the *Ebionites*.
18. The Gospel of the *Encratites*. This is the same as *Tatian's*.
19. The Gospel of *Eve*.
20. The Gospel of the *Gnosticks*.
21. The Gospel of *Marcion*. This is the same as that, whereof St. *Paul* is said to be the author.
22. The Gospel of St. *Paul*; the same as *Marcion's*.
23. *Mary's* Interrogations, both great and small.
24. The Book of *Jesus Christ's* birth. The same in all probability as St. *James's* Preparatory Gospel.
25. The Gospel of St. *John*; otherwise, the Book of the Holy Virgin's death.
26. The Gospel of St. *Matthias*.
27. The Gospel of Perfection.
28. The Gospel of the *Simonians*.
29. The Gospel according to the *Syrians*.
30. The Gospel of *Tatian*. The same as that of the *Encratites*.
31. The Gospel of *Thadæus*, or St. *Jude*.
32. The Gospel of *Valentine*. The same as the Gospel of Truth.
33. The Gospel of Life, or the Gospel of the living God.
34. The Gospel of St. *Philip*.
35. The Gospel of St. *Barnabas*.
36. The Gospel of St. *James major*.
37. The Gospel of *Judas Iscariot*.
38. The Gospel of Truth. The same as *Valentine's*.
39. The spurious Gospels of *Leucius*, *Seleucus*, *Lucianus*, *Hesychius*.

They who please, may consult M. *Fabricius's Codex Apocryphus Novi Testamenti*, &c. concerning all these spurious Pieces, and our Dissertation upon the Apocryphal Gospels, prefixed to our Comment on St. *Matthew*.

The ancient Hereticks began generally with attacking the Gospels, in order to maintain their Errors, or excuse them. Some rejected all the genuine Gospels, and substituted such as were spurious in their room. This produced the Gospels of *Apelles*, *Basilides*, *Cerinthus*, and some others. Others have corrupted the true Gospels, and have suppressed whatever gave them any trouble, or have inserted what might favour their erroneous Doctrines. Thus the *Nazarens* corrupted the original Gospel of St. *Matthew*, and the *Marcionites* mangled that of St. *Luke*, which was the only one that they received. The *Alogians* seeing their condemnation too plainly declared in St. *John*, rejected him, and admitted only the three other Evangelists. The *Ebionites* rejected St. *Matthew*, and received the three other Gospels. The *Cerinthians* acknowledged only St. *Mark*, and the *Valentinians* St. *John* only.

The *Mahometans* believe, that God sent his Gospel to *Jesus Christ*, but that it is now no longer in being, at least in its primitive purity; they maintain, that it is intirely lost, or so much altered, that according to their principles there can be no depending on any thing we cite from it, unless it agree with what is quoted from it in the Alcoran, composed by *Mahomet*, who never read the Gospel, and was never capable of reading it; he indeed produces some passages out of it, but with very little accuracy, and like one who had

D'Herbelot, Bibl. Orient. p. 315. *Engil.*

only

only heard it cited, and was but ſuperficially acquainted with it. For example, he relates the Salutation of the bleſſed Virgin in the following manner; "O *Mary*, "God declares to you the birth of his "Word, whom he hath produced; he ſhall "be called *Chriſt*, the ſon of *Mary*: he "ſhall be glorious in this world and the "next: he ſhall be one of thoſe who approach God. While he is yet in the "cradle and in ſwaddling-clothes, he ſhall "have the uſe of ſpeech; and when he "is grown, ſhall be an honeſt man." (Alcoran, Surat. 3.)

You have here the prayer, whereof they ſuppoſe *Jeſus Chriſt* to be the author; it is very different from the *Pater noſter* which he taught us.

"O my God, I can neither divert the "evil which I deteſt, nor acquire the good "which I wiſh. Others have already "received their reward, but I wait for "the recompence of my labour. The "pooreſt man is not more indigent than "I am. Do thou, O great God, vouchſafe "to forgive me. O Lord, permit me not "to uſe my enemy opprobriouſly, nor ſuffer "my friend to deſpiſe me; let not my "Religion be the cauſe of affliction to "me; let not the world be the object of "my love, nor the ſubject of my application and ſtudy. Let not any one be "my maſter, who will have no compaſſion "for me. Grant me theſe favours for "thy mercy's ſake, O thou moſt merciful "of all thoſe who ſhew mercy."

The Diſciples of *Mahomet* believe, that we have ſuppreſſed ſeveral paſſages of the Goſpel, which were favourable to their Prophet. Notwithſtanding St. *Paul* never wrote any Goſpel, he cites one however which he calls his; *ſecundum Evangelium meum*: whether he is to be underſtood as meaning the Goſpel of our Saviour which he preached, and had learned by revelation, or the Goſpel of St. *Luke*, which ſome of the Ancients aſcribe to him [a], as if he had dictated it to St. *Luke*, or had adviſed him only to write it, and had aſſiſted him in compoſing it; or, laſtly, whether St. *Luke* having learned it from St. *Paul*'s mouth, people might have attributed the work of the Diſciple to the Maſter. (Rom. ii. 16. and xvi. 25. 2 Tim. ii. 8.)

GOTHOLIA. After this manner the *Greeks* pronounce *Athalia*.

GOTHONIEL, the ſame as *Othoniel*, or *Othniel*. The Septuagint, as we have before obſerved, often pronounce an *Ain* like a *G*.

GOVERNMENT of the *Hebrews*. See hereafter the Article THEOCRACY.

GOVERNOUR. The *Romans* had a cuſtom of ſending Governours to the Provinces under their obedience, and the Kingdoms reduced by them into Provinces.

Here is the Succeſſion of the ſeveral Governours of *Syria*, collected by M. *Boivin* the Elder.

Roman *Governours in* Syria.

The Year of J. C.	
62	1. *Scaurus*. App. Syr. Joſeph. Antiq. l. 14. c. 8, & 9. & Gu. 1, 5, 6.
62	2. *Marcius Philippus*. App. Syr.
59	3. *Cn. Lentulus Marcellinus*. App. Syr.
57	4. *Gabinius*. App. Syr. & Parth. Joſeph. 14. 10, 11. Cic. pro Sextio.
53	5. *M. Licinius Craſſus*. Joſeph. 14. 12. App. Syr. & Parth.
53	6. *C. Caſſius Longinus*, for *Craſſus* in his abſence. Joſ. 14. 12.
52	7. *Bibulus*. Cic. l. 6. Ep. 5. App. Syr. & Parth.
	Saxa. App. Syr.
49	*Metellus Scipio*. Joſeph. 14. 13. Cæſ. Bell. Civ. l. 1. Plutar. Cic.
47	*Sext. Jul. Cæſ.* Joſ. Antiq. 14. 17. & de Bello, 1. 8. App. Civ. l. 3. & 4. Dio. Hirtius. Bell. Alex.
45	*L. Statius Murcus*, or *Marcus*. Strab. l. 16.

Judæa having been reduced into a Province by the *Romans*, after the baniſhment of *Archelaus*, Tetrarch of this Country, Governours were ſent thither. The perſon who acted with this character, was called ſometimes *Præſes*, and ſometimes *Procurator*, *Prætor*; Intendant, Preſident, Governour. They were ſubject not only to the Emperors, but alſo to the Governours of *Syria*, whereof *Judæa* made a part. ([illegible])

The firſt Governour ſent into *Judæa* after the baniſhment of *Archelaus*, was *Coponius*, a *Roman* Knight, who governed it from the year of *Jeſus Chriſt* 9, which is the ſixth of the Vulgar Æra, to the year 13 of *Jeſus Chriſt*, and 10 of the Vulgar Æra. At the ſame time *Publius Sulpicius Quirinius* was Governour of *Syria*. This is the *Quirinius* mentioned by St. *Luke*. (Joſeph. Antiq. l. 18. c. 1. p. 616. & de Bello, l. 2. c. 11. p. 784. — Luke ii. 2.)

Marcus Ambibucus, or *Ambrivius*, ſucceeded *Coponius* about the year 10 of the Vulgar Æra: he governed, probably, three years, to the year 13 of the Vulgar Æra; for the time of his government is not expreſſly mentioned in *Joſephus*.

Annius Rufus ſucceeded *Ambibucus*, about the year 13 of the Vulgar Æra, and governed a year or two. *Valerius Gratus* ſucceeded *Rufus*, and governed from the year 15 or 16 of the Vulgar Æra, to the year 26 or 27 of *Jeſus Chriſt*, that is, eleven years. (Antiq. l. 18. c. 3. p. 619.)

Pontius (Joſeph. ibidem.)

[a] Hieronym. de Script. Eccleſ. Athanaſ. Synopſ. Tertul. l. 4. contra Marcion. c. 5. Euſeb. l. 3. c. 4. & l. 5. c. 28.

Pontius Pilate succeeded *Gratus*, about the year 26 or 27 of the Vulgar Æra, and governed *Judæa* to the end of the year 36, which is the year 39 from the true time of *Jesus Christ*'s birth.

Marcellus, in the year of the Vulgar Æra 36, was sent by *Vitellius*, Governour of *Syria*, to govern *Judæa* in the room of *Pilate*.

The year following, being the 37th of the Vulgar Æra, and the first of *Caius Caligula*, *Judæa* returned to its former state, and was given with the title of a Kingdom to *Agrippa*.

But after his death, which happened in the year 44 of the Vulgar Æra, and of *Jesus Christ* 47, *Judæa* was again reduced into a Province, and the Emperor *Claudius* sent thither *Cuspius Fadus* in quality of Governour or Intendant. He governed it about two years, till about the year 46 of the Vulgar Æra.

Joseph. l. 19. c. 7. p. 680. de Bello, l. 2. c. 19. p. 795.

Tiberius Alexander, the son of *Alexander* Alabarch of the *Alexandrian Jews*, and nephew to *Philo*, forsook his Religion, and was made Governour of *Judæa* in the year 46 of the Vulgar Æra. He governed the Province for two years, to the year 48 of the Vulgar Æra.

Ventidius Cumanus succeeded *Tiberius Alexander* in the year 48, and governed *Judæa* to the year 52 of the Vulgar Æra.

Felix the Emperor *Claudius*'s Freed-man, was sent to govern *Judæa* in the year 52. He governed it to the year 60 of the common Æra.

Portius Festus was sent in his room, in the same year 60, and died in *Judæa* in the year 62 of the Vulgar Æra.

Albinus succeeded him, and came to *Judæa* in the year 62, and governed this Province to the year 64 of the Vulgar Æra.

Gessius Florus succeeded him towards the end of the year 64, or at the beginning of the year 65 of the Vulgar Æra. This was the last particular Governour that *Judæa* had. He by his ill conduct began the war there. What became of him after the year 66 of the Vulgar Æra, no one can tell. The City of *Jerusalem* was taken, and destroyed in the year 70 of the Vulgar Æra. The rebellion of the *Jews* began in the year 66.

GOURD, *Wild Gourd*. This is a Plant which produces leaves and branches much like Garden-Cucumbers, which creep upon the earth, and are divided into several branches.

Its fruit is of the size and figure of an orange. It is of a light, white substance, if you pare off the rind; and so bitter to the taste, that it has been called *the Gall of the earth*.

2 Kings iv. 39. פקעות

We read in the second Book of *Kings*, that *Elisha* being at *Gilgal* during a great famine, bad one of his servants prepare something for the entertainment of the Prophets, who were in that place. The servant going into the field, found some wild Gourds, gathered his lap-full of them, and having brought them with him, cut them in pieces, and put them in a pot, not knowing what they were. When they were brought to table, the Prophets having tasted them, thought that they were mortal poison. Immediately the man of God called for some flour, threw it in the pot, and desired them to eat without any apprehensions. They did so, and perceived nothing of the bitterness, whereof they were before so sensible. This plant or fruit is called in *Hebrew*, *Pekaah*.

GOUT, *Gouty*. The Disease which King *Asa* was so much troubled with in his feet during his old age, is by some thought to have been the Gout. The Scripture reproaches him with having placed his confidence rather in the art of Physicians than in the Lord. I cannot observe any other place in Scripture where there is any mention of the Gout.

1 Kings xv. 23. & 2 Chr. xvi. 16.

GOZAN, a River whereof there is mention made in several places of the Scripture. It appears by the 2 *Kings* xix. 12. and *Isaiah* xxxvii. 11. that *Gozan* was the name likewise of a Province or Nation; the same in all probability, that the river *Gozan* ran through. *Salmaneser*, after he had subdued the *Israelites* of the ten Tribes, carried them beyond the *Euphrates* to a country bordering upon the river *Gozan*; and *Sennecharib* boasts, that the Kings his predecessors had conquered the People of *Gozan*, *Haran*, and others. We have nothing more to do therefore, but to find, if we can, where beyond the *Euphrates* this river or nation of *Gozan* lay. *Ptolemy* places the *Gauzanitis* in *Mesopotamia*. *Pliny* says, that the Province *Elon-gozine* extends itself towards the Sources of the *Tigris*. There is a Canton in *Media* called *Gauzan* between the rivers *Cyrus* and *Cambyses*. *Ptolemy* places the City of *Gauzania* in the same country; and *Benjamin* of *Tudela* says, that *Gozan* is in *Media*, four days journey from *Hemdam*. The Rabbins take *Gozan* for the river *Sabbaticus*, which never flows, as they affirm, upon the Sabbath-day; and upon this day is encompassed with fire, to prevent any one's approaching it. This is what we find concerning the river *Gozan*.

2 Kings xvii. 6. xviii. 11. xix. 12. 1 Chr. v. 26.

GRADUALS. *Gradual Psalms*. See the Article PSALMS.

GRAPES, *Bunch of Grapes*, *Racemus*; in *Greek*, *Botrus*; in *Hebrew*, *Tenab*, or *Eschol*. There was abundance of fine Vineyards and excellent Grapes in *Palestine*. The Bunch of Grapes, which was cut in *the Valley of Eschol*, and was brought upon a staff between two men to the camp of *Israel* at *Kadesh-barnea*, may give us an opportunity of judging how large this fruit was in that country. Travellers relate, that

Numb. xiii. 24.

that there was ſome to be ſeen there of a prodigious ſize. *Doubdan* aſſures us, that in the Valley of *Eſhcol* there were Bunches of Grapes to be found ſtill of ten and twelve pounds. *Forſter* tells us, he was informed by a Religious, who had lived many years in *Paleſtine*, that there were Bunches of Grapes ſo large in the Valley of *Hebron*, that two men could ſcarce carry one. *Brocard* ſays, he was told by the inhabitants of *Antaradus*, that in *Paleſtine* and *Phœnicia* round about *Sidon*, they had three vintages in a year, and that the ſame vine produced grapes three times in a year. In the month of *March*, when the vine has produced its Grapes, they cut away the wood which did not bear any; from hence freſh ſhoots ſpring out again in *April*, and produce Grapes, which ripen ſome months after. The ſame wood being again cut in *May*, ſhoots out again, and brings forth other Grapes, which ripen in the latter ſeaſon. Theſe Grapes thus produced at different times, ripen one after anther; ſo that the firſt vintage is in *Auguſt*, the ſecond in *September*, and the third in *October*; and hence it is, adds *Brocard*, that in the Holy Land they ſell freſh Grapes from St. *John*'s-tide to *Martinmas*.

[Doubdan. Voyage de la Terre Sainte, c. 21.]
[Brocard. Deſcript. Terræ Sanctæ.]

Moſes in the Law commanded, that when the *Iſraelites* gathered their Grapes, they ſhould not be careful to pick up thoſe which fell, nor be ſo exact as to leave none upon the vines. What fell, and was left behind, he ordered ſhould be for the poor. The ſame Legiſlator permitted people who were paſſing that way, to go into another man's vineyard, and eat what Grapes he would; but he did not allow them to carry any away with them.

[Levit. xix. 10.] [Deut. xxiv. 21, 22.] [Deut. xxiii. 24.]

Some learned men are of opinion [a], that the prohibition delivered by *Moſes* againſt gleaning Grapes after the vintage, may ſignify a ſecond vintage after the firſt, which was never ſo good or ſo plentiful as the former; for this, they ſay, was over in the hot countries about the end of *Auguſt*, and the other in *September*. God requires therefore that this ſecond vintage ſhould be left to the poor, as well as the Grapes of the firſt which had eſcaped the obſervation of the gatherers.

[Levit. xix. 10. and Deut. xxiv. 21. Ecclus. l. 16.]

It is frequent in Scripture to deſcribe a total deſtruction by the ſimilitude of a vine ſtript in ſuch a manner, that there was not a Bunch of Grapes left for thoſe who came a gleaning. *Thus ſhall it be in the midſt of the land, there ſhall be as the gleaning when the vintage is done.* And *Jeremiah* vi. 9. *They ſhall throughly glean the remnant of* Iſrael *as a vine.* See likewiſe *Jerem.* xlix. 9. and *Obadiah*, *ver.* 5.

[Iſai. xvii. 6. xxiv. 13.]

The *Blood of the Grape*, ſignifies wine. He ſhall waſh his clothes in the blood of Grapes. His habitation ſhall be in a country where there are vineyards. And Deuteronom. *And thou didſt drink the pure Blood of the Grapes.* The vineyards of *Sodom* produced none but bitter Grapes, their *Grapes are Grapes of gall, their cluſters are bitter*; probably becauſe of the nitre and ſulphur with which the ſoil was every where impregnated.

[Gen. xlix. 11.]

Ligaturæ uvæ paſſæ, 1 Sam. xxv. 18. and xxx. 12. and 2 *Sam.* xvi. 1. The *Hebrew* [b] reads no more than *dried Grapes*, without expreſſing *Ligatures*; but generally raiſins were put up in parcels.

The fathers have eaten ſour Grapes, and the childrens teeth are ſet on edge, is a proverbial way of ſpeaking in the ſacred Text; meaning, that the fathers have ſinned, and the children have born the puniſhment of their crimes. It was a kind of reproach made by the *Jews* to God, who puniſhed thoſe ſins in them, whereof they pretended that they were not guilty. But the Lord ſaid, he would cauſe this proverb to ceaſe in *Iſrael*, and that for the future every one ſhould ſuffer the puniſhment of his own faults.

[Jer. xxxi. 29. Ezek. xviii. 2.]

It is remarked in the firſt Book of *Maccabees*, that wine was ſhewn to the Elephants in order to enrage and make them fierce, and that the ſight of blood might not afterwards affect them.

WILD GRAPES, the fruit of a wild baſtard-Vine, in *Latin* called *Labruſca*, and in *Greek*, *Ampelos agua*. Virgil,

> ——— *Aſpice ut antrum*
> *Sylveſtris raris ſparſit labruſca racemis.*

[Plin. l. 23. c. 1.] [Virgil. Eclog. 5.]

The fruit of the wild Vine is called *Oenanthes*, or *the Flower of Wine*. Theſe Grapes never ripen, and are good for nothing but to make verjuice. In *Iſaiah* [c], God complains of his people, whom he had planted as a choice vine, and an excellent plant. He ſays, that he expected it ſhould bear good fruit, but it had brought forth only wild Grapes; in the *Hebrew*, fruit of a bad ſmell and a bad taſte; like the Grapes of *Sodom* mentioned by *Moſes*, *Deut.* xxxii. 32. *For their wine is the wine of* Sodom, *and of the fields of* Gomorrah: *their Grapes are Grapes of gall, their cluſters are bitter.*

The Scripture in ſome places ſpeaks of the *Grapes of Sorek*, ſo called either becauſe they grew in the Valley of *Sorek*, or becauſe they had no ſtones, ſay the *Jews*. [d] I believe it was a white or yellow Grape. See the *Hebrew*, Iſa. xix. 9. and Zech. i. 8.

[Judg. xvi. 4.]

GRATIA,

[a] Matth. Flacci Illyric. *Clavis Sacræ Scripturæ, voce* Racemus.
[b] 1 Sam. xxv. 18. מאה צמקים *Centum uvas ſiccas.*
[c] Iſai. v. 2. 4. ויקו לעשות ענבים ויעש באשים

GRATIA, or GRACE. The word *Grace* is understood several ways in Scripture, which it may be proper to take notice of. 1. Grace is taken for Beauty, Good-Grace, and Agreeableness of Person.
Pf. xlv. 2. For example; *Full of Grace are thy lips; because God hath blessed thee for ever.* Hearken to the instructions of Wisdom, and she shall give to thine head an
Prov. iv. 9. ornament of Grace.

2. *Grace* is taken for favour, friendship.
Gen. xviii. 3. *If I have found Grace in thy sight.* Noah
Gen. vi. 8. *found Grace in the eyes of the Lord.* God gave the *Hebrews* Grace in the sight of the *Egyptians*, so that these lent unto them clothes and jewels, *&c.*

3. *Grace* is taken for Pardon, Mercy; to shew Grace and Mercy; to pardon any one, to restore him to our good Graces.

Ecclus. vii. 37. 4. *Grace* is understood to signify *benefit. Gratia dati in conspectu omnis viventis:* Benefits oblige all men. By *Gratia* is meant likewise reward. If you do good to your friends only, if you love those only who
Luke vi. 32, 33, 34. love you, *Quæ gratia est vobis?* What reward can you expect from God?

5. *Grace* is taken for certain Gifts of God, which he bestows freely on whom he pleases; but do not justify those to whom he gives them, and tend not directly to their sanctification: these are Graces, which are called Graces freely given; such are the gifts of miracles, prophecy, languages, and all the rest mentioned by St. *Paul* in
1 Cor. xii. 4. his first Epistle to the *Corinthians*. These Gifts are intended rather for the advantage of others, than of the person, who possesses them; though the good use which he makes of them may contribute to his sanctification. By Grace likewise, all sorts of justifying Graces are meant, some whereof tend to justification, others actually justify.

There are several sorts of inward Graces; for the Graces of the Understanding may be called by this name, as well as the Graces of the Will. There are habitual and actual Graces.

Divines distinguish these inward, actual Graces, into *preventing, exciting*, and *operating*; *subsequent, assisting*, and *co-operating*. But it is not our design to enter upon an examination of all these Graces; this is the business of Divines.

St. *Austin* defines inward, actual Grace to be the inspiration of love, which prompts us to do what we know out of a religious affection. *Legem volunt* (*Pelagiani*) *intelligi gratiam ... non inspirationem dilectionis, ut cognita sancto amore faci-*
Lib. 4. ad Bonif. cap. 5. num. 11. *amus, quæ proprie gratia est.* He says likewise, that the Grace of God, is the blessing of God's sweet influence, whereby we are induced to take pleasure in that which he commands, to desire and love it; and that if God does not prevent us with this blessing, what he commands, not only is not perfected, but is not so much as begun in us. *Benedictio dulcedinis est gratia Dei, quâ fit in nobis, ut nos delectet, & cupiamus, hoc est, amemus, quod præcipit nobis; in quâ si nos non prævenit Deus, non solum non perficitur, sed nec inchoatur in nobis.* Lib. 1. ad Bonif. cap. 9. num. 21.

Without the inward Grace of *Jesus Christ*, man is not able to do the least thing, that is good. He stands in need of it to begin, continue, and finish all the good he does, or rather which God does in him and with him by his Grace.

The Grace of *Jesus Christ* is free; it is not due to us: if it were due to us, it would be no more Grace; it would be a debt: of itself it is an assistance so powerful and efficacious, that it surmounts the Rom. xi. 6.
hardness of the most rebellious heart, without destroying our liberty.

There is no Subject in Divinity, upon which the *Christian* Doctors have written so largely, as upon the several particulars relating to the Grace of God. It is a mystery which the mind of man has always been desirous to unfold; but notwithstanding all its efforts, it is obliged always to acknowledge its insufficiency. The difficulty consists in reconciling the liberty of man with the operation of Grace, the concurrence of man with the assistance of the Almighty. And who is able to set just bounds between these two things? Who can pretend to know how far the privileges of Grace extend over the heart of man, and what the force of that man's liberty is, who is prevented, enlightned, moved, and attracted by Grace?

Although the Books of the Old Testament express themselves very clearly, with relation to the fall of man, his incapacity as to good, his continual want of God's aids, the darkness of his Understanding, and the evil propensions of his Heart; although this is all to be observed, not only in the historical part of the Bible, but likewise in the Prayers of the Saints, and in the Writings of the Prophets; nevertheless these truths are far from being so well unravel'd in the Old Testament as in the New; nor are the *Jewish* Doctors so well instructed in matters relating to Grace, as the Fathers, and the *Christian* and Catholick Divines.

The Rabbins have no distinct knowledge Maimon. More Nevochim.
of original Sin; some deny it, and maintain, that it is incomprehensible how a man should Basnage hist. des Juifs, t. 1. l. 6. c. 13.
be born with sin; but at the same time they acknowledge a natural bad propensity in man, a *figmentum malum*, which inclines them to evil. See the Article ORIGINAL SIN.

As to the Grace of *Jesus Christ*, it is not at all extraordinary that they should not be acquainted with it, because they receive neither his Person, his Doctrines,

nor

nor the Books of his Disciples: they do not even know, distinctly at least, what that Grace will be, which the *Messiah* whom they expect, will give them in order to blot out their sins, and lead them to salvation. They believe that the *Messiah* will be one of perfect sanctity, that he will convert the nations, and procure the true God to be worshipped in all places. But they do not acknowledge the satisfaction which he was to make for sin: they reckon much upon their good works, repentance, and a change of life; yet own in their Catechism, that no one ought to expect salvation from the goodness of his works, or the perfection of his righteousness, but that it is Grace which bestows it.

Limburg. Collat. cum Judæo. p. 73.

Catechism. Jud. Qu. 14.

But when we come to examine this Grace, some, as *Maimonides*, reduce it almost to constitution only. As God, says he, has created man erect in stature with feet and hands, so he has given him a will to move himself, and act as he pleases; and it is the goodness of constitution which makes things easy or difficult. He says farther, *That the Fear of God is not in the hand of heaven; that it is in every man's power to observe or not observe the precepts of the Law; that the Fear of God is of this class: that it depends not on God, but on the will of man.* Lastly, the *Jews* admit liberty of indifference in its full extent.

It is true, some of them have owned a preventing Grace; and have affirmed, *that Grace goes before the merits of the righteous*: but the famous *Manasseh-Ben-Israel*, who wrote at *Amsterdam* in the last Century, confuted these Doctors who departed from Tradition. He asserts, that if Grace were to prevent the Will of Man, it would be no longer free. He lays down two sorts of assistance, and no more, which we are capable of receiving from God; one whereby he so orders it, that favourable opportunities are presented for man's executing the good designs which he has form'd; and the other, whereby he is aiding to every man, when he first begins to live well. He acknowledges, that the concurrence of Providence is necessary in every good action; as a man who would lay a very heavy load upon his shoulders, calls some one to his aid, in order to help him up with it. And this probably was what *Josephus* meant, when he affirmed, that, according to the *Pharisees*, Fate was assisting to men in the practice of good works. Under the name of *Fate*, he might understand Providence.

R. Manasse de fragilitate humana. § 14. p. 116.

They maintain, that by admitting a preventing and efficacious Grace, all the merit of works is destroyed; God is made the author of sin and corruption; and is supposed to have an unjust regard to persons. If he gives efficacious Grace to all, why are they not all saved? and if he does not give it to all, where is the equality of his justice? If man cannot do well without Grace, how can the evil be imputed to him which he is necessitated to perform? and why should he be refused such an assistance, without which he must be destroyed?

Another Rabbin introduces God opening the way of life and death to man, and giving him his choice of either. If he takes the way of death, God however does not as yet intirely forsake him: he hath placed seven Angels in this way; four of the seven are Angels of mercy, the other three are cruel Angels. The former take their post at every door to perdition, and do what they can to prevent men's entering by them. At the first door, the Angel cries out to him, what art thou doing? there is no mercy here; thou art going to cast thy self into the fire. If he passes the first door, the second Angel stops him, and tells him, that he is going to incur God's aversion. The third threatens him with being blotted out of the Book of Life. The fourth conjures him to stay there, and not to proceed any farther, till God comes to seek after Penitents. If he continues to go on, the cruel Angels seize on him, and conduct him into hell.

Eliezer Pirk. c. 15. p. 32.

In all this we see only a general and natural Grace given to all the world, the ordinary effects of Providence, and assistances which are only external, very different from that inward attraction which acts immediately upon our souls, and inspires us with the love of good, and hatred of evil: wherein consists the medicinal Grace of *Jesus Christ*, acknowledged in his Church.

The *Mahometans* have such sentiments of Grace, as it may not be unacceptable to have inserted in this place. *Mahomet*, in his *Alcoran*, in the chapter concerning *Houd* or *Eber*, says, that this Patriarch speaking to the people of *Ad*, uses these words; *I have placed my whole confidence in God, who is mine and your Lord: for there is no creature upon earth whom he does not hold by the tuft of hair upon his forehead, in order to conduct them through the right way whither he pleases.* The Interpreters of this passage maintain, that by this expression, *to hold any one by a tuft of hair growing on the fore-part of his head*, is meant, that such an one is absolute master of his person, so that he is able to do nothing but what the other pleases, who has him fast by this place. They affirm, that God is in reality the author and principle of all the actions, and even of all the co-operations of the creatures; that he alone, by the order of his Providence, and the concurrence of second Causes established by him, attracts every thing to himself, according to the capacity

D'Herbelot Bibl. Orient. p. 469.

capacity and dispositions of the subject, and that herein consists the meaning of the passage above cited. An *Arabian* Poet has expressed the Action of God upon the creature in a verse to this purpose: *God hath attracted him who hath attracted those by whom thou art thy self attracted, to the end that all may go and return to him.* Another on the same subject has this remark: *Since all the ways we meet with, either to the right or left, tend to him; thou mayst do what thou wouldst; whatever way thou takest, thou wilt go towards him, in order either to be rewarded, if thou hast kept to the right hand; or punished, if thou hast turned to the left. As every thing is originally derived from him, so must every thing likewise terminate in him.*

GRATUS (*Valerius*) Governour of *Judæa* from the year of *Jesus Christ* 15 or 16, to 26 or 27. He succeeded *Annius Rufus*, and was himself succeeded by *Pontius Pilate*. What is in particular remarkable of him, is, that he fre- [Antiq. l. 18. c. 3.] quently changed the High-Priests. He deposed *Ananus* to make way for *Ishmael*, the son of *Fabi*; and shortly after, deprived *Ishmael* of the High-Priesthood, and invested *Eleazar* with it, the son of *Ananus*. At the year's end he transferred it to *Simon* the son of *Camith*; and in a year after gave it to *Caiphas*, the son-in-law of *Ananus*.

GREAT, is a word for rich, powerful, celebrated, magnificent, illustrious, an- [2 Kings v. 1.] cient. *Naaman was Great* before the King his master; he was in Great consideration with him. I will make thee head or father of a Great Nation, of a numerous and powerful people. *Moses* [Exod. xi. 3.] *was very Great in the land of* Egypt. The whole Country looked upon him as an extraordinary Man, and as one sent from God. *The Great Sea*, in the way of eminence, is the *Mediterranean*, greater beyond comparison than the *Dead Sea* and the *Sea of Genesareth*, which are but Lakes. The *Hebrews* shall be called by [Deut. iv. 6.] strangers *a Wise people, a Great nation*, a powerful and considerable people. The King of *Assyria* is called the *Great King*; the *Euphrates*, the *Great River*; the City of *Niniveh*, the *Great City*; because the King of *Assyria* was the most powerful King in the East, the *Euphrates* the greatest River in *Syria*, and *Niniveh* the greatest City in the Dominions of the King of *Assyria*, and of all the Countries round about.

GREATNESS, *ambulare in mag-* [Ps. cxxx. 1.] *nis*, to exercise one's self in great matters. [Ps. xii. 3. Jer. l. 11.] *Magna loqui*, to speak with haughtiness, with insolence, with menacing. *From the Least to the Greatest*: a customary way of speaking in our language; thy servant knew not any thing of the affair, *neither little nor great*: he had not the least [1 Sam. xxii. 15.] knowledge of it.

Greatness of heart, magnitudo cordis, [Isa. ix. 9.] is taken for pride. *Greatness of the arm*, [Exod. xv. 16.] for strength, severity. *The voice of God's Greatness*, is the Thunder. *The Seat of Greatness*, is the Throne of God's Majesty. The Greatness of God denotes his Glory, his Power, his Majesty, his wondrous Works.

GREECE. This word is often of a very extensive signification in Scripture, and comprehends all the Countries inhabited by the descendants of *Javan*, as well in *Greece* as in *Ionia*, and *Asia minor*. Since the time of *Alexander* the Great, the name of *Greeks* is taken in a still more uncertain and inlarged sense; because the *Greeks* being masters of *Egypt* and *Syria*, of the Countries beyond the *Euphrates*, and of other Provinces, the *Jews* were used to call all those Gentile people *Greeks*, who were Subjects to the Empire of the *Greeks*, either in the East or West. For which reason in the Books of the *Maccabees*, in the Gospel, and in [1 Macc. i. 11. viii. 18.] St. *Paul's* writings, a *Greek* commonly signifies a *Gentile*. *Non est distinctio Judæi* [2 Macc. iv. 36. xi. 24. iv. 15.] *& Græci*: before God there is no distinction between *Jew* and Gentile.

In the Books of the Old Testament written in *Hebrew*, *Greece* and *Greeks* are mentioned under the name of *Javan*. [If. lxvi. 19.] *Isaiah* says, that the Lord shall send his Ambassadors to several people, and in particular to *Javan*, *who dwells in the Isles afar off*. *Ezekiel* tells us, that [Ezek. xxvii. 13, 19.] *Javan*, *Tubal*, and *Meshech* came to the Fairs at *Tyre*. *Daniel*, speaking of *Darius* [Dan. xi. 2.] the son of *Hystaspes*, or of *Xerxes*, says, that he shall stir up all against the realm of *Javan*. Lastly, *Zechary* declares, that [Zech. ix. 13.] the Lord shall raise up the sons of *Zion against the sons of Javan*; which hints at the wars carried on by the *Maccabees* against *Antiochus Epiphanes* and the *Greeks*, who possessed the Kingdom of *Syria*. In *Daniel*, *Alexander* the Great is [Dan. viii. 21. x. 20.] described by the name of *King of Javan*.

GREEK. The *Greek* tongue is the original language of almost all the Books in the New Testament, except St. *Matthew*. All the Evangelists wrote in *Greek*, as did also St. *Luke*, St. *Paul*, St. *Peter*, St. *James* and St. *Jude*; but excepting St. *Luke*, the sacred Authors of the New Testament have followed the way of writing used by *Hellenists*, that is to say, *Grecizing Hebrews*, and blending abundance of idioms and turns peculiar to the *Syriac* and *Hebrew* language, very different from the turn and spirit of the *Greek* tongue; almost as if a man should translate a *French* discourse into *Latin*, and keep to the genius of the *French* language. Of such an one it

it might be said, that he speaks *Latinum*, but not *Latine*. From the reign and conquests of *Alexander* the Great, *Greek* was the common language of almost all the East, and generally used in their commerce with other people. And as the sacred Authors had principally in view the conversion of the *Jews*, who were scattered in the several Provinces of the East, it was very natural for them to write to them in *Greek*.

In the Books of the *Maccabees*, *lingua patria* signifies the *Syriac* and *Hebrew*
2 Macc. vii. 8. 27. xii. 37. xv. 29. languages, in opposition to the *Greek*, which was that of King *Antiochus*'s Officers who persecuted the *Jews*.

As there were generally people of all Nations, and even of all Religions, at the solemn Festivals of the *Jews* in *Jerusalem*, *Pilate* ordered the Inscription on our Saviour's Cross, signifying the motive of his condemnation, to be in *Hebrew*, *Sy-*
John xix. 20. Luke xxiii. 38. *riac*, *Greek* and *Latin*; because these were the languages most generally known in the *Roman* Empire, and particularly in *Palestine*.

Hence it was likewise, that at this time many *Jews* had two names, one *Greek*, the other *Hebrew*; others grecized their *Hebrew* name, and gave it at least a *Latin* termination. For example, of *Jesus* they made *Jason*; of *Saul* or *Saulus*, *Paulus*. St. *Peter* was called in *Hebrew*, *Simon* or *Simeon*, and in *Greek*, *Petros*. St. *Thomas* went by this name, which was *Hebrew*, and by that of *Didymus*, which signifies the same thing in *Greek*. *Salome* was called likewise *Alexandra*, which signifies much the same thing.

In the Books of the *Maccabees*, the word *Greeks* is used commonly for Gentiles
2 Macc xi. 24. and Idolaters. For example, *We understand that the* Jews *would not consent to our Father, for to be brought unto the custom of the* Greeks; to embrace the worship of the *Greeks*, and their Idolatry.
2 Macc. iv. 15. And in another passage, the Priests despised the honours of their own Nation, and sought after those of the *Greeks*. *Patrios quidem honores nihil habentes, Græcas glorias optimas arbitrabantur.* The honour of the Priesthood and its functions did not affect them, they aspired to those which were obtained in publick games, *&c.*

By the *Kingdom of the Greeks*, is meant that of *Alexander* the Great, and of the Kings of *Syria* and *Egypt*, his successors.
1 Macc. i. 11. And *the Year of the Greeks*, mentioned in the *Maccabees*, is the Æra of the *Seleucidæ*, which begins in the year of the World 3692, in the first year of the 177th *Olympiad*, and the 312th of the Vulgar Æra, or 308th before the true Epoch of our Saviour's birth. But it is to be observed, that *Josephus*, the *Jews*, and the Author of the first Book of *Maccabees*, begin the Æra of the *Seleucidæ* in the month *Nisan*, which is the first of the *Jewish* Ecclesiastical Year, and answers to the Moon of *March*; whereas the Author of the second Book of *Maccabees* supposes the beginning of it to be in the month *Tisri*, which answers to the Moon of *September*: and herein the *Greeks* and *Arabians* agree with him. But the *Chaldæans* compute it from the spring of the year following: so that they place the beginning of the *Year of the Greeks* six months backwards, and the *Jews* anticipate it six months.

TO GRIEVE, afflict, use ill. *Grieve not the stranger.* David *would not grieve* Exod. xxii. 21.
the spirit of his son Amnon *. And 2 Sam.
St. *Paul* tells the *Corinthians*, that he re- xiii. 21.
joices, not to see them sad, but to see
them *sorrowing to repentance*: *Sed quia* 2 Cor. vii.
contristati estis ad pœnitentiam; that is 8. 9.
to say, that their sorrow produces fruits meet for repentance, and a great abhorrence of evil. *Grieve not the Spirit of* Eph. iv. 30.
God. This is the same very near with what he says to the *Thessalonians*, *Quench* 1 Thess.
not the Holy Spirit. Neither do nor say v. 19.
any thing which may afflict the Holy Spirit that is in you, or in your brethren. Commit no actions which may diminish the effects of the Grace of God's Holy Spirit in you, that may deprive you of his inward Grace, or outward Gifts; or that may stop or suspend the effects of it in yourselves, or in your brethren. The old *Hebrew* Gospel, made use of by the *Nazarens*, ranked the Grieving of our brother's spirit amongst the highest crimes. *Hieronym. in Ezech.* xviii. 7.

GRYPHUS, or rather *Gryps*, a Griffin. The Septuagint and the Author of the Vulgate make use of this word in two places; *viz.* Levit. xi. 13. and Deut. xiv. 12. thereby describing a sort of unclean creature which the *Hebrews* were forbid to eat. The *Greek* word *Gryps* signifies a bird with a hooked beak like an Eagle; and *Gryphus* is taken for a Griffin, which is a fabulous bird, with the body, as some say, of a Lion, the head and wings of an Eagle. But the *Hebrew*
Peres signifies, as some will have it, an Levit. xi.
Hawk, a Faulcon, or a Kite, or rather a 13.
sort פרס Peres. LXX. Γρύψ.

* *This passage is an addition to the original* Hebrew, *and translated from the* Greek *of the Septuagint*; Καὶ οὐκ ἐλύπησε τὸ πνεῦμα Ἀμνὼν τοῦ υἱοῦ αὐτοῦ, &c. *It is not however to be found in all the* Greek *copies*; *the* Complutensian, *as M. Boy observes, being without it.*

sort of Eagle. *Bochart* and *Junius* are of opinion, that it signifies the Eagle called *Ossifraga*, because after having eaten the flesh, it lets the bones fall upon a rock to break them, that so it may extract the marrow.

It is agreed, that the Griffin, such as the Poets describe it to us, and as we see it represented in many antique monuments, is a fabulous animal, consecrated to the Sun, to *Jupiter*, and the Goddess *Nemesis*. It was a four-footed beast, having the head and wings of an Eagle, and the body of a Lion, with very large claws. Some of these supposed claws are shewn, which were formerly made use of for vessels to drink out of. The Griffin is said to have so much strength, that it can carry away a man on horse-back, horse and all. It is said likewise, that Griffins have the guard of treasures, and of gold and silver mines, and that they hinder men from coming near them.

But this is all fabulous, as well as what the *Persians* say of their *Simorg Anka*, or *wondrous Griffin*; this is a very extraordinary bird, as well in respect to its size, as to its other qualities. It is so large, that it consumes for its subsistence all the fruits, and every thing that grows on several Mountains; moreover, it talks, is reasonable, and capable of Religion; in a word, it is a Fairy in the shape of a bird. Somebody asking it one day concerning its age, it replied, This world has been already seven times filled with creatures, and as often intirely without any. The Age of *Adam*, wherein we now live, is to last seven thousand years, which make a great cycle of years; twelve of these cycles I have seen already, and how many more there may remain for me to see, I cannot tell. The bird *Simorg*, say the *Persians*, lives in the Mountains of *Caf*. The Rabbins, Authors of the Talmud, speak of a bird called *Jukhneh*, or *Ben-Jukhneh*, of an incredible size, concerning which they relate a thousand impertinences. They believe it is designed for the feast of the Elect at the end of the world.

D'Herbelot Bibl. Orient. p. 1016, 1017.

Numb. xiii. 15.

GUEL, or *Geuel*, the Son of *Machi*, was one of those sent by *Moses* to examine the condition of the Land of Promise.

Heb. כנור Cinnor.

GUITAR. This word comes probably from the *Greek*, *Cithara*, and the *Hebrew*, *Cinnor*. But the form of the Guitar is very different from that of the ancient *Cithara* and the *Cinnor* of the *Hebrews*. The *Cithara*, or old Harp, was mounted in such a manner, that the strings were stretched from the top to the bottom, supported by two sorts of arms, fastened below to a hollow sounding belly, and at the top to a cross piece of wood, which reached from one arm to the other, to which likewise the strings were tied.

GUNI, the Son of *Nephtali*, Head of the Family of the *Gunites*. Numbers xxvi. 48.

GUR, a narrow pass near *Jerusalem*, where *Ahaziah* King of *Judah* was mortally wounded by *Jehu*. 2 Kings ix. 27.

GURBAAL. This word is to be found only in the second Book of *Chronicles*, 2 Chron. xxvi. 7. where it is said, that the Lord in a particular manner was assisting to *Uzziah against the* Philistins, *and against the* Arabians *that dwelt at* Gurbaal. The Septuagint read it, *against the* Arabians *that dwelt above* Petra. It is my opinion, that *Gurbaal* and *Gabal*, or the *Gabalene*, are the same. The *Gabalene* I have spoken of above; it extends itself into *Arabia Petræa* and *Idumæa*, and lies beyond the limits of *Palestine*, southward.

GYMNASIUM, a place of exercise, so called, because people exercised themselves there naked. *Gymnos* or *Gumnos* in *Greek* signifies naked *. The *Greeks* were passionately fond of theatrical exercises, which were performed by men either quite naked, or very near being so; whether the particular exercise were wrestling, running, quoits, shooting, &c. These inclinations they carried with them into the East, and introduced these Sports and Exercises in the several places which they conquered. The people who were subdued by them, desiring to imitate their masters, addicted themselves to the same diversions, and endeavoured to distinguish themselves in the same exercises. *Jason* having introduced these novelties at *Jerusalem*, 2 Macc. iv. and built a *Gymnasium*, or place of exercise, many of the *Jews* were observed to give themselves up intirely to these Sports, and to imitate in every thing the customs of the Heathens; and despising what was thought honourable in their own Country, endeavoured to excel in such things only as were in esteem among the *Greeks*. The very Priests neglecting the Duties of their Ministry, and the Sacrifices of the Temple, run after these exercises, and were ambitious of obtaining the Prizes, which were the rewards of such as were most successful. This we learn from the Author of the second Book of *Maccabees*.

* In Cicero's *time, the Philosophers were in possession of the* Gymnasia, *and he himself by the word* Gymnasium *means some School of the Philosophers*: Seculis multis ante Gymnasia inventa sunt, quam in his Philosophi garrire cœperunt. *Cic.* 2. *de Orat.*

H.

HAAHASHTAN, the Son of Ashur and Naarah. 1 Chr. iv. 6.

HABBAKUK, was of the Tribe of *Simeon*, and a native of *Bethzacar*, if the Author of the Lives of the Prophets is to be credited.

Epiphan. & Doroth. de vita & morte Prophetarum.

As he observed, that *Nebuchadnezzar* advanced towards *Jerusalem*, and foresaw that he would take it, he made his escape to *Ostracin* in *Arabia*, near the lake *Sirbon*: there he lived some time. But the *Chaldeans* having made themselves masters of *Jerusalem*, and being on the way to their own Country, *Habbakuk* returned into *Judea*; while the rest of the *Jews*, who had not been carried away to *Babylon*, after the death of *Gedaliah*, fled into *Egypt*. He busied himself in cultivating his fields; and as he was one day preparing to carry his reapers their dinner,

Dan. xiv.

he heard a voice, commanding him to carry that provision to *Daniel* *, which he designed for his labourers. He excused himself upon his being a stranger both to *Daniel* and to *Babylon*. But the Angel of the Lord suddenly transported him by the hair of the head into the City, with what he had provided for his people in the field; which as soon as he had set before *Daniel*, who was shut up in the lions den, the same hand which convey'd him to *Babylon*, carried him back again into *Judea*. There he died, and was buried two years before the end of the captivity.

In the year of the World 3486, before J. C. 534, before the Vulgar Æra 538.

He is reported to be the author of several Prophecies, which are not to be found among those which we receive as canonical. It is said, that he foretold the approaching return of his people from their captivity; that a time would come, when there should be a great light seen in the Temple, and they should there contemplate the Glory of the Lord, (meaning the *Messiah*;) that the City of *Jerusalem* should be destroyed by a certain people, who should come from the West, (that is to say, by the *Romans*;) that then the vail, called *Dabir*, should be rent in two parts; that the chapiters of the two pillars should be carried away by Angels, and concealed in the wilderness, in the same place where, a little before the captivity, the Tabernacle of the Covenant was hidden.

The stories of *Susanna*, of *Bel* and the *Dragon*, and that of his transportation to *Babylon*, are said likewise to be his, which are inserted among the Works of *Daniel*, but are not in the *Hebrew* †. There is no other foundation for all this, than an inscription, which was read formerly in some *Greek* copies, and in these terms, *The Prophecies of* Abacum, *Priest of* Judah, *of the Tribe of* Levi. Others [a] have affirmed, that this *Abacum*, Priest in the Tribe of *Judah*, was a person very different from the Prophet, whose writings are in our hands. *Habbakuk's* tomb was shewn formerly at *Bethzacar*, *Keila*, *Echela* [b], or *Gabbatha*. The same thing is probably meant by these four places. It is certain, that they were very near one another, and in the neighbourhood of *Eleutheropolis*. *Sozomen* speaks [c] of the discovery which was made of his body at *Bethzacar*, in the time of *Theodosius* the Elder.

The Works of *Habbakuk*, which are indisputably his, are contained in three chapters. In these the Prophet complains very pathetically of the disorders, which he observed in the kingdom of *Judah*. God reveals to him, that he would in a very short time punish them in a very terrible manner by the arms of the *Chaldeans*. He afterwards foretels the conquests of *Nebuchadnezzar*, his metamorphosis and death; and as the Prophet was offended at the prosperities of this idolatrous Prince, God discovers to him what would happen after his death to the *Chaldeans*. He then foretels, that the vast designs of *Jehoiakim* should be frustrated. He speaks against a Prince, who built with blood and iniquity: this probably was the King of *Tyre*. He accuses another King with having intoxicated his friend in order to discover his nakedness. This we take to be the King of *Egypt*, who ingaged *Zedekiah* King of *Judah* to revolt from *Nebuchadnezzar*.

Hab. i. 2, 3, 4.

Hab. i. 5—10.

Ibid. vſ. 7, 8—12.

Hab. i. 13, & ii. 1, 2, &c.

Ibid. c. ii. vſ. 9, 10, 11.

Ibid. 12, 13, 14.

Ibid. vſ. 15, 16, 17.

Habbakuk being full of these ideas, composed a song, wherein he shews, that God

Hab. iii.

* *This, as* Huetius *asserts, was another* Habbakuk, *of the Tribe of* Levi, *as appears from St.* Jerom's *Preface to his Comment upon* Daniel. *The Introduction to the story of* Bel *and the* Dragon, *as preserved in* Greek *by* Sixtus Senensis, *runs thus*: Προφητεία τοῦ Ἀββακοὺμ υἱοῦ τοῦ Ἰησοῦ, ἐκ φυλῆς Λευί. Huet. Dem. Evang. Prop. iv. De Proph. Dan.

† Porphyry, Eusebius, *and* Apollinarius *were of opinion, that the stories here mentioned are parts of that* Habbakuk's *prophecy who is said to be of the Tribe of* Levi. Hieron. Proœm. Comment. Dan.

[a] Vid. Salien, Annal. & M. Huet. Demonstr. Evangel. [b] Vide Hieronym. & Euseb. in Ceda, Echela, & Gabaa.

[c] Sozomen. Hist. Eccles. l. 1. c. 29.

God is mindful of his mercy, when he is most angry; he extols the great wonders, which God formerly wrought in favour of his people; he hopes that God will shew him his brethren in their captivity, but will deliver him out of it, and give him the swiftness and agility of an hind, that he may fly to the Mountains, and escape from the hands of the *Chaldeans*, at the time when they shall ravage *Judæa*. These characters all agree perfectly with what we have said concerning the life of this Prophet. He prophesied not long before the Kingdom of *Judah* was destroyed, at the same time as *Jeremiah*. He abode in *Judæa*, while the rest of the *Jews* were in captivity at *Babylon*, and died, as we have said, two years before the return of the *Jews* under *Zerubbabel*.

In the year of the World 3455, before J. C. 545, before the Vulgar Æra 549.

Deut. xxii. 5.

HABITS, *Vestis, Vestitus*. *Moses* forbids the *Hebrews* to disguise themselves; *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment.* The Legislator's design herein, was, to precaution the *Hebrews* against the abuses, which are the common consequences of these disguises. A woman dressed in man's clothes will not be restrained so much by that modesty which is becoming her sex; and a man dressed in a woman's habit, may without fear and shame make his way into places, where, without this disguise, shame and fear would hinder his admittance, and prevent his appearing. The importance and wisdom of these Laws is still more discernible in the manners of the Eastern people, among whom the women continue always close in apartments, to which, men, who are strangers, have no access. Every one knows what noise *Clodius's* behaviour made at *Rome*, who disguised himself like a woman, that he might steal in among the *Roman* Ladies, who were celebrating a feast in honour of the good Goddess.

Some Interpreters believe, that *Moses* by this prohibition intended principally to forbid the *Hebrews* the use of those superstitious ceremonies, which were performed on certain festivals of the heathen Deities. In the Feasts of *Bacchus*, for example, the men disguised themselves like women [a]. The same was practised in the Feasts of *Venus* and *Mars*: in the first, the men put on women's clothes; and in the second, the women put on men's. [b] In the East, the men sacrificed generally to the Moon in women's clothes, and the women in men's; because this Planet was adored under the name of God, and Goddess, and was affirmed to be of both Sexes. The same ceremony was observed in the Sacrifices of *Venus* of *Cyprus*, as *Servius* relates [c].

Others [d] maintain, that *Moses* had no other design than to forbid women the use of arms, and men the exercises peculiar to women; as if he had ordained that there should be no martial women, such as the *Amazons* and *Semiramis*, and that none of this sort of people should be seen among the soldiers, by reason of the indecency and inconveniences which might happen from thence. The *Hebrew* text is pretty favourable to this opinion, and it is supported by many learned Interpreters. The literal import of the *Hebrew* is this [e], *The vessels*, (the instruments, the arms) *of the man shall not be upon the woman; and the man shall not be dressed in woman's clothes.*

Alberic Gentilis, a learned Lawyer, was of opinion, that *Moses* used these words as a veil to that abominable instance of immodesty, with which he was afraid to have his people made too well acquainted, by his mentioning the name of it. These crimes were at that time but too generally known, particularly in the land of *Canaan*. And that which makes us believe, that *Moses* intended to forbid something more than a bare change of clothes, is his saying, that *all who do so, are an abomination unto the Lord thy God.*

To *change Habits*, and *wash one's Clothes*, were ceremonies used by the *Jews*, in order to dispose themselves for some holy action, which required particular purity. *Jacob*, some time after his return from *Mesopotamia*, required his people to throw Gen. xxxv.
away the strange Gods which were in their 2.
houses, to change their Habits, and come with him to sacrifice at *Bethel*. *Moses* Exod. xix.
commands the people to dispose themselves 19.
for the reception of the Law, by purifying themselves, and washing their clothes: *Sanctifica illos hodie & cras, laventque vestimenta sua.* This is to be seen in several places of Scripture.

To tear one's clothes in the time of mourning, is a custom taken notice of in very many places of the sacred Writings. *Jacob* having been informed, that his son *Joseph* had been devoured by a wild beast, put on sack-cloth, and was a long time inconsolable. He who brought the Gen.
melancholy news to the High-Priest *Eli* xxxvii. 34.
at *Shiloh*, that the Ark of the Covenant 1 Sam. iv.
was taken, appeared with his clothes rent, 12.
and his head covered with dust. *See* MOURNING *or* FUNERALS *of the* Hebrews.

An Habit wove with woollen and linnen, was forbidden by the Law. *A Garment* Levit. xix.
mingled 19.

[a] Lucian. Μισὶ τῆς ἐλαῖ γυναικὸς ἐν Ολύμπῳ ἀπῆς Πατριδα.
[b] Maimonid. Jul. Firm. c. 4. Chald. Lyran. Val. Fag. &c.
[c] Servius in Æneid. 2.
[d] Joseph. Antiq. l. 4. c. 8. Aug. qu. 23.
[e] לאיהיה כלי־גבר פאשה ולא ילבש גבר שמלת אשה

mingled of linnen and woollen shall not come upon thee. The *Jews* still at this day, observe this prohibition, and do not so much as sew a woollen Habit with thread, nor a linnen Garment with worsted, *&c.* (Leo of Modena's Ceremonies of the Jews. Part i. c. 5.)

The Nuptial Habit. It is common in all civilized Nations, on wedding-days, and days of such like ceremonies, to put on gay clothes; as, on the contrary, to wear mourning in ceremonies used on melancholy occasions. *Cicero* reproaches *Vatinius* with having appeared in mourning at a rejoicing entertainment, or a feast given by *Quintus Arius*, while he, the latter, and the other guests were dressed in white. (Tull. in Vatinium.)

The *Essenians* among the *Hebrews*, bathed, and put on white clothes, when they were to eat together. (Joseph. l. 2. de Bello Jud. c. 12.) The Wedding-Garment, in a moral sense, denotes Charity, performing good Works, or the Grace and Gifts of the Holy Spirit.

The strange Habit mentioned in *Zephaniah*, (Zeph. i. 8.) *visitabo super omnes qui induti sunt veste peregrinâ*, may denote the particular Habits worn by the *Hebrews* in imitation of strangers; who followed the modes of strangers; who were not content with the stuffs, and linnen cloths, the colours and dyes of their own Countries; who sought for others among strangers in *Babylonia*, *Chaldæa*, *Egypt*, *Tyre*, &c. Some believe the *Hebrews* were not satisfied with imitating the Worship and Superstitions of Idolaters, but wore their Habits likewise in their impious and sacrilegious ceremonies. Others by *strange Habits* suppose those to be meant, which they took in pawn from the poor and unfortunate, and unjustly appropriated to themselves, contrary to the express prohibition of the Law, which requires that they should be returned to the poor when night comes on. (Exod. xxii. 27.)

Vestis stragulata, the tapestry which the virtuous woman made for herself, in *Hebrew*, *Marbadim*, (Prov. xxxi. 22. מרבדים עשתה לה) signifies rather coverlings, hangings for the bed, counterpanes, or tapestries raised on both sides.

The Habit that trails along the ground, *Vestis poderis*, mentioned in the Book of *Wisdom*, in *Ecclesiasticus*, and the *Revelations*, (Wisd. xviii. 24. Ecclus. xxvii. 8. Rev. i. 13.) signifies literally, a Habit or Garment hanging down to the feet, a long, trailing Habit, a Habit used on days of ceremony. In the Book of Wisdom, it denotes the High-Priest's sacerdotal Mantle, called in *Hebrew*, *Mehil*, which was of linnen, of a blue azure colour, with pomgranates at the bottom made of wool, of a hyacinth, purple and crimson colour, and bells of gold intermixt with them. In the Revelations, it represents the Habit wherein our Saviour appeared to St. *John*. He was dressed in a long Habit girt about with a gold girdle. In Ecclesiasticus, *Poderes honoris* signifies a Habit of honour and distinction, an ornament allowed only to persons of some dignity.

The Ancients had oftentimes a great number of Habits by them; as they did not cut them, they might serve almost indifferently all sorts of persons. The *Hebrew* Kings had wardrobes of clothes, and frequently made presents of them. (1 Kings x. 25. 2 Kings xxii. 14. and x. 22.) This custom is still common in the East, particularly among the *Arabians*.

We have enlarged upon the matter of the *Hebrew* Habits in a particular Dissertation, and in the Article VESTMENTS. I shall here insert some farther remarks upon this subject, taken from *Leo* of *Modena*. (Leo of Modena's Ceremonies of the Jews, part i. c. 5.) The *Jews* at this day forbear wearing any Habits that are woven, or so much as sewed together, with two different matters, and to disguise themselves, as we have already mentioned. They moreover believe all effeminate actions to be prohibited, and the use of paint and depilatory plaisters; and the women in like manner allow themselves in nothing as to this respect, which is peculiar to the men. This Author seems to think, that *Moses* enjoined the men not to cut off all the hair of their beards, lest in this particular they should make themselves like the women, (Levit. xix. 27.) who have no hair upon their chins.

As to their way of dressing, they do not willingly imitate other nations, unless it be to prevent their being turned into ridicule. They are not allowed to cut their hair round, or like a crown, nor to leave tufts of it growing, as the *Turks* do; but they love to go every where in long Habits, or in Robes. The women dress after the fashion of the Country where they are, except that on their wedding-day, they cover their hair with a perriwig, or head-dress, resembling natural hair, as to the outward appearance observing the mode of the Country; but above all things, they take care to prevent their own hair being seen.

The men among the *Jews* esteem it an indecency to have their heads uncovered, because they do not believe it to be any mark of respect; wherefore they do not practise it even in the Synagogue. This is part of the Eastern Manners still preserved by them. Nevertheless, as it is a custom among *Christians*, to be uncovered before Persons of Quality, they comply with it.

Every Garment they wear ought to have four lappets, and at each there should be a string hanging in the form of tufts, which they call *Zizith*. See ZIZITH. This precept relates only to the men; *Moses* having made no regulations as to the women's Habit, perhaps because they ought not to appear abroad. At present, the *Jews*, to avoid being ridiculous, are content with wearing a square piece of stuff under

under their clothes, with the four tufts or strings before mentioned. But in the Synagogue, at the time of their prayers, they cover themselves with a square woollen veil, which has these four tufts at the corners: this is what they call *Taled*. See this Title.

The men ought likewise to have always upon their foreheads what the Scripture calls *Totaphoth*, whereof we have already said something under the word *Frontlets*; but to prevent their being rallied by the common people in a matter which they esteem sacred, they put on their *Totaphoth* only, when they are at prayers.

They farther believe, that decency requires them to wear a girdle over their clothes, or something that may make a separation between the upper and lower parts of their body.

HABOR, *Chabor*, or *Chaboras*, a celebrated River in *Mesopotamia*, which discharges itself into the *Euphrates*. Part of the *Israelites* belonging to the ten Tribes was transplanted to the Country lying upon the river *Habor*. *Ezekiel* dates his Prophecies from the river *Chebar*, which is the same as *Habor*.

HACCATAH, the father of *Johanan*, who brought an hundred and ten persons with him from the captivity of *Babylon*. Ezra viii. 12.

HACHALIAH, was one of those who signed the Covenant which *Nehemiah* renewed with God. *Neh.* xii. In the year of the World 3551, before *Jesus Christ* 449, before the Vulgar Æra 453.

HACHILAH. The inhabitants of *Ziph* were willing to deliver up *David*, who had fled for security to the hill of *Hachilah*, into the hands of *Saul*, his persecutor.

HACHILAH, the father of *Nehemiah*. Neh. i. 1.

HACHMONI, the father of *Jashobeam*. Compare 2 *Sam.* xxiii. 8. with 1 *Chr.* xi. 11. and see our Comment. The passage in *Samuel* seems to be corrupted.

I. HADAD, the son of *Bedad*, succeeded *Husham* in the kingdom of *Edom*. [Gen. xxxvi. 35.] He obtained a victory over the *Midianites* in the territories of *Moab*. The name of the City, where he reigned, is *Azith*, the situation whereof we are unacquainted with. *Samlah* of *Masrekah* succeeded him.

II. HADAD, King of *Syria*, reigned [2 Sam. iii. 4.] at *Damascus* when *David* attacked *Hadadezer* another King of *Syria*. *Nicholas* [Nicol. Damasc. apud Joseph. Antiq. l. 7. c. 6.] of *Damascus* relates, that *Hadad* upon intelligence that *David* made war with his ally, carried succours to *Hadadezer* as far as the *Euphrates*, where *David* was at that time, by whom both *Hadad* and *Hadadezer* were defeated. The Scripture [2 Sam. viii. 5.] likewise tells us, that the King of *Damascus* going with a good body of troops to the assistance of *Hadadezer* King of *Zobah*, was killed by *David*, together with two and twenty thousand of his men: but it does not mention the name of this King of *Damascus*. This we learn from *Nicholas* of *Damascus*, who adds, that his successors the Kings of this City took the name of *Hadad*; and that one of his descendants being desirous to blot out the ignominy which this defeat had brought upon his ancestors, attacked the King of *Samaria*, and reduced his whole country to a desolate condition. This was *Benhadad* who made war against *Achab*, as we have seen in the article AHAB.

III. HADAD, son to the King of East *Edom*; was carried into *Egypt* by the King his father's servants, at the time, when *Joab* General of *David*'s troops extirpated all the males of *Edom*. *Hadad* [1 Kings xi. 14, 17. & seq.] was then a little child. He was conveyed first into *Midian*, and afterwards to *Paran*, [About the year of the World 2963, before J. C. 1037, before the Vulgar Æra 1041.] and last of all into *Egypt*. He was presented to the King of *Egypt*, who gave him an house, lands, and every thing necessary for his support. He won so much upon the affections of this Prince, that he married him to his Queen *Tahpenes*'s own sister. Of her he had a son, whose name was *Genubath*, whom Queen *Tahpenes* brought up in *Pharaoh*'s house with the King's children. After this, *Hadad* being informed that *David* was dead, and that *Joab* was killed by *Solomon's* order, declared to *Pharaoh* his inclination to return into his own Country. *Pharaoh* did all he could to detain him: but *Hadad* pressed him so earnestly, that he at last permitted him to return into *Edom*. When he was there, he began to raise disturbances against *Solomon*; but the Scripture does not tell what it was particularly he did there.

Josephus says, 1. That he did not return [Joseph. Antiq. l. 8. c. 2. circa finem.] to *Edom* till long after the death of *David*, and when *Solomon's* affairs began to decline, by reason of his impieties, and God's deserting him. 2. That being come into *Edom*, and not being able to ingage the *Edomites* in a revolt, because they were kept to their duty by the strong Garrisons which *Solomon* had placed there; he got together such people as were willing to imbark in his designs, and carried them to *Razon*, who was then in rebellion against *Hadadezer* his master, King of *Syria*. *Razon* received *Hadad* with joy, and assisted him in conquering part of *Syria*, where he reigned, and from whence he made inroads upon *Solomon's* territories. This *Josephus* says. *Tostatus*, *Salian*, and some others will have it, that *Pharaoh* King of *Egypt* made peace between *Hadad* and *Solomon*; and from the latter obtained, that *Hadad* should reign over *Edom*, upon condition nevertheless of paying

him

him tribute: that *Hadad* for some years continued subject and tributary to *Solomon*; but that towards the end of this Prince's reign, he grew weary of this submission, and began to rebel against him.

IV. HADAD, the son of *Baal-hanan*, King of *Edom*. He reigned in the City of *Pai*. After his death, *Edom* was governed by Dukes or Princes, of whom we have an enumeration, 1 *Chr*. i. 51, 52, 53, 54.

V. HADAD. *Josephus* calls the Kings of *Syria* by this name, who in Scripture are called *Benhadad*, and of whom we have said something under the Article Benhadad.

VI. HADAD, the God of the *Syrians*. *Macrobius* assures us, that this Deity was the Sun. *Hadad* signifies one, or alone. Several Kings of *Syria* have been called *Hadad*. *Nicholas* of *Damascus* affirms, that this name was for a long time as common to them, as the name of *Ptolemy* to the Kings of *Egypt*.

[Macrob. Saturnal. l. 1. c. 23. אחד חד Unus. Nicol. Damasc. apud Joseph. Antiq. l. 7. c. 6.]

VII. HADAD, one of the twelve sons of *Ishmael*. 1 Chr. i. 30. the same as *Hadar*. Gen. xxv. 15.

HADADEZER, King of *Zobah* which from south to north extended from *Libanus* as far as the *Orontes*. When *David* went with a design to inlarge his dominions as far as the *Euphrates*, he defeated *Hadadezer*, took seven hundred horse and twenty thousand foot; hamstrung all the horses of *Hadadezer*'s chariots, and reserved so many only as were necessary for an hundred chariots of war. *Hadad* King of *Damascus*, coming to the assistance of *Hadadezer*, *David* defeated him likewise, and killed two and twenty thousand of his men. The arms of *Hadadezer's* soldiers *David* took, and carried to *Jerusalem*; and brought away with him a prodigious quantity of brass, from the Cities of *Betah* and *Berothai*, which were in subjection to *Hadadezer*. These victories over *Hadadezer* procured *David* a visit from *Toi*, the King of *Hamath*, who was at war with *Hadadezer*, and sent great presents to *David*, as an acknowledgment for delivering him from this enemy. This happened in the year of the World 2960, before *Jesus Christ* 1040, before the Vulgar Æra 1044.

[2 Sam. viii. 3.]

Seven years after, the King of the *Ammonites* being dead, [a] *David* sent Ambassadors to *Hanon* his son, with compliments of condolance upon his father's death. This young Prince, instead of acknowledging *David's* civility, affronted his Ambassadors, and obliged him to declare war against him. *Hanon*, sensible that he was not strong enough to resist him, called the neighbouring Princes to his assistance, and in particular *Hadadezer*: he did not dare to declare openly against *David*, who had humbled him, and seven years before had made him tributary to him; but he sent privately into *Mesopotamia*, and there bought troops of the King of that Country, and gave them to the King of the *Ammonites*. These auxiliary forces, in all probability, did not come soon enough to ingage with *Joab* and *Abishai*, the Generals of *David's* army, but came after the battle which was won by *Joab*.

[In the year of the World 2967, before J.C. 1033, before the Vulg. Æra 1037.]
[a 2 Sam. x. 16. See also 1 Chr. xix. 1, 2, &c.]
[See our Comment upon 1 Chr. xix. 6. 16. and 2 Sam. x. 16.]

As these succours were considerable, *David* thought fit to go in person with a large reinforcement in order to encounter him. The battle was fought beyond *Jordan*; *Shobach*, General of *Hadadezer's* troops, who commanded those of *Mesopotamia*, was intirely defeated, and the Kings who had taken part with *Hadadezer*, fled, and no more ventured to send assistance to the *Ammonites*. They even submitted to *David*, and became tributary to him. *David* brought the metals, and richest of the spoils, which he had taken from *Hadadezer*, into the Tabernacle, and there consecrated them to God.

HADAD-RIMMON, otherwise *Maximianopolis*. See Adad-rimmon.

I. HADAR, one of the twelve sons of *Ishmael*. Gen. xxv. 15. the same as *Hadad*. 1 Chr. i. 30.

II. HADAR, the son and successor of *Achbor*, King of *Edom*. He reigned in the City of *Pai*. Gen. xxxvi. 39.

HADASHA, or *Chadassa*, a Town in *Judah*. Josh. xv. 37. *Eusebius* says, it lay near *Taphnæ*. St. *Jerom* read it *Gophnæ*; but remarks, that this was a mistake. The Rabbins say, that it was one of the smallest Towns in *Judah*, and that there were but fifty houses in it. The true reading of *Eusebius* is, in my opinion, *Taphua*, and not *Taphnæ* or *Gophnæ*.

[Euseb. & Hieron. in Adasa.]
[Rab. in Eruvim. c. 6.]

HADASSAH, otherwise *Esther*, niece to *Mordecai*. See Esther. [Esth. ii. 7.]

HADID, or *Chadid*, a City of *Benjamin*. Ezra ii. 33. Nehem. xi. 34. It is the same, in all probability, as *Adida* or *Adiada* in *Josephus*, and the Books of *Maccabees*. They place it in *Sephela*, or in the Plain of *Judah*. But I do not know whether this City belonged originally to *Benjamin*: I should think rather, that a cession was made of it to this Tribe, after the return from the Captivity, and that *Adida* is the same as *Adithaim* in the Tribe of *Judah*. Josh. xv. 36. *Eusebius* and St. *Jerom* speak of two Cities called *Aditha*, or *Adi*; one near *Gaza*, the other near *Diospolis*, or *Lydda*. All this, as well as *Sephela*, carries us too far from the Canton of *Benjamin*.

[Joseph. Antiq. l. xiii. c. 1. & 13. 1 Macc. xii. 38. xiii. 13.]

HADLAI, the father of *Amasa*, of the Tribe of *Ephraim*. 2 Chr. xxviii. 12.

HADORAM, the son of *Joktan*, the son of *Eber*. Gen. x. 27.

HADRACH, or *Adra*, a City mentioned by the prophet *Zechary*, who denounced threatnings, and prophecies of a very [Zech. ix. 1.]

very dreadful nature againſt it. *Ptolemy*, in *Cele-Syria*, takes notice of a City called *Adra*, in the 68 degree ½ of latitude, and the 32 ½ of longitude. The Country of *Hadrach* could not be far from *Damaſcus*; for *Zechary* ſays, that *Damaſcus* was the bulwark, defence, and confidence of *Hadrach*.

HAGAR, by nation an *Egyptian*, and ſervant to *Sarah*, the wife of *Abraham*. *Sarah* ſeeing herſelf old and barren, and knowing that God had promiſed a numerous poſterity to *Abraham*, believed, that in order to contribute to the accompliſhment of theſe promiſes, ſhe ought to give her ſervant to *Abraham* for a wife, that by her he might have children, who ſhould be heirs to the divine promiſes. *Abraham* therefore took *Hagar* to wife at the ſollicitation of *Sarah* [a].

In the year of the World 2093, before J. C. 1907, before the Vulgar Æra 1911. [a] Gen. xvi. 1, 2, 3, & ſeq.

But *Hagar* finding herſelf to be with child, began to deſpiſe her miſtreſs *Sarah*. Whereupon *Sarah* told *Abraham*, that he treated her unjuſtly, that ſhe had given him her ſervant to wife, who, ſince ſhe had conceived, uſed her with contempt. And let the Lord judge between me and thee, ſaid ſhe. *Abraham* anſwered her, Behold thy ſervant, ſhe is in thy hands, do with her as thou pleaſeſt.

Sarah therefore having uſed her ill, *Hagar* fled; and the Angel of the Lord finding her in the wilderneſs, near a fountain or well, in the way to *Shur*, commanded her to return to her miſtreſs, and humble herſelf under her hands. He added, I will multiply thy race, and make it ſo numerous, that it ſhall be ſcarce poſſible to compute its number. Thou haſt conceived a ſon, whom thou ſhalt call *Iſhmael*, becauſe the Lord hath heard thee in thy affliction. He ſhall be fierce and wild; his hand ſhall be lifted up againſt every man, and every man's hand ſhall be lifted up againſt him: he ſhall ſet up his tents over againſt all his brothers. *Hagar* diſcovering, that it was an Angel who ſpoke to her, ſaid, Is it poſſible then for me to live, after having ſeen the Lord? She called this well therefore, the well of him that liveth and ſeeth me. She returned afterwards to *Abraham's* houſe, and ſubmitted herſelf to *Sarah*; and ſome time after was delivered of a ſon, whom ſhe named *Iſhmael*. *Abraham* was then ſourſcore and ſix years old, in the year of the World 2094, before *Jeſus Chriſt* 1906, before the Vulgar Æra 1910.

Fourteen years after, the Lord viſited *Sarah*, and ſhe brought forth *Iſaac* [b]. *Abraham* was then an hundred years old. The child being weaned, young *Iſhmael*, who was then ſeventeen years of age, was jeſting with *Iſaac* in too familiar a manner, and in a way which looked like raillery, or inſult, or even like bad uſage; ſo that *Sarah* deſired *Abraham* to expel *Hagar* and her ſon out of his family, becauſe they ought not, ſhe ſaid, to be heirs with *Iſaac*. *Abraham* was afflicted at this diſcourſe; and could ſcarce reſolve with himſelf to put them out of his houſe: but the Lord appeared to him, and injoined him to do as *Sarah* ſaid; for, added he, in *Iſaac* ſhall thy ſeed be called. And as to the ſon of the bond-woman, I will make him the father of a great people, becauſe he is ſprung from thee. *Abraham* therefore riſing in the morning, took bread and a bottle of water, and put it upon *Hagar's* ſhoulder, gave her her ſon, and ſent her away. *Hagar* intending to return into *Egypt*, which was her native country, loſt her way, and went about wandering in the wilderneſs of *Beerſheba*. The water which ſhe carried with her, began to fail, ſhe left her ſon therefore under one of the trees there, and going to the diſtance of a bow-ſhot from him, ſat down, ſaying, I will not ſee him die: and ſhe lifted up her voice and wept.

In the year of the World 2108, before J. C. 1892, before the Vulgar Æra 1896. [b] Gen. xxi. 1, 2, &c.

Galat. iv. 29. As he that was born after the fleſh perſecuted him that was born after the ſpirit.

Now God heard *Iſhmael's* voice, and the Angel of the Lord calling *Hagar*, comforted her, and told her, that God had heard her ſon's voice, and commanded her to riſe, and conducted him to a well which he diſcovered to her, in order to refreſh him. She took *Iſhmael* therefore, gave him ſome water to drink, filled his bottle, and retired to the wilderneſs of *Paran*, where the child grew and dwelt. He became very expert at drawing the bow, and his mother married him to an *Egyptian* woman. *Iſhmael* was the father of twelve ſons, who were the Heads of twelve Tribes in *Arabia*, where they ſettled, and poſſeſſed the country which reaches from *Havilah*, near the place where the *Tigris* and *Euphrates* meet, as far as *Shur*, a city bordering upon *Egypt*.

Gen. xxv. 12.

We do not know when *Hagar* died. The Rabbins [c] are of opinion, that ſhe was *Pharaoh's* daughter; but St. *Chryſoſtom* [d] aſſerts, that ſhe was one of thoſe ſlaves, which *Pharaoh* gave to *Abraham*. Gen. xii. 16. The *Chaldee* Paraphraſts, and many of the *Jews*, believe *Hagar* and *Keturah* to have been the ſame perſon, whoſe marriage with *Abraham* is related *Gen.* xxv. But this laſt opinion is not credible. The characters whereby *Keturah* is deſcribed in Scripture, are very different from thoſe which are aſcribed to *Hagar*. *Philo* thinks that *Hagar* embraced *Abraham's* Religion, which is very probable.

Jarchi. Eliezar.

Philo de Abraham.

The *Muſſulmen*, who are deſcended from *Iſhmael* the ſon of *Hagar*, ſpeak mightily in commendation of this woman, and relate her

[c] In Chald. Rabb. Jonath. & Salom. Jarchi.
[d] Chryſoſt. Homil. 38. in Geneſ.

her hiſtory very differently from *Moſes*. They call her in the way of eminency, Mother *Hagar*, and maintain, that ſhe was not barely *Abraham*'s concubine, but his lawful wife; that ſhe was the mother of *Iſhmael*, the eldeſt ſon of this Patriarch, who as ſuch poſſeſſed *Arabia*, which very much exceeds, both in extent and riches, the land of *Canaan*, which was given to his youngeſt ſon *Iſaac*.

[D'Herbelot Bibl. Orient. p. 421. Hagiar.]

They tell us farther, that *Hagar* was born in *Egypt*, in the city or neighbourhood of *Farma*, which was, as they ſay, the Capital of *Egypt*, and the Royal Seat of *Pharaoh*. This city was afterwards ſo totally deſtroyed, that not the leaſt footſteps of it remained; the place only of its ſituation was ſhewn upon an eminence in the way from *Cairo* to *Syria*, as travellers paſſed over the ſands of *Coſtir*. The *Fatimites*, that is to ſay, the deſcendants of *Hali* and *Fatima*, *Mahomet*'s daughter, rebuilt it, but it was demoliſhed by *Baldwin* King of *Jeruſalem*.

They pretend that *Hagar* died at *Mecca*, and was buried in the outward incloſure of the Temple there, which they call the *Square* Houſe. You may ſee, if you pleaſe, what we have ſaid in the Article ISAAC.

[Gal. iv. 24.]

Hagar, according to St. *Paul*, is the figure of the Synagogue, which produces only ſlaves. She is forced from the houſe of her huſband, and maſter, with her ſon under her care; they both wander about in the wilderneſs, overwhelmed with wearineſs, grief, and thirſt: all which denotes the infidel and incredulous *Jews*, who perſecuted *Jeſus Chriſt*, and were baniſhed from their country, their temple, and their father's houſe. They wander like vagabonds amidſt the nations, and are ſcattered among *Chriſtians*, odious to all the world, a burthen to themſelves and others, with a vail before their eyes, which hinders them from ſeeing the light which ſurrounds them, and diſcovering the well of living water, which might ſatisfy their thirſt. But God at laſt will be touched with their calamities, and open their eyes; *Hagar* will be eaſed of *Iſhmael*: the Lord will open their eyes * to ſee the light, and that they may come to the fountain of life, to Baptiſm, whereby they may be ſaved.

HAGARENS, the deſcendants of *Iſhmael*. They are called alſo *Iſhmaelites* and *Saracens*; and laſtly, by the general name of *Arabians*, taken from the country, where they dwelt. Their name, *Saracens*, is not derived, as ſome have thought, from *Sarah*, *Abraham*'s wife, but from the *Hebrew Sarak*, which ſignifies to rob or ſteal; becauſe the *Saracens*, or *Sarakins*, for the moſt part carry on the trade of thieving.

[סרק Furari, Prædari.]

As to the *Hagarens*, they dwelt in *Arabia* the Happy, according to *Pliny*. *Strabo* joins them with the *Nabathæans*, and *Chavlotæans*, whoſe habitation was rather in *Arabia Deſerta*. Others think their Capital was *Petra*, otherwiſe *Agra*, and conſequently they ſhould be placed in *Arabia Petræa*. The author of the lxxxiii^d Pſalm, *ver*. 6. joins them with the *Moabites*; and in the *Chronicles* it is ſaid, that the ſons of *Reuben*, in the time of *Saul*, made war againſt the *Hagarens*, and became maſters of their country, eaſtward of the mountains of *Gilead*. This therefore was the true and ancient country of the *Hagarens*. When *Trajan* came into *Arabia*, he beſieged the Capital of the *Hagarens*, but could not take it. The ſons of *Hagar* valued themſelves of old upon their wiſdom, as appears by *Baruch* iii. 23.

[Plin. l. 6. c. 28. Strabo, l. 17. p. 528.]

[1 Chr. v. 10.]

[Dio. l. 68.]

HAGGAI, the tenth of the ſmall Prophets, was born in all probability at *Babylon*, from whence he returned with *Zerubbabel*. The Captives began immediately after their return to work with ardour in rebuilding of the Temple, and in putting it into ſuch a condition as to have ſacrifices offered in it [b]. But by the envy of thoſe, who were enemies to the *Jews*, and the ill offices of the Courtiers, *Cyrus*, in the ſecond year of his reign, was induced to revoke that permiſſion whereby he had impowered the *Jews* to rebuild their Temple. *Cambyſes* the ſon of *Cyrus*, coming to the crown, renewed the ſame prohibition. So that the Temple for fourteen years continued in the ſame ſtate wherein the *Jews* had put it immediately after their return; that is to ſay, without covering to any part except the Temple properly ſo called, or the Holy and the Sanctuary, and perhaps ſome Porches about the Courts belonging to the Prieſts.

[In the year of the World 3477, before J. C. 542, before the Vulgar Æra 547.]

[b Ezra iii. 3, & ſeq.]

But after the death of *Cambyſes*, *Darius* the ſon of *Hyſtaſpes* coming to the Empire [c], *Haggai* was excited by God [d] to exhort *Zerubbabel* Prince of *Judah*, and the High-Prieſt *Joſhua* the ſon of *Joſedeck*, to reſume the work of the Temple, which had been interrupted for ſo long time. The Prophet reproaches them with their indolence, and tells them, that they were very careful to lodge themſelves commodiouſly, while the Houſe of the Lord remained a deſart place, and lay buried in its own ruins. He ſays, that the calamities of drought and famine wherewith God had afflicted them ſince their return, were puniſhments for their neglecting to carry on the work of repairing his Temple. The remonſtrances of *Haggai* had their effect, and in the ſecond year of *Darius*, of the World 3484, which was the ſixteenth after the

[c In the year of the World 3483, before J. C. 517, before the Vulgar Æra 521.]

[d Ezra v. 1, 2, &c. and Hag. i.]

[In the Year of the World 3484, before J. C. 516, before the Vulgar Æra 520.]

* 2 Cor. iii. 16. *When it ſhall turn to the Lord, the vail ſhall be taken away.* Rom. xi. 25, 26. *Until the fulneſs of the Gentiles be come in. And ſo all* Iſrael *ſhall be ſaved.*

the return of the *Jews* from *Babylon*, they began again to proceed in this work. No ſooner had they ſet about it, but the Lord commanded *Haggai* to tell the people, that if any one had ſeen the Temple built by *Solomon*, and did not think this to be ſo beautiful and magnificent a ſtructure as that was, he ought not to be diſcouraged, nor have at all the leſs reſpect for the new one: that God would render this ſtill more auguſt and venerable than the firſt had been, not in the abundance of gold and ſilver, which might adorn it, but by the preſence of the *Meſſiah*, who was the Deſire of all nations, and the Glory which he would add to it. Hag. i. 14. and ii. 1. Hag. ii. 2, 3, 4, 5–10.

We know nothing of *Haggai*'s death. St. *Epiphanius* will have it, that he was buried at *Jeruſalem* among the Prieſts; which might induce us to believe, that he was of *Aaron*'s family: but *Haggai* ſays nothing of himſelf, which favours this opinion. The *Greeks* fix his Feſtival on the 16th of *December*, the *Latins* on the 4th of *July*.

I. HAGGI, the ſecond ſon of *Gad*. Gen. xlvi. 16.

II. HAGGI, of the Tribe of *Gad*, Head of the Family of the *Haggites*. Numb. xxvi. 15.

HAGGIAH, the ſon of *Shimea*, one of the deſcendants of *Merari*. 1 Chron. vi. 30.

HAGGITH, *David*'s fifth wife, and the mother of *Adonijah*. 2 Sam. iii. 4.

HAGIOGRAPHA. This word ſignifies in general Holy Scriptures, which deſerve our reſpect, whether they are canonical and inſpired, or whether they treat only of holy things, and are written after the manner of the ſacred and inſpired Scriptures *.

But the name *Hagiographa* is properly given to thoſe ſacred Books, which the *Hebrews* call *Cethubim*. For they diſtinguiſh all the canonical Books of the Old Teſtament into three Claſſes: 1. The Law; 2. The Prophets; 3. The *Hagiographa*, or *Cethubim*. They reckon five Books of the Law; theſe are the Pentateuch, or the five Books of *Moſes*: eight Books of the Prophets, *viz.* 1. *Joſhua*; 2. *Judges* and *Ruth*, which make but one; 3. the firſt and ſecond Book of *Samuel*, which among them make but one; 4. the two Books of *Kings*, which are ſometimes mentioned by the name of the third and fourth Books of Kings, and with the *Hebrews* are but one; 5. *Iſaiah*; 6. *Jeremiah*; 7. *Ezekiel*; 8. the twelve ſmall Prophets which compoſe but one Book. Theſe are the Books which they comprehend under the name of the Prophets. Laſtly, the *Hagiographa* are nine in number, *viz.* 1. *Job*; 2. the *Pſalter*, divided into five parts; 3. the *Proverbs*; 4. *Eccleſiaſtes*; 5. *Solomon*'s Song; 6. *Daniel*; 7. the two Books of *Chronicles*, which make but one with the *Hebrew*; 8. the firſt and ſecond Books of *Eſdras*, which among the *Hebrews* make one only; 9. the Book of *Eſther*. St. *Jerom* adds, that ſome reckon the Books of the *Hagiographa* to be eleven, including *Ruth* and *Lamentations* as two diſtinct Books in this number. Hieron. Præfat. in Lib. Regum.

In his Preface to *Judith*, he ſays, that the Book of *Judith* is placed by the *Hebrews* among the *Hagiographa*, the authority whereof can be of no ſervice in ſupporting any conteſted points. He ſays the ſame of *Tobit*. Præfat. in Tobiam. He obſerves, that the *Hebrews* do not receive it among their ſacred and canonical Books, but only as one of the *Hagiographa*. Laſtly, in his preface to *Daniel*, he acknowledges that the *Hebrews* admit of eleven Books among their *Hagiographa*. From whence we may eaſily conclude two things; firſt, that in St. *Jerom*'s time, the *Hebrews* were not fixed, as to the number of the *Hagiographa*; and ſecondly, that they owned two ſorts of *Hagiographa*, ſome ſacred, and canonical; and others of a much inferior authority, whereof no uſe was made in religious diſputes.

HAI, or *Ai*, a City ſituated near *Bethel*, to the weſt of it. Josh. vii. 2. The Septuagint call it *Agai*; *Joſephus*, *Aina*; and others *Aiath*. *Joſhua* having ſent a body of three thouſand men againſt *Ai*, God permitted them to be repulſed, becauſe of *Achan*'s ſin, who had violated the anathema, whereby *Jericho* and every thing in it was devoted to deſtruction, by reſerving to himſelf ſome part of the ſpoil. Josh. vii. 3, 4. In the year of the World 2553. But after the expiation of this crime, *Hai* or *Ai* was taken, burnt, and ſacked by the *Hebrews*. See AI.

HAIN, *En*, or *Ein*. This word ſignifies a *Fountain*; and the names of ſeveral Cities in *Paleſtine* are in part compounded of it. *See above* EN, *&c.* עין Ain, Ein, *a Fountain, an Eye.*

HAIN-SHEMESH, or *Ain-Shemeſh*; *En-ſhemeſh* or *Hin-ſhemeſh*; the City of the Sun. It was in the diviſion of *Judah*. Joſh. xv. 7.

HAIR. The Law of God hath left no particular ordinance with the *Hebrews*, in the matter of their Hair. They wore it long, as it grew naturally; only the Prieſts had theirs cut every fortnight, while they were in waiting at the Temple; and in doing ſo, they made no uſe of razors, but of ſciſſars only. Ezek. xliv. 20. Moreover, they were forbidden to cut their Hair in honour of the dead, that is to ſay, of *Adonis*; Lev. xix. 28. though upon other occaſions of mourning, they cut it without ſcruple. Jer. xli. 5. Ezek. v. 1.

God forbad them likewiſe to cut their Hair round: *Ye ſhall not round the corners* Levit. xix. 28.

* Vide Gloſſ. Ordin. Præfat. in lib. Tobiæ & Driedon. l. 1. c. 4. Catalog. Divin. Script.

ners of your heads; in imitation of the *Arabians*, *Ammonites*, *Moabites*, and *Edomites*, of the people of *Dedan*, *Tema*, and *Buz*[a]; who did this, as is faid, in imitation of *Bacchus*, who wore his Hair in this manner[b].

The Septuagint tranflate the text of *Moses*[c], *Ye fhall not make Sifoc of the Hair of your head*: the *Hebrew* word *Sifoc*, a Lock of Hair which was offered to *Saturn*. *Lucian* evidences, that the *Syrians* likewife offered their Hair unto their Gods.

We know that it was ufual with the Heathens to make vows, that they would not fuffer either their Hair or their Beards to grow till they had overcome their enemies.

Silius Ital. l. 4. de Bello Punico.

Occumbit Sarmens, flavam qui ponere victor
Cæfariem, crinemque tibi, Gradive, vovebat.

Tacit. de Morib. Germ.

The *Germans* had the fame cuftom, *Crinem barbamque fummittere, nec nifi hofte cæfo exuere, votivum obligatumque virtuti oris habitum.* *Civilis* having taken arms againft the *Romans*, vowed never to cut his Hair, which out of meer artifice he wore long and of a red colour, after the manner of the *Germans*, till he had defeated the Legions. (Idem Hift. l. 4.) *Civilis barbaro voto, poft capta adverfus Romanos arma, propexum, rutilatumque crinem patratâ demum cæde legionum depofuit.* This has fome relation to what the Law enjoins the (Numb. vi. 5, 9.) *Nazarites*: *All the days of the vow of his feparation there fhall no razor come upon his head: and if any man die very fuddenly by him, and he hath defiled the head of his confecration, then he fhall fhave his head*, as if till then he had done nothing: he fhall be polluted by the prefence of the dead body, and fhall begin again the whole ceremony of his *Nazaritefhip*. See the article NAZARENS.

When a man was fufpected of having a leprofy, enquiry was carefully made whether the colour of his Hair changed, or if his Hair fell, this being one indication of a leprofy; and when he was healed, he (Levit. xiii. 4, 10, 31, 32, &c.) wafhed his body and his clothes, cut his Beard, the Hair of his head, and of his whole body, and prefented his offering at (Levit. xiv. 8, 9.) the door of the Tabernacle: but he did not enter into the camp till eight days after, cutting again all the Hair of his body.

We have faid fomething concerning the weight of *Abfalom's* Hair, in the article relating to him. Black Hair was thought (Cant. v. 11.) to be the moft beautiful: *His locks are bufhy, and black as a raven.* This likewife was the tafte of the *Romans*:

Horat. de Arte Poet. & Carm. l. 1. Od. 32.

Spectandum nigris oculis, nigroque capillo.

The *Levites* upon the day of their confecration to God's fervice, fhaved their whole bodies; *Radent omnes pilos carnis fuæ*; they wafhed their clothes in pure water, were fprinkled with the water of expiation, offered Sacrifices, and were dedicated to the Lord by *Aaron*. (Numb. viii. 7.)

Lepers in like manner were to fhave off all the Hair of their bodies upon the day of their Purification and Expiation. This ceremony was an indication that they were defirous not to leave any place in themfelves, where the leaft pollution might remain, undifcovered, and not cleanfed and purified.

The *of Hair the Feet*. See above FOOT.

GOATS-HAIR; *Mofes* ufed Goats-hair to make the curtains of the Tabernacle. (Exod. xxv. 4, &c.) Ancient and modern Writers fpeak often of the Goats of *Afia*, *Phrygia*, and *Cilicia*, whofe Hair, which was very large, is cut off, in order to make ftuffs with it. *Bellon* fays, that the Hair of thefe Goats is white; (Bellon. c. 2. Obferrat. l. 121.) *Busbequius* affures us, that it is very bright and fine, and hangs to the ground; that the beauty of it is equal almoft to that of (Busbeq. Iter Amafen.) filk, that it is never fheared, but combed off. The fhepherds are careful to wafh them frequently in rivers. The women of the country fpin this Hair, and it is carried to *Angora*, where it is worked, and a good dye given it. There is ftill at this day a great trade driven with it at *Angora* and *Aleppo*. See likewife *Ariftotle*, *Hift. Animal.* l. 8. c. 18. 22. and *Plin.* l. 8. c. 50. and *Varro de Re Rufticâ*, l. 2. and *Virgil's Georgicks*.

M. *Tournefort* procured thefe Goats of *Angora* with their Hair, to be delineated and engraved. He fays, that they are the moft beautiful Goats in the world; that they dazzle (Tournefort Voyage. tom. 1. p. 334. & fuiv.) people with their whitenefs. Their Hair is as fine as filk, curls naturally in locks of eight or nine inches long. Several fine ftuffs are made with it, particularly camlet. Thefe Goats are to be feen only at four or five days journey from *Angora* and *Beibafar*. Their brood degenerates if they are carried farther off; in all probability, by reafon of the pafture which is fatter than at the places we have named. Goats-Hair fells at different prices: fome of it is much dearer than the other; but that which is fo valuable, is defigned only for the camlet which is made for the Grand Senior's Seraglio.

The workmen of *Angora* ufe the pure thread only in their camlets; whereas at *Bruffels*, for what reafon I cannot tell, they are forced to mix yarn with it. In *England*, they put fome of this Hair into perriwigs, but there is no neceffity for having it fpun.

CAMELS-HAIR. St. *John* Baptift was clothed in a Garment made of Camels-hair, not with a Camel's fkin, as our Painters (Matth. iii. 4. and Mark i. 6.)

and

[a] Jer. xxv. 23. Herodot. l. 3. c. 8. [b] Herodot. loco citat.
[c] Levit. xix. 27. Οὐ ποιήσετε σισόην ἐκ τῆς κόμης τῆς κεφαλῆς ὑμῶν.

and Sculptors sometimes describe him, but with coarse camlet made of camel's Hair. This creature in some particular places yields very fine silk, whereof there are stuffs made of very great price; but its hair is hard, and scarce fit for any but coarse habits, and a kind of hair-cloths. This is a remark by the Author of the imperfect work upon St. *Matthew*, which is printed among St. *Chrysostom's* works. *Ælian* relates, that there are camels upon the *Caspian* sea, with so fine a wool, that it is no way inferior to that of *Miletus*; that the Priests and richest People of the country wear the stuff which is made of it. Some are of opinion, that camlet derives its name from camel, because it is wrought out of the Wool and Hair of camels: but at present there is no Camels Hair in the composition of it.

Ælian. Hist. Animal. l. 17. c. 34.

HALAH, a country beyond the *Euphrates*, whither the Kings of *Assyria* transplanted the *Israelites* of the ten Tribes. We do not know distinctly the situation of it: there is mention of it in the books of *Kings*, and it is placed with *Habor*: which makes us think, that it was not far from the river *Chebar*.

2 Kings xvii. 6.

HALF-SHEKEL, appointed by *Moses* to be paid by every *Israelite*, by the head. *See* Exodus xxx. 13. *and above the word* CAPITATION.

HALHUL, a city in the Tribe of *Judah*. St. *Jerom* says, that there was a little place called *Alula* near *Hebron*.

Josh. xv. 58. Hieron. in Alul.

HALI, *Cali*, or *Chali*, a city of *Phœnicia*, in the Tribe of *Asher*. Josh. xix. 25.

HALIÆTUS, that is to say, a *Sea-Eagle*. St. *Jerom* makes use of this word after the *Septuagint*, to signify a sort of Eagle which was reckoned impure among the *Hebrews*. The *Hebrew* word is *Hasenuah*, and *Bochart* believes it signifies a kind of *Eagle* called *Valeria*, or *the black Eagle*.

Levit. xi. 13. Deut. xiv. 13. עזניה

HALLELUIAH. *See* ALLELUIA.

HALMA, or *Halmath*; an *Hebrew* word which signifies a *Virgin*; a young person kept close shut up, after the manner of the Eastern people, and remote from all conversation with men. The Authors of the books of the *Maccabees*[a], and *Ecclesiasticus*[b], speaking of young unmarried women, give them the Epithets, *kept in*, and *bidden*, to distinguish them from married women, who sometimes appear in publick. St. *Jerom*[c] distinguishes *Bethula*, a young woman, from *Halma*, a virgin, in that this latter is one who never has been seen by men [*]. This is its proper signification in the *Punick* or *Phœnician* language, which, as is well known, is the same as the *Hebrew*. Thus when *Isaiah* said, speaking of the birth of the *Messiah*, *A virgin shall conceive, and bear a son*; the ancient *Jews* understood it of a virgin in the strict meaning of the word; and the holy Evangelists have taken care to point out this circumstance to us, as one of the essential marks of the *Messiah*. See above ALMA.

Isai. vii. 14. עלמה Halma.

In the title of the xlv[th] *Psalm*, according to the *Latins*, or xlvi[th], according to the *Hebrews*, we read, *In finem filiis Core, pro arcanis*, which is translated, *To the end, for the sons of* Korah, *for the hidden*. In the *Hebrew*, *To the chief Musician of the family of* Korah, *who presides in the Choir of young women*; literally, *hal-halamoth*, over the young women. We have shewn in our Comment on the *Psalms*, that there were sometimes in the Temple, and generally in publick ceremonies, choirs of young women, who sung, and had their part in the musical performances. We read the same term *hal-halamoth* in the title of the ninth *Psalm*, and Interpreters look for some mighty mystery in it; some saying, that *Halamoth*, or *Almoth*, signifies a musical instrument; others, that it denotes some hidden mysteries. But we explain it simply, as meaning choirs of young women, according to what we have above mentioned.

Psal. ii. 1. על עלמות

HALOHESH, the father of *Shallum*. Nehem. iii. 12. We find another *Israelite* of this name, *Neh.* x. 20.

TO HALT, *to be lame on both sides*. With this *Elijah* reproaches the *Israelites* of the ten Tribes: they did not adore God with a pure and unmixt worship, but were for reconciling the worship of him with that of idols. God says, he will assemble her that halteth, and her that is driven out. *Congregabo claudicantem & eam quam ejeceram*: I will take again this spouse, who is infirm, deformed, and divorced, and will give her a numerous posterity. He speaks of the *Jews* dispersed, and, as it were, abandoned by God. See the same expression in *Zephan.* iii. 9. The *Psalmist* says, That his enemies rejoiced to see him halt: *In claudicatione meâ lætati sunt.* The Vulgate reads, *Et adversum me lætati sunt.* And *Jeremiah*; *All my familiars watched for my halting. Omnis homo pacis meæ observavit claudicationem meam.* The Vulgate reads, *Pacifici mei observantes latus meum.*

1 Kings xviii. 21. Micah iv. 6. Psal. xxxv. 15. Jerem. xx. 10.

HAM, *Hem*, or *Cham*, the country of the *Zuzims*, whereof there is mention made in *Genesis* xiv. 5. The Author of the

Vulgate

[a] 2 Macc. iii. 19. & 3 Macc. i. 18. [b] Ecclus. xlii. 9.
[c] Hieronym. in Isa. vii. בתולה Bethula. עלמה Halma.
[*] *This interpretation of the word* עלמה *is evidenced to be the true and proper construction of it; and the objections of* R. David Kimchi, *and others, are fully confuted, by the learned* Huetius, *in his* Dem. Evang. Prop. ix. c. ix.

Vulgate translates it thus; *Chedorlaomer overcame the Rephaims of Afhteroth Karnaim, and the* Zuzims *with them*; but the *Hebrew* reading is, the *Zuzims* in *Hem*,
Gen. xiv. 5. or in *Ham*. What the fituation was of this land of *Ham*, we cannot tell.

חוים כרם HAM, the fon of *Noah*, brother to *Shem* and *Japheth*. He is believed by fome to have been *Noah's* youngeft fon. * One day, when *Noah* had drank wine to excefs, *Ham* perceived him lying in his tent, and expofed in an indecent manner: inftead of covering him, he went and told *Shem* and *Japheth*, who throwing a cloak over themfelves, and walking backward, caft it upon their father, and fo covered his nakednefs. *Noah*, when he awoke, being informed of what had paffed, faid, *Curfed be* Canaan, *a fervant of fervants fhall he be unto his brethren*. From thefe words it is conjectured, that *Canaan* gave his father *Ham* intelligence of *Noah's* nakednefs. Others are of opinion, that *Noah* intended to wound *Ham* in a more fenfible manner, by thus curfing his fon *Canaan*. *Noah* added, *Bleffed be the Lord God of* Shem; *and* Canaan *fhall be his fervant. God fhall enlarge* Japheth, *and he fhall dwell in the tents of* Shem; *and* Canaan *fhall be his fervant.*

Ham had a very numerous pofterity. He was the father of *Cufh, Mizraim, Phut,* and *Canaan*. We fhall fpeak of the defcendants of each of his fons in their particular articles, and of the country poffeffed by them. With refpect to *Ham*, it is believed that he had all *Africk* for his inheritance, and that he peopled it with his children. As for himfelf, he dwelt in *Egypt* *, which is thought to be the moft fruitful part of *Africk*. *Africk* is called the land of *Ham*, in feveral places of the
Pf. lxxvii. 51. civ. 23. cv. 22. *Pfalms*. In *Plutarch*, *Egypt* is called *Chemia*. There are fome footfteps of the
Plut. de Ifide & Ofiride. name of *Ham* or *Cham* obferved in *Pfochemmis*, *Pfitta-chemmis*, which are cantons of *Egypt*. Laftly, it is believed, that *Hammon*, adored in *Egypt* and *Lybia*, was no other than *Ham*, the fon of *Noah*.

Bibl. Orient. p. 425. The Author of *Tharik-Thabari* fays, that *Noah* having curfed *Ham* and *Canaan*, the effect of this curfe was, that not only their pofterity was made fubject to their brethren, and born, as we may fay, in flavery, but likewife that on a fudden, the colour of their skin became black; for they maintain, that all the Blacks defcend from *Ham* and *Canaan*. *Noah* feeing this fo furprizing change, was affected with it, and begg'd of God that he would pleafe to infpire *Canaan's* mafters with a tender and compaffionate love for him: his prayer was heard; for notwithftanding we may ftill at this day obferve the effect of *Noah's* curfe in the fervitude of *Ham's* defcendants, we may remark likewife the effect of his prayer, in that this fort of black flaves is fought for, and made much of in all places.

Many have been of opinion, that the pofterity of *Ham* was the only, or at leaft principal caufe of building the Tower of *Babel*; that they firft fuggefted the defign to others, and formed the prefumptuous project of erecting a tower which fhould reach as high as heaven, that fo their name might be celebrated in all ages, and they fecured from the apprehenfion of a new Deluge, if God at any time fhould fend one on the earth. We fhall very readily confefs, that the undertaking of the builders of *Babel* was criminal in the fight of God; the author of the book of *Wifdom* calls it, *a wicked confpiracy*; but it is not juft Wifd. x. 5.
to charge it without proofs upon the race of *Ham* alone.

An *Arabian* author affures us, that *Ham* Abeneph apud Kircher. Templ. Ifiac.
was the firft who fpread idolatry over the earth, who invented horofcopes, and magick; and was the author of divers fuperftitions, on the account whereof he was called *Zoroaftres*, or *Adris* the Prophet; that is to fay, the Image of a Star, or a Fire at all times giving light.

Fabulous Hiftory has preferved fome footfteps of *Ham's* ftory. It is related, that on a certain day *Myrrha*, wife, or as others fay, nurfe to *Hammon*, and mother of *Adonis*, having her fon in her company, found *Cyniras* fleeping in his tent all uncovered, and in an indecent pofture. She ran immediately, and informed *Hammon* of it; he gave notice of it to his brothers, who, to prevent the confufion which *Cyniras* might be in to find himfelf naked when he waked, covered him with fomething. *Cyniras* underftanding what had paffed, curfed *Adonis*, and purfued *Myrrha* into *Arabia*, where, after having wandered nine months, fhe was changed into a tree, which bears *Myrrh*. *Hammon* and *Ham* are the fame perfon; fo are *Adonis* and *Canaan*.

HAMAN, the fon of *Hammedatha* the *Amalekite*, of the race of *Agag*; or, according

* Gen. ix. 24. *And* Noah *awoke from his wine, and knew what his younger fon had done unto him.* Which words are by fome referred to *Canaan* the fon of *Ham*, and grandfon of *Noah*. But it is more natural to refer them to *Ham*.

* *M.* Bafnage *is rather of opinion, that neither* Ham *nor* Mizraim *ever were in* Egypt, *but that their pofterity fettled in this country, and called it by the name of their anceftors. And as to* Ham's *being worfhipped as a God, and called* Jupiter Hammon, *he thinks people may have been led into this miftake by the fimilitude of names; and that* Jupiter Hammon *was the Sun, to which divine honours have been paid at all times in* Egypt. *See* Hiftoire des Juifs, l. 3. c. 18.

cording to other copies, the son of *Hamadath* the *Bugæan* or *Gogæan*, that is to (See the Comment on Esther iii. 1, 2.) say, of the race of *Gog*. Lastly, it may be read, *Haman the son of Hamadath*, which *Haman* was *Bagau* or *Bagoas*, that is to say, Eunuch or Servant to the King of *Persia*, in the text of *Esther* called *Ahasuerus*, who in all probability is the same as *Darius* the son of *Hystaspes*.

We have no other proof of *Haman's* being an *Amalekite*, besides what is said in the third chapter and first verse of the book of *Esther*, that he was of the race of *Agag*; nevertheless in the *Greek*, chap. ix. and ver. 24. of the same book, and in the *Latin*, chap. xvi. 6. * he is called a *Macedonian* by nation and affection; *Animo & gente Macedo*: which makes it dubious, whether he were by extraction an *Amalekite*. However this may be, King *Ahasuerus* having taken him into favour, gave (Esth. iii. 2, 3.) him rank above all the Princes of his court. And all the King's servants who were at the palace-gate, bent the knee before *Haman*, and worshipped him, because the King had so commanded.

Mordecai, Queen *Esther's* Uncle, but who had not yet discovered himself to be thus related to her, was the only one who refused to worship him. *Haman* had notice of it, and knowing him to be a *Jew*, he had a mind to see whether he would persist in this resolution. When he found, that *Mordecai* continued firm in refusing to pay those honours to him, which all the court shewed him, he determined to be revenged of him, and not of him alone, but likewise of the whole nation of the *Jews*, who were within the extent of *Ahasuerus's* kingdom.

According to the superstition of the *Persians*, he proposed first to draw lots, that he might know on what day he should destroy them. Wherefore on the first month (In the year of the World 3495, before J. C. 595, before the Vulgar Ærâ 509.) of the year, in the way of reckoning the festivals, which was the seventh of the civil year, and answered to the moon of *March*, *Haman* began to cast lots, that he might know in what month, and upon what day of the month, he should begin to accomplish his design of extirpating the *Jews*. God, who governs all lots and chances, and sports with the vain projects of mankind, so permitted it, that the lot should determine the thirteenth day of the month *Adar*, which was the last of the sacred year, for the execution of his pernicious design, and so defer it for a whole year.

Haman did not omit to speak of it to the King. He told him, that there was a certain people dispersed over all his Provinces, who were *Jews*, people who kept very little correspondence with others, had laws and ceremonies very different from the rest of mankind, and despised his orders; that he knew very well of what importance it was to the tranquillity of his kingdom, to take care, that indulgence should not render them more insolent. He desired therefore that he would give orders for destroying this people; and to indemnify the King for any loss, which he might hereby sustain, he promised to pay ten thousand talents out of his own fortune into the treasury. * This is a prodigious sum for a private person; but *Haman* reckoned, in all probability, that the King would grant to him the confiscation of the goods belonging to the *Hebrews*, or that he would not accept the offer, which he made him.

Hereupon the King took the ring, which he was used to wear upon his finger, and gave it to *Haman*, telling him, that he might keep his money; and as for the people he mentioned, he might do as he pleased with them. Wherefore upon the thirteenth day of *Nisan*, *Haman* sent for the King's Secretaries, and directed them to dispatch the Order, which commanded the extirpation of the *Jews* throughout the whole kingdom of *Persia*, and was to take place upon the thirteenth day of *Adar* following; that is to say, a year after the date of the Edict. The order was sent into all the Provinces by the King's couriers, and permission given to the people to fall upon them, exterminate them, and pillage their Goods. The Edict was posted up at *Shushan*, where *Ahasuerus* kept his ordinary residence. *Haman* was overjoyed at his success, and the *Jews* were in the utmost consternation.

Mordecai, who had been the occasion of this terrible storm, rent his clothes, put (Esth. iv. 1, 2, 3, &c.) on sackcloth, and ashes on his head, and came full of sorrow to the palace-gate. But he was not permitted to come in with all those marks of affliction upon him. Two Eunuchs went immediately to *Esther*, and informed her of his condition; she sent a more proper habit for *Mordecai*, but he refused it. She deputed afterwards an Eunuch to him, who was in her service, to know the cause of his great grief; *Mordecai* related what *Haman* had done against the *Jews*, sent her a copy of the King's Edict, and desired her to go to the King, and intercede for her country-men.

Esther replied, that she was not allowed to

* *The Reader will observe, that here, as in other places, the Author follows the Vulgate, wherein all the additions to the* Hebrew *are inserted, from the third verse of the tenth chapter, to the end of the sixteenth chapter. These additions are supposed to be the composition of some* Hellenistical Jew; *and certainly were never in the original.*

* Ten thousand talents make in all 3421870 pounds sterling. And if the *Babylonish* talent be meant here, which was worth 70 *Eubœan Minæ*, according to *Herodotus*, that is to say, two hundred and nine pounds, and about ten shillings; the ten thousand talents will make two millions one thousand and ninety pounds, or thereabouts.

to viſit the King, unleſs ſhe was ſent for. But Mordecai inſiſted, telling her, that God in all probability had raiſed her only that ſhe might be in a condition to act upon ſuch an occaſion as this. *Eſther* therefore gave directions to tell him, that he ſhould paſs three days and three nights in the ſynagogue in faſting and prayers; that ſhe with her ſervants would do the ſame: and that after this, ſhe would wait upon the King at the hazard of her own life. The
Eſth. v. 1, 2, 3. three days of faſting being over, ſhe dreſſed herſelf in all her fineſt ornaments, and preſented herſelf before the King. *Ahaſuerus* ſtretched out his ſcepter, as an indication that he was pleaſed with her appearing; and told her, that ſhe might aſk what ſhe would, it ſhould be granted her. *Eſther* replied, that ſhe had one favour only to beg of the King; which was, that he would be pleaſed to come with *Haman* to an Entertainment, which ſhe had provided for him.

The King came; and after the banquet was over, he once more deſired *Eſther* to aſk whatever ſhe pleaſed of him. *Eſther* anſwered, that ſhe humbly begg'd his Majeſty to come again with *Haman* the next day to another Entertainment, which ſhe would prepare for him, and then ſhe would declare what ſhe deſired of him. *Haman* therefore left the palace with great pleaſure; and obſerving that *Mordecai*, whom he met with, did not ſtand up before him, he was very much inraged; came home, related to his wife and his friends, the particular honour which *Eſther* had done him, by inviting him alone to bear the King company at her banquet. But then he added, all this I ſhall reckon as nothing, while I ſee *Mordecai* ſitting at the King's Gate, without riſing up before me. Hereupon *Zereſh* his wife, and all his friends, adviſed him to erect a Gallows fifty cubits high, and deſire the King the next morning that *Mordecai* might be hanged upon it. This advice was agreeable to him; and immediately he gave orders for preparing the Gallows.

Eſth. vi. 1, 2, 3. The next day early in the morning, *Haman* came into the King's anti-chamber, to deſire the death of *Mordecai*. *Ahaſuerus* call'd him in to him, and ſaid, What would the man have, whom the King delighteth to honour? *Haman* believing that he was the perſon whom the King meant, ſaid, Let him be clothed in the King's royal robes, be mounted upon the horſe which the King is uſed to ride, let the royal diadem be put upon his head, and let the chief of all the Grandees belonging to the Court conduct him through the ſtreets of the City, and cry before him, Thus ſhall it be unto the man, whom the King delighteth to honour. *Ahaſuerus* anſwered him, Go, do as thou haſt ſaid unto *Mordecai* the *Jew*, who has diſcovered a conſpiracy againſt my perſon, and has received no reward for it. *Haman* executed this command with all the reluctancy which may be imagined; and returning to his own houſe, related what had happened, to *Zereſh* his wife, and his friends; who, looking upon this to be an happy omen for the *Jews*, told him, it was their opinion, that if *Mordecai*, before whom he had fal'n, were a *Jew*, there could be no reſiſting him, and that he muſt be ſubject to him.

While they were yet talking, *Haman* was called to the Entertainment prepared by the Queen. When *Ahaſuerus* was in good humour, and had partaken plentifully of the good cheer provided, he deſired the Eſth. vii.
Queen to aſk what ſhe pleaſed of him. 1, 2, 3. &c.
She anſwered, If I have found favour in thy ſight, O King, I conjure thee to grant me my own life, and the lives of my people, for whom I implore thy clemency. *Ahaſuerus* hereupon ſaid to her, Who is there then ſo daring as to attempt thy life?

Eſther anſwered, this *Haman* whom thou ſeeſt, he it is, who is our mortal enemy. *Haman* hearing this, was quite ſtunned, and could not ſupport the looks which both the King and Queen caſt upon him. At the ſame time *Ahaſuerus* in great rage going out into a Garden joining to the room where they dined, *Haman* threw himſelf at the Queen's feet, who was lying upon a bed belonging to the table, after the mode of that country: at the ſame time the King returning into the room, and ſeeing *Haman* on the bed, on which the Queen was, cried out, What would he too offer violence to the Queen in my preſence, and in my houſe? Scarce were the words out of the King's mouth, before *Haman* was ſeized on, and his face covered, like one going to be executed.

Hereupon *Harbonah*, one of the King's Eunuchs, ſaid, that he had ſeen a Gibbet at *Haman*'s houſe fifty cubits high, which he had prepared for *Mordecai*; and upon this the King commanded *Haman* to be hanged; which was done accordingly that very day: his houſe was given to the Queen, and his employments together with the dignity, which this Favourite poſſeſſed, to *Mordecai*. His ten ſons were likewiſe put to death; and an Edict publiſhed, re- Eſth. ix. 6.
voking the firſt, and permitting the *Jews* to take vengeance of their enemies. This happened in the year of the World 3496, before *Jeſus Chriſt* 504, before the Vulgar Æra 508. See the Articles Esther and Mordecai.

HAMATH, a celebrated City of *Syria*, which we take to be *Emeſa* upon the *Orontes*. *The entring into Hamath*, which is

[Josh. xiii. 5. Judg. iii. 3. 1 Kings viii. 65. 2 Kings xiv. 25. 2 Chr. vii. 8.] is frequently spoken of in Scripture, is the narrow Pass leading from the Land of *Canaan* to *Syria*, through the Valley which lies between *Libanus* and *Antilibanus*. This *Entrance into Hamath* is set down as the northern boundary of the Land of *Canaan*, opposite to the southern limits, the *Nile*, or river of *Egypt*. *Josephus*[a], and St. *Jerom* after him[b], believed *Hamath* to be *Epiphania*. But *Theodoret*[c], and many other good Geographers, maintained it to be *Emesa* in *Syria*.

The same *Theodoret*[d] declares, that *Aquila* translated *Hamath*, *Epiphania*. For his part, he believes, that there were two cities of this name, which were to be distinguished; one surnamed the *Great* in [Amos vi. 2.] *Amos*, which is the same as *Emesa*; the other called simply *Hamath*, which, says he, is the same as *Epiphania*[e]. St. *Jerom*[f] and St. *Cyril* of *Alexandria*[g], believe on the contrary, that *Hamath the Great* is *Antioch*, and that *Hamath* without an epithet, is *Epiphania*. But I cannot tell whether it can be shewn by any Text of Scripture, that there were two *Hamaths* in *Syria*. [Josh. xix. 35.] *Joshua* assigns the city of *Hamath* to the Tribe of *Naphtali*. *Toi* King of *Hamath*, cultivated a good understanding with *David*. [2 Sam. viii. 9.] This city was taken by the Kings of *Judah*, and retaken from the *Syrians* by *Jeroboam* the second. [2 Kings xiv. 28.] The Kings of *Assyria* made themselves masters of it upon the declension of the Kingdom of *Israel*, and transplanted the inhabitants of *Hamath* into *Samaria*. [2 Kings xvii. 24. & xviii. 34. &c.]

HAMATHITES, descendants of *Hamath*, one of the sons of *Canaan*. It is our opinion, that they dwelt in *Emath*, or *Hamath*, or *Emesa* in *Syria*, upon the river *Orontes*.

HAMMEDATHA, the father of *Haman*, of the race of the *Amalekites*. Esth. iii. 1.

HAMMON, or *Chamon*, a city of *Asher*. Josh. xix. 28. I do not know whether this be not the same with the city of this name, said to belong to *Naphtali*. 1 Chr. vi. 76.

HAMMON, *Jupiter Hammon*. It is an opinion almost generally received among the Criticks, that *Jupiter Ammon*, who was worshipped in *Egypt*, as I have hinted, is the same with *Ham*, whom his father *Noah* cursed. The conformity of names, and many other circumstances borrowed from history and fabulous accounts, have made this opinion very current. *Egypt* is called *the Land of Ham* in several passages of Scripture. [Ps. lxxviii. 51. cv. 23. cvi. 22.] There are some footsteps of this name farther to be observed in *Pso-Chemmis*, and *Psita-Chemmis*, which are cantons of *Egypt*. *Plutarch* speaks of this country's being called *Chemia*. [Plut. de Iside & Osiride.] It is certain that it was peopled by *Mizraim*, one of his sons; and that the neighbouring countries were possessed by the descendants of his other sons, *Cush*, *Phut*, and *Canaan*.

If *Noah* is the *Saturn* of the Heathens, *Ham*, the youngest of his sons, must be their *Jupiter*. What the Poets say of *Jupiter*, and the violence offered by him to his father, has a great deal of relation with the action of *Ham*. *Jupiter* castrated his father; *Ham* did not cover his father's nakedness; nay, the *Hebrew* text may be interpreted, *he castrated*, instead of *he told*, [Vaiagged. ויגד Nentinix. ויגר Veiagger. *he castrated.*] by changing the pointing, which is a new invention. *Saturn* divided the whole World between his three sons; to *Jupiter* he gave Heaven, the Sea to *Neptune*, and Hell to *Pluto*. *Noah* gave *Africk* to *Ham*, *Asia* to *Shem*, and *Europe* to *Japheth*. *Africa* is thought to be the highest country, and nearest to Heaven:

> *Terrarum primam Lybiam, nam proxima cœlo est,*
> *Ut probat ipse calor, tetigit.*

Ham is believed to have introduced Idolatry in *Egypt*, and himself to have received divine honours there. It is the opinion of some likewise, that originally the Stars only were worshipped, and that afterwards the same veneration was paid to illustrious Men, and Kings. *Ammon* is the same as the Sun, according to the old Pagan Theologists. *Clemens Alexandrinus* [Clem. Alex.] speaks of an *Apollo* the son of *Ammon*. *Apollo* we know is the Sun. *Bauhen* the *Indian* is also said to be the son of *Ammon*, begotten by him of the nymph *Amalthæa*, [Diodor. Sicul.] and that he was the inventor of presses.

The *Egyptians*, before the dominion of *Alexander* the Great in *Asia* and *Egypt*, knew nothing of the worship of the *Grecian Jupiter*; but these having introduced their Religion with their Language and Manners into *Egypt*, the *Egyptians*, who were the most superstitious of all people, easily received the false worship of the *Greeks*, and joining it with their old traditions, composed a monstrous medley of *Egyptian* and *Greek* Deities. The *Greeks* were willing to find their own Gods in those of the *Egyptians*; and the *Egyptians*, upon some inconsiderable mark of resemblance, made their Gods pass for those of the *Greeks*. Of *Isis*, for example, they made *Diana*, the *Moon*, *Venus*, *Ceres*, &c. of *Osiris*, *Apollo* and *Adonis*, &c. of *Ammon*, *Jupiter*, and the Sun, the greatest and principal of the Deities.

The Temple of *Jupiter Ammon* was thought to be one of the most ancient in the world: no one was able to shew the original of it. It was situated in the midst of a wood consecrated to this Deity, and [Q. Curt. l. 4.] served as a strong fort for the people round about. Three large walls formed the

inclosure

[a] Joseph. Antiq. l. 1. c. 7. p. 14. [b] Hieronym. in locis. in Emath. & in Amos vi. & in Isai. xlvii. [c] Theodoret. in Jerem. iv. & xlvi. [d] Theodoret. qu. 22. in 2 lib. Reg. [e] Theodoret. in Jerem. iv. & xlvi. [f] Hieronym. ad Amos vi. & in Ezech. xlvii. [g] Cyrill. Alexand. in Amos, p. 342.

inclosure of it: in the first inclosure, there was an old palace to be seen, which had been formerly the dwelling of the Kings of that country. In the second inclosure, were apartments for the wives and children of these Kings; and in the same were the Temple and Oracle of *Ammon*. Lastly, the last court contained lodgings for the Prince's Guards and Soldiers. *Quintus Curtius*, from whom we have this description, says, that the Priests of *Jupiter Ammon* carried this Deity in a vessel, on the two sides whereof was hung a great number of silver dishes. *Ammon* was represented and adored under the form of a ram, or at least with the head of a ram, and the horns of a ram upon it. (Antiq. expliquée. t. 1. p. 46.)

Stat tortis cornibus Ammon.

See above the Article AMMON.

HAMMOTH-DOR, a city belonging to the *Levites*, in the Tribe of *Naphtali*. A cession was made of it to the Family of *Gershom*. See *Joshua* xix. 35. xxi. 32. It is the same perhaps as *Hamath* or *Chamath* belonging to the same Tribe, *Joshua* xix. 3. which is believed to be *Tiberias*. The name of *Hamath* or *Chamath* is given generally to places, where there are Baths of hot water. *See* HAMATH.

HAMONAH, a city, where *Ezekiel* foretold what the burial would be of *Gog* and his people. We know of no town of this name in *Palestine*. *Hamonah* signifies *Multitude*; and the Prophet intended no more than to shew, that the slaughter of *Gog's* people would be so great, that the place of their burial might be called *Multitude*. (Ezek. xxxix. 16. המונה Hamonah, Multitude.)

HAMOR, Prince of *Schechem*, and father of a young man, whose name also was *Schechem*, who ravished *Dinah*, the daughter of *Jacob*, and drew upon his father and all *Schechem* the effects of her brothers resentment. See DINAH and SCHECHEM. (Gen. xxx. v.) *Jacob* returning from *Mesopotamia*, went to *Schechem*, where he set up his tents, and bought of *Hamor* for the price of an hundred *Kesitas* *, that part of the field, where he had pitched his tents *. (In the year of the World 2265, before J.C. 1735, before the Vulg. Æra 1739. * Gen. xxxiii. 19.)

HAMUEL, the son of *Mishma*. 1 Chr. iv. 26.

HAMUL, the son of *Pharez*, Chief of the Family of the *Hamulists*. Gen. xlvi. 12. and Numb. xxvi. 21.

HAMUTAL, the daughter of one *Jeremiah* of *Libnah*. *Hamutal* was the wife of King *Josiah*, the mother of *Jehoahaz*, and *Zedekiah*, Kings of *Judah*. 2 Kings xxiii. 31.

HANAMEEL, the son of *Shallum*, a kinsman of *Jeremiah's*, who sold a field to this Prophet, which he had at *Anathoth*. Jerem. xxvii. 17, &c.

I. HANAN, the father of *Kima*. 1 Chr. iv. 20.

II. HANAN, the son of *Azel*, of the Tribe of *Asher*. 1 Chr. viii. 38.

I. HANANI, father to the Prophet *Jehu*. 2 Chr. xvi. 7.

II. HANANI, a Prophet who came to *Asa* King of *Judah*, and said to him, Because thou hast put thy trust in the King of *Syria*, and not in the Lord, the army of the King of *Syria* is escaped out of thine hands. We do not know distinctly upon what occasion the Prophet discoursed in this manner to the King, but *Asa* ordered him to be seized on, and put in prison, and at the same time treated his people with great violence and injustice. Some will have it, that this *Hanani* was father to the Prophet *Jehu*: but this does not appear very clearly from the Scripture. *Jehu* prophesied in the kingdom of *Israel*, and *Hanani* in that of *Judah*. *Jehu* was put to death by *Baasha* King of *Israel*, who died in the year of the World 3075; and *Hanani* reproved *Asa* King of *Judah*, who reigned from 3049 to 3090. (1 Kings xvi. 7.)

III. HANANI, a *Levite* and Musician, who was in the eighteenth Class appointed by *David* for the service of the Temple. 1 Chr. xxv. 4, and 25.

I. HANANIAH, one of the three young men of the Tribe of *Judah* and Royal Family, who, having been carried away captives to *Babylon*, were chosen among others to be instructed in all the Sciences of the *Chaldæans*, and wait in *Nebuchadnezzar's* palace. The name of *Hananiah* was changed into that of *Shadrach*, and he was brought up with *Daniel* in the Prince's Court. (Dan. i. 7.) *Nebuchadnezzar* having set up a Statue in the Plain of *Dura*, near *Babylon*, and commanded all his servants upon pain of death to worship it; (Dan. iii. 1, 2, &c.) *Shadrach*, *Meshach*, and *Abednego* did not believe themselves obliged to submit to such unjust orders. They were cast therefore into the fiery furnace: but God did not permit the flames to hurt them; they came out as intire and well, as when they were thrown in. The Angel of the Lord descended to them in the furnace, and suspended the activity of the flame, so far at least as it might have affected them. This happened about the year of the World 3443, before *Jesus Christ* 557, before the Vulgar Æra 561. And after *Nebuchadnezzar's* metamorphosis, when he was again settled in his throne, he himself related this strange transformation, and the dream which preceded it, in the Edict published by him upon the occasion of the miracle that had happened in favour of the three *Hebrews*. *Hananiah* and *Daniel* had been then about seven (Dan iii. ad finem, & iv. 1, 3, & 32, 33.)

* *That is, about ninety eight pounds eight shillings and nine pence sterling. See* KESITA.

seven and twenty years in captivity at *Babylon*.

II. HANANIAH, the son of *Zerubbabel*. 1 Chr. iii. 9.

Jerem. xxviii. 1, 16. III. HANANIAH, the son of *Azur*, a false Prophet of the city of *Gibeon*, who coming to *Jerusalem* in the fourth year of the reign of *Zedekiah* King of *Judah*, and of the World 3409, said to *Jeremiah* before the Priests and all the People, Thus saith the Lord, I have broken the yoke of the King of *Babylon*. Within two full years will I bring again into this place all the Vessels of the Lord's House, that *Nebuchadnezzar* King of *Babylon* took away from this place, and carried to *Babylon*. And *Jeremiah* answered, *Amen*. May it please God to perform what you have said. But hear me: I am not the only Prophet, who has denounced evils against particular Countries and Kingdoms. The event is a real justification of Prophets. It will be seen whether what I declare to you will come to pass. At the same time, *Hananiah* laid hold of the chains, which *Jeremiah* had for some time worn about his neck, as an emblem of the future captivity of *Judah*, and breaking them, he said, Thus saith the Lord, even so in two years time will I break the yoke of *Nebuchadnezzar* King of *Babylon*. *Jeremiah*, who had retired, was inspired by God to return; and directing his discourse to him, said, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron; and since thou seducest the people with falshoods, thou shalt die this year, because thou hast taught rebellion against the Lord. And *Hananiah* died within the year: in that of the World 3410, before *Jesus Christ* 590, before the Vulgar Æra 594.

HANANIEL, a Tower belonging to the city of *Jerusalem*, took its name from him. *Zech.* xiv. 8.

HANATHON, or *Chanathon*, a Town in the Tribe of *Zebulon*. Joshua xix. 14.

HANDS. *Laying on of Hands*; a ceremony very much used both in the Old and New Testament. *See* IMPOSITION OF HANDS.

By HAND, is sometimes understood the vengeance of God exercised upon any one. 1 Sam. v. 6, 7. *The Hand of the Lord was heavy upon them of* Ashdod, after they had taken the Ark; and they were told that it would still continue to oppress them, till they should send back the Ark with presents.

Hand is likewise used for *times*. *Daniel* and his Companions were *ten Hands* wiser than all the *Magi* and Diviners of the country. Dan. i. 20. עשר ידות

To pour water on any one's HANDS, signifies to serve him. Thus *Elisha* is said to have poured water on *Elijah*'s Hands, thereby meaning that he was his servant. 2 Kings iii. 11.

To wash one's HANDS. *Pilate* washed his Hands, to denote his being innocent of what was required of him, when he proceeded to condemn *Jesus*, in whom he found nothing to deserve such a sentence. Matth. xxvii. 24. The Psalmist *washes his Hands * in the blood of the ungodly*. He approves the Ps. lviii. 11. vengeance which God takes of their iniquity. The righteous *washes his Hands with the innocent*; he is in strict friendship with them. Ps. xxvi. 6.

To kiss one's HAND, is an act of adoration: *If I beheld the Sun when it shined, and my mouth hath kissed my Hand*, says *Job*. Job xxxi. 27.

To fill one's HANDS, signifies to take 1 Kings xix. 18. possession of the Priesthood, to enter upon the enjoyment of any sacerdotal Dignity, to perform the functions of it; because in Judg. xvii. 5, 12. Vide Levit. & 1 Kings xiii. 33. this ceremony, the parts of the victim which was to be offered, were put into the new Priest's Hand.

To lean upon any one's HAND, is a mark 2 Kings vii. 17. of familiarity and superiority. The King of *Israel* had one of his confidents upon whom he leaned; and in like manner the King of *Syria* leaned on *Naaman* when he went up to the Temple of his God 2 Kings v. 18. *Rimmon*.

HAND is sometimes taken for the border, the side, the hinge of a door, the arms, the support of a throne, *&c.*

To lift up one's HAND, is a way of taking an oath in use with all nations.

To give one's HANDS, signifies to grant peace, to swear friendship, to promise all 1 Macc. xiii. 22. security, to make alliance: *Dextram dedit, accepit, abiit*. The *Jews* say, they were obliged to *give the Hand* to the *Egyptians* and *Assyrians*, that they might procure Lament. v. 6. bread; that is to say, to surrender to them, to make an alliance with them, that they might be enabled to subsist, that in their extreme necessity they might preserve their Lives.

The right HAND, with the *Hebrews*, signifies generally the south-side. *See below* RIGHT.

To stretch out one's HAND, signifies to Psal. lv. 11. chastise, to shew his severity, his justice. *Extendit manum suam in retribuendo.* God delivered his people out of *Egypt* with a stretched out Hand, and an Arm lifted up: he delivered them by performing many wonders, and inflicting many chastisements on the *Egyptians*. *The* Isa. v. 25. ix. 12, 17. *Hand of God is still stretched out*; he is still ready to strike.

To stretch out one's HAND, is sometimes a gesture that denotes mercy. *I have* Isa. lxv. 2. *stretched out mine Hand all the day long*, towards an ungrateful and rebellious people.

* *Thus indeed the Vulgate has it*, Manus suas lavabit in sanguine peccatoris. *But the original instead of Hands, reads Feet.* פעמיו ירחץ בדם הרשע *Our* English *Version agrees with the* Hebrew.

Prov. i. 24. *I have called*, says the wise man, *and ye have refused: I have stretched out my Hand, and no man regarded.*

I will not put forth mine HAND *against the Lord's Anointed:* I would not kill him. 1 Sam. xxiv. 10. *Put forth thine Hand now, and touch all that* Job *hath, and he will curse thee to* Job i. 11. *thy face.* Smite him, treat him rigorously, and you will see if he does not blaspheme thee.

To stretch forth one's HAND *on any* Exod. xxii. 8, 11. *thing*, to take, to steal it. He shall swear, that he hath not put his Hand unto his neighbour's goods.

HAND, *Manus*, is sometimes put for the extent of a thing: *hoc mare magnum & spatiosum manibus*, Psalm ciii. 26. and Isai. xxii. 18. Hebr. *Terram spatiosam manibus*; Genes. xxxiv. 21. and Neh. vii. 4.

HAND is put likewise for a Monument erected by *Absalom* near *Jerusalem*, 2 Sam. xviii. 18. *Absalom erexerat sibi dum adhuc viveret, titulum in valle Regum . . . & appellatur manus Absalom, usque ad hanc diem.*

HAND is likewise frequently taken for the power and impression of the Holy Spirit felt by some Prophet: *Facta est super eum manus Domini.* It is said in several places, that God gave his Law, or sent his Orders *by the Hand* of *Moses*, or some other Prophet; that he spoke to his people *by the Hand of Prophets*, &c. that is to say, by their means, by their mouth, *&c.*

The HAND *lifted up*, is a mark of force and authority. Thus it is said, that God brought his people out of *Egypt* with an high Hand, an Hand raised up, that is to say, with main force and authority, without the *Egyptians* being able to oppose it. The Hand lifted up, signifies likewise sometimes the insolence of a sinner, who rises up against God without respect and fear. *Peccare elatâ manu.* Deut. xxxii. 27.

Is. xxx. 4. HANES, a Town mentioned in *Isaiah*, which St. *Jerom* thinks to be upon the Hieron. in Isai. xxx. 4. frontiers of *Ethiopia*. The *Chaldee* and our modern Interpreters think, that *Hanes* is put for *Taphnæ*, that is to say, *Daphnæ Pelusiæ*, near *Damietta*. The Septuagint do not read *Hanes*.

HANNAH, the wife of *Elkanah*, of the Tribe of *Levi*, who dwelt at *Ramath*, 1 Sam. i. 2, & seq. or *Ramathaim*, in the Tribe of *Ephraim*. *Elkanah* going one day to *Shiloh*, with a design of worshipping the Lord there, carried his two wives, *Hannah* and *Peninnah*, with him. *Peninnah* had children, who went with her to the Feast; but *Hannah* had none. *Elkanah* therefore having offered his sacrifice, which he had provided out of pure devotion, made an entertainment for his family before the Lord, and gave several parts of the victim to *Peninnah* for herself and children: to *Hannah*, his well-beloved wife, he gave but one portion of it, because she was alone, and had no children. *Hannah* therefore was very melancholy, and her rival *Peninnah* still added to her affliction, by reproaching her with barrenness. *Elkanah* observing that *Hannah* did not eat, said to her, Why eatest thou not? and why is thy heart grieved? Am not I better to thee than ten children? *Hannah* therefore did eat, and when she had done so, went alone to the Tabernacle, there to pour out her heart before the Lord. She made a vow in these terms: O Lord of Hosts, if thou wilt vouchsafe to look upon the affliction of thy servant, and to bless her with a son, I will give him unto thee all the days of his life; and there shall no razor come upon his head.

As she continued very long at her devotion, the High-Priest *Eli* believed that she had been drinking to excess, and said to her, How long wilt thou be drunken? put away thy wine from thee. But *Hannah* answered, Pardon me, my Lord, I am a woman overwhelmed with affliction, I have drunk no wine, nor any thing that could intoxicate, but have been pouring forth my heart before the Lord. Whereupon *Eli* said to her, Go in peace, and the God of *Israel* grant thee thy petition, that thou hast asked of him. *Hannah* went away, to her husband, took nourishment, and her countenance was no longer dejected. After this, they returned to *Ramah*; and soon after *Hannah* conceived, and was delivered of a son, whom she called *Samuel*; because she had asked him of the Lord. *Samuel* was born in the year of the World 2849, before *Jesus Christ* 1151, before the Vulgar Æra 1155.

Hannah went not to the Temple * till she had weaned her son: then she came and brought him thither. She took three bullocks, three measures of flour, and a bottle of wine, and having made her offering, and said her prayer, she presented her son to the Lord, and put him into *Eli*'s hands, telling him, that she was the woman, who some years before had begg'd of God to give her a son, and had obtained the effect of his promises. Wherefore, added she, I return him into the hands from which I received him, that he may be dedicated to God as long as he lives. They therefore adored the Lord; and *Hannah* composed an hymn of thanksgiving, wherein she ex- 1 Sam. ii.
alts the power of God's mercy, who produces fruitfulness or barrenness, as he pleases. What happened to *Hannah*, after she had made an offering of *Samuel*, is not known; but we shall see in another place how many blessings

2

* *The Tabernacle is sometimes called the Temple*, 1 Sam. xix. 2 Sam. xxii. 7. Psalm xviii. 3. *Josephus *terms it*, ναὸν μεταφερόμενον, *a moveable Temple.*

bleſſings God heaped on *Samuel*, whoſe birth was the effect of his mother's prayers and bleſſings.

HANNEKEB, or *Nekeb*, a City of *Naphtali*. (Joſh. xix. 33.) The Author of the Vulgate joins it with *Adami*, in this manner, *Adami quæ eſt Neceb*. The Rabbins ſay, that its name was changed, and that it was afterwards called *Ziadata*. (Gemar. Ieroſol. Megill. fol. 70. col. 1.)

HANNIEL, the ſon of *Ephod*, of the Tribe of *Manaſſeh*, was one of the Deputies appointed to go and view the promiſed Land. *Numb.* xxxiv. 23.

HANOCH. *See* ENOCH IV. V.

I. HANUN, the ſon of *Nahaſh* King of the *Ammonites*, is very well known in Scripture for the inſult offered to *David's* Ambaſſadors, who came to complement him upon his father's death. *Hanun* by the advice of ſome evil counſellors, who told him, that *David* had no other view but to diſcover the weakeſt places of the country, in order to attack him afterwards to more advantage; gave directions to cut off the Ambaſſadors clothes half way their bodies, and to ſhave their beards: and in this manner he diſmiſſed them. (2 Sam. x. and 1 Chr. xix.) *David* exaſperated at ſuch a diſhonourable way of proceeding, declared war againſt the *Ammonites*, and ſent *Joab* with the choice of his troops againſt them. The *Ammonites* procured aſſiſtance from *Syria*, and from beyond the *Euphrates*; but *Joab* giving part of the army to his brother *Abiſhai*, attacked the *Syrians*, while *Abiſhai* fell upon the *Ammonites*. (In the year of the World 1967, before J. C. 1033, before the Vulgar Æra 1037.) They conquered on both ſides, and diſperſed the enemy whereſoever they met him. *David*, upon intelligence of this ſucceſs, paſſed the river *Jordan* in perſon, with the reſt of his troops, and defeated the *Syrians* in a ſet battle.

The year following the war continued ſtill againſt the *Ammonites* *. *David* ſent *Joab* to beſiege *Rabbah* their Capital. (In the year of the World 1968, before J. C. 1032, before the Vulgar Æra 1036.) During this ſiege, *David* committed the ſin of adultery with *Bathſheba*, and procured the death of *Uriah* by the ſword of the *Ammonites*. (* 2 Sam. xi. xii.) When the city was reduced to the laſt extremities, *Joab* gave notice of it to *David*, who came with the reſt of *Iſrael*, took the city, put the inhabitants under ſaws, harrows, and axes of iron, and carried off a great booty. The other cities of the *Ammonites* he treated in the ſame manner.

II. HANUN, the ſon of *Seleph*; after the return from *Babylon*, in the time of *Nehemiah*. He contributed to the building of the valley-gate. *Nehem.* iii. 13.

HAPHARAIM, a city in the Tribe of *Iſſachar*. (Joſh. xix. 19.) *Euſebius* ſays, that in his time, there was a place called *Apharaim*, ſix miles from *Legio* northward.

HARA, a city or canton of *Aſſyria*, whither the *Iſraelites* of the ten Tribes were tranſplanted by *Tiglath-Pileſer*. 1 Chr. v. 26.

I. HARAN, the ſon of *Caleb*, and *Ephah* his Concubine. 1 *Chr.* ii. 46.

II. HARAN, the eldeſt ſon of *Terah*, and brother to *Abraham* and *Nahor*. *Haran* was the father of *Lot*, *Milcah*, and *Iſcah*. *Nahor* married *Milcah*, and *Abraham*, according to ſeveral Interpreters, married *Sarah*, otherwiſe called *Iſcah*. But this laſt opinion with reſpect to the marriage of *Abraham* and *Iſcah*, is very dubious. *Haran* died before his father *Terah*; a particular, whereof there had been no example till that time. St. *Epiphanius* ſays, that *Haran* was ſmitten by God, as a puniſhment to his father *Terah*, who had forged new Gods. (Epiphan. lib. 1. de Hæreſib.) The Rabbins tell us, that *Haran* was accuſed by *Terah* for refuſing to adore Fire, and condemned to be caſt into a burning furnace; where he was conſumed in the preſence of his father. (Hieron. quæſt. Hebr. in Geneſ. Lyran. in Geneſ. xi.) Others ſay, that *Abraham* having ſet fire to the place where *Terah's* idols were, and *Haran* attempting to reſcue them from the flames, was himſelf conſumed by them.

HARAN, otherwiſe *Charræ* in *Meſopotamia*, a city celebrated for having been the place where *Abraham* firſt retreated after he left *Ur*; and where *Terah*, *Abraham's* father, died and was buried. (Geneſ. xi. 31, 32.) Thither it was likewiſe that *Jacob* retired to *Laban*, when he fled from the indignation of his brother *Eſau*. (Gen. xxvii. 45. xxviii. 10, &c.) Laſtly, at *Haran* or *Charræ* in *Meſopotamia*, *Craſſus* the *Roman* General was defeated, and killed by the *Parthians*. *Haran* was ſituated between the *Euphrates* and the river *Chebar*, at a good diſtance from the place, where theſe two rivers join. Some read it *Charan*, but the Author of the Vulgate always *Haran*.

M. *Baſnage* in his Antiquities of the *Jews*, printed in 1723, pretends that ſome have unadviſedly endeavoured to find the city of *Ur* between *Niſibe* and the *Tigris*, and the city of *Haran* at *Charræ* in *Meſopotamia*, between the *Euphrates* and the river *Chaboras*. (See Baſnage Antiquitez des Juifs, t. 2. p. 54.) He maintains that *Ur* was ſituated pretty near the place where the city of *Edeſſa* was afterwards built, the Capital of King *Abgarus's* kingdom; and that *Haran* or *Charan* was a town, at preſent unknown, out of the limits of *Meſopotamia*, in *Syria* of *Shobah*, in the way towards the land of *Canaan*. I report this opinion only for the ſake of its ſingularity; the Author bringing nothing but very weak conjectures to ſupport it.

F. *Hardouin* believed that *Haran* was in *Meſopotamia*; which he places between *Jordan* and the *Euphrates*; and that it is not the city *Charræ*, celebrated for the defeat of *Craſſus*; but that of *Palmyra*, or ſome other city in *Cœle-Syria*. (Hardouin. Chronolog. V. T. p. 14.) He endeavours to prove, that there was a *Meſopotamia* on

on this side the *Euphrates*, between this river and *Jordan*; and this he does by the title of the lxth *Psalm*, which imports that David *fought in* Mesopotamia *and in* Syria *of* Shobah; and again, by the ii^d chapter, verse 14. of the book of *Judith*, where it is said, that *Holofernes* having passed the *Euphrates*, came into *Mesopotamia*. But these authorities do by no means prove his assertion. The title of the above-named *Psalm* does not say, that *Mesopotamia* was on this side of the *Euphrates*; *David* might make war in *Mesopotamia* at one time, and in *Syria* of *Shobah* at another; or rather we should say, that he defeated the people of *Mesopotamia* in *Syria*, and on this side of the *Euphrates*. See 2 *Sam.* x. 16, 19. 1 *Chr.* xix. 19. *Holofernes* might have returned to the other side of the *Euphrates*, and into *Mesopotamia*, after having first of all passed this river.

The people of *Charræ* in *Mesopotamia* are said to have adored the Moon under the name and habit of a God, and not a Goddess; and that in the worship which they paid to this Deity, the men wore the habit of women, and the women that of men.

HARBONAH, *Ahasuerus*'s Eunuch, who was appointed to see *Haman* executed. *Esth.* i. 10. vii. 9.

HARD, is taken for difficult, sad, unfortunate, cruel, austere, *&c.* (Gen. xlv. 5.) *Non vobis durum esse videatur, quòd me vendidistis.* The *Hebrew*, *Now therefore be not sad that ye sold me hither.* Cursed be their wrath, (Gen. xlix. 7.) *for it was hard*; in the *Hebrew*, for it was obstinate. *Pharaoh* overwhelmed the *Israelites with hard labour*, (Exod. i. 14.) with tasks that were difficult and insupportable. Ye are a people *of a hard head*, (Exod. xxxii. 9.) untractable, inflexible. These sons of *Zerviah are too hard for me*; (2 Sam. iii. 39.) treat me with insolence, with unseasonable cruelty. *Nabal* was *a hard and evil-conditioned man*; (1 Sam. xxv. 3.) a man without humanity, without gentleness, without consideration. *I followed hard ways*, (Psal. xvii. 4.) I led an austere life; my behaviour was morose. *A hard heart*, hardened, insensible. *A hard forehead*, insolent. *I have made thy forehead hard against their foreheads.* (Ezek. iii. 8.) The *Israelites* are hardened to the degree of insensibility: they have lost all shame. I will make you still harder and bolder in reproving evil, than they are in committing it. And in *Isaiah*, (Isai. l. 7.) *I have made thy face like a rock, very hard.* Thy sins *are become hard* and incorrigible. (Jerem. xxx. 14.) *Propter multitudinem iniquitatis tuæ dura facta sunt peccata tua.* Envy *is hard as hell*: (Cant. viii. 6.) it is cruel, severe, implacable as death and the grave. *An untamed horse is hard*; (Ecclus.) stubborn, unless it is managed betimes.

HARE. This animal is about the size of a Rabbit, but something larger. There is no creature so fruitful as an Hare. It is no uncommon thing to find female Hares actually suckling, and at the same time big with young, some with their Hair already grown, and others more or less formed according to the difference of the times wherein they are conceived. There are likewise Hares to be seen which are both male and female, and use both sexes. I have met with very credible persons, who have assured me, that they have seen and had experience of there being Hares of this kind. It is affirmed, that the Hares upon the *Alps* are white, while those Mountains are covered with snow, and that afterwards they become grey again like others; which I can scarce believe. Those of them which are white, acquired this colour while they were in the old one's belly; the whiteness of the snow having made an impression on the dam, as Rabbits take the colour which is shewn the old one at the time of her conceiving.

The *Hebrews* esteem this to be an unclean animal; perhaps because in *Palestine* it is subject to the mange and leprosy like Foxes. Some Physicians are of opinion, that the flesh of this creature is dry, and promotes melancholy, that it causes obstructions in the spleen and liver, that it is hurtful to the lungs, and hinders people from sleeping *. The *Romans*, on the contrary, set a great value on it:

Inter quadrupedes gloria prima lepus. (Martial. l. 13. Epig. 92.)

Moses ranks it among the unclean creatures, notwithstanding its chewing the cud, (Levit. xi. 6.) because it divided not the hoof. *Nam & ipse ruminat, sed ungulam non dividit.* (ארנבת Arnebeth. LXX. Δασύποδα. Confer Deut. xiv. 7.) Its foot is split into several nails; which alone is sufficient for its being declared unclean. At present people are persuaded that the Hare doth not chew the cud: but in *Moses*'s time they were in all probability of another opinion; for the Naturalists agree, that it does not chew the cud, and we know of no Author besides *Moses*, who has written that it does. *Aristotle* has observed, (Hist. Animal. l. 3. c. 21.) that the Hare has this in common with animals, which chew the cud, that we find something curdled in its stomach. Pope *Zachary* in his Epistle to St. *Boniface*, Archbishop of *Mentz*, exhorts *Christians* to abstain from the flesh of Hares. Further,

* Pliny *tells us, on the contrary, upon* Cato's *authority,* Somnos fieri lepore sumpto in cibis; *and takes notice of other particular qualities commonly ascribed to it. The vulgar opinion of its improving the looks of those who eat it, is not forgotten by him. To which* Martial *alludes in* Ep. xxix. l. v.

Siquando leporem mittis mihi Gellia, dicis,
Formosus septem, Marce, diebus eris.

See farther in Pliny, l. 28. c. 19.

ther, Interpreters are divided concerning the ſignification of the *Hebrew*, *Arnebeth*. They agree that it ſignifies an Hare.

HARED, or *Hered*. See ARAD. A city in the Tribe of *Judah*, ſeated in the moſt ſouthern part of this Tribe.

HARETH, a foreſt in the Tribe of *Judah*, whither *David* fled to avoid the perſecution of *Saul*. 1 Sam. xxii. 5.

HARIM, the third of the twenty-four
1 Chr. xxiv. 8. ſacerdotal Families. The deſcendants of *Harim* returned from the captivity of *Babylon* to the number of one thouſand and
Ezra ii. 39 ſeventeen. There were ſome of this family, who, having married ſtrange women, ſepartaed from them in obedience to the
Ezra x. 21. Law.

HARIM, his children returned from *Babylon* to the number of three hundred and twenty. *Ezra* ii. 32.

HARIPH, his children returned from *Babylon* to the number of an hundred and twelve. *Neh*. vii. 34.

HARNEPHER, the ſecond ſon of *Zophah*. 1 Chr. vii. 36.

HAROD, the Well or Fountain of *Harod*, Judg. vii. 1. in the great Plain at the foot of mount *Gilboa*.

1 Sam. xxiii. 25. HAROD, the birth-place of *Shammah* and *Elikah*, two valiant men in *David's*
2 Sam. xxiii. 11. army. In another place, *Shammah* is ſurnamed the *Hararite*, and in the *Chronicles*,
1 Chr. xi. 27. *Shammoth* the *Harorite*; and in the ſame book, *Shammoth* the *Izrahite*.

1 Chr. xxvii. 8. HARODITE, *Shammah the Harodite* is mentioned in 2 *Sam*. xxiii. 25. and *Shammah* the *Hararite* is named in the
2 Sam. iii. 33. ſame chapter, verſe 33. He was the ſon of *Agee* of *Harari* or *Orori*. See hereafter *Shammah*, where we ſhall endeavour to clear what relates to the different *Shammahs* mentioned in the 2 *Sam*. xxiii. and 1 *Chr*. xi.
See likewiſe 2 Sam. xxiii. 11. and 1 Chr. xi. 27.

HAROSHETH, of the *Gentiles*, a city ſituated upon the lake *Semechon*, the place where *Siſera* dwelt, who commanded the Troops of *Jabin*, King of *Hazor*. Judges iv. 2.

HARP. The Harp is a muſical Inſtrument almoſt of a triangular figure, and is held upright between the perſon's legs who plays upon it. It has three parts; the main body of it, which conſiſts of the right ſide, is made of eight flat fronts of wood, upon which is placed the table, which hath two holes made like trefoil. It has three rows of ſtrings, which in all make ſeventy eight. The firſt row contains nine and twenty, which make four octaves; the ſecond row makes the half-turn, and the third is the uniſon of the firſt row. There are two rows of pins, which are called buttons, on the right-ſide, which ſerve to keep the ſtrings tight in their holes, and are faſtned at the other end to three rows of pins placed on the upper ſide, which are called the Keys.

The Harp is played upon with both hands by pinching them in the ſame manner together. The muſick of it is like that of the Spinnet; for all the ſtrings go by ſemi-tones. It is certain that the ancients had no knowledge of the Harp; and *Fortunatus* ſhews ſufficiently, that it comes from *Barbarians*. Prudent. l. 7. Carm. 8.

Romanuſque Lyrâ, plaudet tibi Barbarus Harpâ,
Græcus Achilliaca, Crotta Britannâ canet.

There are ſome diſputes concerning the etymology of the word Harp: ſome derive it from the people called in *Latin*, *Arpi*, who made uſe of this inſtrument: others from the *German*, *Herp* or *Herff*; others from the *Latin*, *Carpo*. The *Cimbri* or *Engliſh-Saxons*, called it *Harpa*, or *Hearpa*; and it is very probable, that this word, and perhaps the inſtrument likewiſe, may be derived from them and their language: for hitherto we have not been informed who communicated it to us. Auctor Vitæ S. Dunſtani. c. 2. n. 12.

The figures of the Harp or *Cinnor*, which are to be ſeen upon the medals of *Simon Maccabæus*, have no relation to the Harp we are ſpeaking of, and which our Painters repreſent King *David* holding in his hands: it is very like the Lute or Guittar invented by *Mercury*; but it has but three or four ſtrings: and the moſt ancient figures of the *Lyra*, which we ſee on *Baſſo-relievos*, or on Medals, have no more. *See* MUSICK.

The word *Cithara* or *Cinyra*, is commonly tranſlated *Harp*; and *David* is repreſented with an Harp: but we may affirm, that *Cithara* ſignifies the ancient Harp which we have deſcribed above, under the word *Guittar*. See our Diſſertation upon the muſical Inſtruments of the old *Hebrews*. כנור Cinnor. Cithara.

The *Nebel* or *Nablium*, or old *Pſaltirion*, was ſomething like our Harp; but the *Haſur*, or inſtrument with ten ſtrings mentioned in the *Pſalms*, was much more ſo. The difference between the *Nebel* and the *Haſur*, was this; the firſt had its hollow ſounding-belly at the top, and was plaid on below; the *Haſur*, on the contrary, had its hollow belly below, and was plaid on at the upper part. נבל Nebel. Nablium. עשור Haſur, decachordum.

HARSHA, Head of a Family. *Ezra* ii. 52.

HARUM, the father of *Aharhel*, and ſon of *Cos*. 1 Chr. iv. 8.

HARUPHITE. *Sephatiah*, one of *David's* brave Officers, is ſurnamed the *Haruphite*. 1 Chr. xii. 5.

HARUZ, the father of *Meſhullemeth*, the wife of *Manaſſeh* King of *Judah*. 2 Kings xxi. 19.

HASADIAH, the ſon of *Zerubbabel*. 1 Chr. iii. 20.

I. HASHABIAH, the ſon of *Amaziah* the *Levite*. 1 Chr. vi. 45.

II. HASHABIAH, a *Levite*, the ſon of *Jeduthun*. The deſcendants of *Haſhabiah* had the twelfth place among the *Levites*, who ſung in the Temple. 1 Chr. xxv. 3, 19.

III. HASHABIAH, Maſter of half a ſtreet at *Keilah*, was a contributor towards building the walls of *Jeruſalem*. Nehem. iii. 17.

HASHBADANA, the *Levite*, who was at *Ezra*'s left hand, while he read the Law. *Neh*. viii. 4.

HASHEM, was a conſiderable Citizen of *Jeruſalem*, 1 Chr. xi. 14. He is called *Jaſhen* in *Samuel*, 2 Sam. xxiii. 32.

HASHMONAH. *See* ASSEMON.

HASHUB, one of thoſe who contributed towards building the walls of *Jeruſalem*, after the *Jews* returned from their captivity. *Neh*. iii. 11. He repaired the tower of furnaces, with the aſſiſtance of *Malchijah*.

HASHUBAH, the ſon of *Zerubbabel*. 1 Chr. iii. 20.

HASHUM. His deſcendants returned from *Babylon* to the number of three hundred twenty eight, *Neh*. vii. 22. or, as in *Ezra* ii. 19. to the number of two hundred twenty three.

HASSENAAH; the ſons of *Haſſenaah*, after the return from *Babylon*, made the Gate, which was ſurnamed the Fiſh-gate, of *Jeruſalem*. Neh. iii. 3.

TO HATE, is not always to be underſtood rigorouſly. It frequently ſignifies nothing more than a leſſer degree of love. *No one can ſerve two maſters: for either*
Luke xvi. 13. *he will hate the one, and love the other*; that is to ſay, will neglect the ſervice of the one, and attach himſelf to the other. And *Solomon*, He who ſpareth the rod, hateth his child. Fathers often ſpare their children out of an exceſſive love to them; 'tis true indeed, this is not a proper inſtance of affection, to forbear correcting them. *If*
Deut. xxi. 15. *a man have two wives, one beloved, and another hated*; that is to ſay, leſs beloved. Thus *Jeſus Chriſt* ſays, that he who would
Luke xiv. 26. follow him, *muſt hate father and mother*; that is to ſay, ſhould love them leſs than his ſalvation, ought not to prefer them to God. *He who loveth iniquity, hateth*
Pſal. x. 16. *his own ſoul*. And * St. *Paul*, *No one*
Eph. v. 29. *hateth his own fleſh*; himſelf, his life, his relations, *&c*.

HATTUSH, the ſon of *Shecaniah*, of *David*s Family. 1 *Chron*. iii. 22. *Ezra* viii. 2.

I. HAVILAH, the ſon of *Cuſh*, according to *Bochart*, peopled that part of *Arabia* the Happy, where the *Tigris* and *Euphrates* re-unite, in order to diſcharge themſelves together into the *Perſian* Gulf. Gen. x. 7.
This probably is the land of *Havilah* ſpoken of *Gen*. xxv. 18. 1 *Sam*. xv. 7. which reached as far as *Shur* over againſt *Egypt*. The ſons of *Iſhmael* had their inheritance in this territory; *They dwelt from* Havilah *unto* Shur *that is before* Egypt, *as thou goeſt towards* Aſſyria.

II. HAVILAH, the ſon of *Joktan*, in all probability peopled *Colchis*, and the Gen. x. 29.
country which is encompaſſed by the river *Piſon*, or *Phaſis*. Theſe are in *Armenia*, Gen. ii. 11.
and in the territories of the *Colchians*, the cities *Chotva* and *Cholvata*, and the region of *Chotobeta*, taken notice of by *Haiton*.

HAVOTH-JAIR. The *Hebrew Havoth* or *Avoth* ſignifies properly Cabbins, or Houſes belonging to the *Arabians*, which are put together in a circle, and this collection of them produces an hamlet or village. And this is the ſignification of *Havoth* ſtill at this day in *Arabic*. Theſe villages of *Jair* were ſo called, becauſe *Jair* the ſon of *Manaſſeh* conquered and poſſeſſed them. They were in the *Bata-* Numb. xxxii. 41. חות יאיר
naea, beyond *Jordan*, in the land of *Gilead*[a], and belonged to the Half-Tribe of *Manaſſeh*. Joſh. xiii. 31, 32.

HAVRAN. *Ezekiel*, xlvii 16. ſpeaks of *Havran* as a Canton ſituated to the north-eaſt of the holy Land. Some ſuppoſe it to be the ſame as *Ituraea*. St. *Luke* ſays, Luke iii. 1.
that *Philip* the ſon of *Herod* was maſter of *Ituraea* and the *Trachonitis*. *Joſephus* Joſeph. Antiq. l. 17. c. 7.
ſays, that he poſſeſſed *Batanaea*, *Trachonitis*, and *Auranitis*: where it is obſervable, that the *Auranitis* and *Ituraea* are put one for the other. St. *Jerom* ſays, Hieron. ad Ezek. xlvii. 16.
that *Havran* is a city in the wilderneſs belonging to the country of *Damaſcus*. An *Arabian* Geographer places the land of Apud Reland. Palaeſt. t. 1. l. 1. c 22. p. 107.
Havran, as he ſpeaks, or *Auran*, to the ſouth of *Damaſcus*; and *Abulfeda* ſays, that *Bozra* is the Capital of *the country of* Havran. *Golius* in his notes upon *Abulpharga* ſays, that the *Syrians* and *Arabians* call that part of the land *Havran*, where *Tiberias* on the ſea of *Galilee* is ſituated. *William* of *Tyre* calls it the *Auranitis*. It is certain that the *Auranitis* was beyond *Jordan*.

HAZAEL. The prophet *Elijah* being at mount *Horeb*, received orders from 1 Kings xix. 15, 16.
God to go and anoint *Hazael* to be King of

* *Thus our Author, according to his Vulgate, which herein agrees with the Septuagint, who tranſlate this paſſage in the ſenſe wherein it is here cited,* Ὁ δὲ ἀγαπῶν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχήν. *Our* Engliſh *Verſion conſtrues the original in another manner*; The Lord alloweth the righteous, but him that delighteth in wickedneſs does his ſoul abhor. *But perhaps the Reader may be of opinion, that the* Greek *and* Latin *Tranſlations above mentioned may expreſs more exactly the meaning of the* Hebrew, *which runs thus*; יהוה צדק יבחן ורשע ואהב חמס שנאה נפשו.

[a] Euſeb. & Hieronym. in Avoth-Jair.

In the Year of the World 3097, before J.C. 903, before the Vulg. Æra 907.

[a] 2 Kings viii. 7.

In the year of the World 3120, before J. C. 880, before the Vulgar Æra 884.

of *Syria*. The Prophet set out upon his journey towards him; but it does not appear that he himself executed this commission. *Elisha* many years after going to *Damascus*[a], foretold to *Hazael*, that he should reign over *Syria*. I shall give a short account of what happened upon this occasion. *Benhadad* King of *Damascus* was at that time indisposed: and being informed that the prophet *Elisha* was coming to *Damascus*, he sent *Hazael* with great presents to meet him, in order to consult him concerning his disease. *Hazael* asked the Prophet whether *Benhadad* would recover. *Elisha* answered, Tell him, he shall be cured; but God hath declared to me, that he shall surely die. At the same time *Elisha* shewed some sort of disorder, his countenance changed, and he shed tears.

Hazael asked him, why he wept? Because, said *Elisha*, I know how many calamities thou wilt bring upon the children of *Israel*: their strong Cities thou wilt burn, their young men thou wilt put to the sword, their little infants thou wilt dash against the ground, and rip up the women, who are big with child. *Hazael* answered, Is thy servant a dog, that he should do these things? The Lord, said *Elisha*, hath revealed to me, that thou shalt be King of *Syria*. *Hazael* returned to the King his master, told him he would recover his health; but the next day he stifled him with a cloth dipt in water, which he spread over his face; and *Benhadad* being dead, he reigned in his place.

In the year of the World 3120.

2 Kings x. 32, 33.

In the year of the World 3165, before J. C. 835, before the Vulgar Æra 839.

[b] 2 Kings xii. 17, 18, &c. xiii.

[c] 2 Chron. xxiv. 23, 24, &c.

Hazael without delay executed all the evils which *Elisha* had foretold, that he would bring on *Israel*. *Jehu* breaking up the siege of *Ramoth-Gilead*, and coming to *Samaria* with his army, *Hazael* took the advantage of his absence, fell upon his territories beyond *Jordan*, destroyed all the land of *Gilead*, *Gad*, *Reuben*, and *Manasseh*, from *Aroer* to *Bashan*. Many years passed without *Hazael*'s undertaking any thing against the Kingdom of *Judah*, because it was more remote from *Damascus*. He began not to distress it till the reign of *Joash* the son of *Jehoahaz*. He laid siege to *Gath*, took it, and marched against *Jerusalem*[b]. *Joash* perceiving himself not to be strong enough to resist him, gave him all the money, which was in his treasury, and in the treasuries belonging to the House of God, to ingage him to retire. The year following, *Hazael*'s army returned against *Joash*, [c] entred into the territories of *Judah* and *Jerusalem*, slew all the Princes of the people, and sent a very rich spoil to the King of *Syria*. The *Syrian* army was not numerous; but God delivered up to it great multitudes of the inhabitants of *Judah*; and *Joash* himself was treated by the *Syrians* with the utmost ignominy. *Hazael* did not spare the King of *Israel* any more than he had done the King of *Judah*; but what the mischief was which he did him, is not very distinctly known to us. He died much about the same time as *Jehoahaz* King of *Israel*; and was succeeded by his son *Benhadad*.

2 Kings xiii. 1, 2, 3, 22.

About the year of the World 3165, before J. C. 835, before the Vulgar Æra 839.

HAZAR-ADDAR, a village mentioned in *Numb.* xxxiv. 2.

HAZAR-GADDA, a city of *Judah*, lying towards the south. *Joshua* xv. 27.

HAZAR-MAVITH, the third son of *Joktan*. There is a city called *Asarmoth* in *Armenia*. Some believe the *Sarmatæ* were so named from *Asarmoth* or *Hazar-mavith*. Gen. x. 26. Plin. l. 6. c. 26.

HAZAR-SHUAL, a city in the Tribe of *Simeon*, or *Judah*. Josh. xv. 28. Neh. xi. 27. *Hazar* or *Chazer-Shual* may signify the dwelling of a fox. חצר שועל Chazer-Shual.

HAZAR-SUSIM, a city of *Simeon*, 1 Chr. iv. 13. *Chazer-Susim* signifies the dwelling of horses. It is called *Hazar-Susah*, Joshua xix. 5. חצר סוסים Chazer-Susim.

HAZAZEL, the name given to the Scape-Goat. *See* AZAZEL and SCAPE-GOAT.

HAZERIM, *Hazeroth*, *Hazor*, *Azerothaim*. These names all signify the same thing, and are often put before the names of places. *Hazer* or *Chazer* signifies a porch or dwelling. There is a town called *Hazor* in *Arabia-Petræa*, which in all probability is the same as *Hazerim*, the ancient habitation of the *Hivites*, before they were driven away by the *Caphtorims*, or inhabitans of the Isle of *Crete*, who settled in *Palestine*. It is likewise, according to all appearances, the same as *Hazeroth*, where the *Hebrews* incamped in their journey through the wilderness. *Num.* xi. 34. xiii. 1. xxxii. 1. Deut. ii. 23.

HAZEZON-TAMAR. This is the same as *En-gedi*, upon the western coast of the Dead-Sea. *See* EN-GEDI. Gen. xiv. 7. 2 Chr. xx. 2.

HAZIEL, the son of *Shimei*, a *Levite*, and a Singer. 1 *Chr.* xxiii. 9.

I. HAZOR, a city in the Tribe of *Judah*. Joshua xv. 2. *Eusebius* speaks of a Town called *Hazor*, to the East of *Askelon*.

II. HAZOR, *New Hazor*, otherwise *Hezron*, in the same Tribe. *Josh.* xv. 25.

III. HAZOR, a city in the Tribe of *Naphtali*. *Joshua* xix. 36. This probably is the famous city of *Hazor*, King *Jabin*'s Capital, which was taken by *Joshua*, after the great battle, wherein he defeated *Jabin*, and his allies, near the waters of *Merom*. Joshua xi. 7—10, 11. *Hazor* was situated upon the lake *Semechon*. Josh. xi. 1, &c.

IV. HAZOR, built by *Solomon*. It is no contradiction to say, that it was *Hazor* of *Naphtali*, which *Solomon* rebuilt or fortified; for the *Hebrews* having no compounded name, often use the word *build* instead of *rebuild*. Joseph. Antiq. l. 8. c. 2. 1 Kings ix. 15.

HEAD, *Caput*. This word has ſeveral ſignifications beſides its natural one, whereby it denotes the Head of a Man. To be at the Head, *in capite*, to command, conduct, govern. *Thou haſt cauſed men to ride* Pſal. lxvi. 12. *over our Heads:* Thou haſt given us maſters. *Thou haſt made me the Head of* Pſal. xviii. 44. *the Heathen:* Thou haſt advanced me to the regal State. His enemies were upon Lam. i. 5. his Head; *facti ſunt hoſtes ejus in capite.* Deut. xxviii. 13. And *Moſes*; *Conſtituit te Dominus in caput, & non in caudam:* Thou ſhalt be always maſter, and never in ſubjection.

HEAD, for beginning. *In capite libri* Pſal. xxxix. 8. *ſcriptum eſt de me:* In the beginning of the book it is written of me. במגלת ספר The *Hebrew* has, *in volumine libri*, in the volume of the book, or in the book folded up in rolls after the manner of the ancients. The river of Paradiſe was divided into four Gen. ii. 10. Heads, *in quatuor capita*, into four ſprings, four branches. The Stone which the builders rejected was placed at the Head of Pſal. cxvii. 22. the corner, *in caput anguli*, was the firſt in the angle, whether it were diſpoſed at the top of that angle to adorn and crown it, or at bottom to ſupport it. Thy ſons are killed, and thrown to the ground at the *Head of all the ſtreets*, in the beginning of the Iſa. li. 20. high-ways; *in capite omnium viarum.*

HEAD is taken ſometimes for poiſon, becauſe the *Hebrew Roſch*, which ſignifies Head, ſignifies likewiſe poiſon. *Caput* Job xx. 16. *aſpidum ſuget*, he ſhall ſuck the venom of Ecclus. xxv. 22. aſps. And *Eccleſiaſticus*, *Non eſt caput nequius ſuper caput colubri, & non eſt ira ſuper iram mulieris:* there is no poiſon more dangerous than that of a ſerpent, and no wrath more impetuous than that of a woman.

In times of mourning, they covered their Amos viii. 10. Heads, they cut and plucked off their hair; *ſuper omne caput calvitium*, ſay the Prophets, ſpeaking of unhappy times; on the contrary, in proſperity they anointed their Heads with ſweet oils: *Let thy Head lack no ointments*, Eccl. ix. 8.

To ſhake their HEADS at any one, is ſometimes a geſture of contempt and inſult: *The virgin the daughter of* Sion *hath deſpiſed thee, and laughed thee to ſcorn*; *the daughter of* Jeruſalem *hath ſhaken her Head at thee.* Iſa. xxxv. 11, 22. This ſometimes was a ſign of joy and admiration. *Job*'s friends and relations, after his cure and reſtoration, came to eat and rejoice with him: *Et moverunt caput ſuper eum.* Job xlii. 11.

HEAP. The Ancients before the uſe of writing, and even afterwards, erected very often Heaps of Stone to preſerve the memory of certain remarkable events. *Jacob* in his way to *Meſopotamia*, having had a Gen. xxviii. 11,—18. viſion from heaven at *Bethel*, ſet up the ſtone, which had ſerved him for a pillow, to be a ſort of monument, anointed it with oil, vowed that he would offer the tenth part to God of every thing that he ſhould give him, and to look upon this as a conſecrated place, and as the houſe of God. And accordingly, after his return from the other ſide of the *Euphrates*, he went to *Bethel* with all his family; there he offered ſacrifices to the Lord, and performed his promiſes.

The ſame Patriarch having made a Covenant with *Laban* his father-in-law, upon the mountains of *Gilead*, they ſaid hereupon one to the other, Come, let us raiſe Gen. xxxi. 44, 45, 47. here a Heap of Stones; they did ſo: and afterwards eat upon it in token of friendſhip. *Laban* called it the *Heap of Witneſs*; and *Jacob*, the *Heap of Teſtimony*; each according to the propriety of his language. And *Laban* ſaid to *Jacob*; This Heap ſhall be as a witneſs againſt thee and me this day: for which reaſon, *Gilead* was called, the Mountain where the Monument was erected.

It is very probable, that the Altar made of turf, or rough ſtones, at the foot of mount *Sinai*; and the twelve Monuments, *duodecim titulos per duodecim tribus Iſrael*, Ex. xx. 25. and xxiv. 4, 5. which were ſet up at the ſame place, in order to offer ſacrifices there, at the ceremony of ratifying the Covenant which God had made with *Iſrael*; were likewiſe Monuments of this kind, to ſerve as memorials to poſterity, as well as the Altar compoſed of rough ſtones, which was to be raiſed upon mount *Ebal*, on which burnt-ſacrifices were to be offered, and the words of God's Covenant with his people to be Deut. xxvii. 4, 5, 6, 7. inſcribed.

Joſhua erected two Monuments of Stone in memory of the miraculous paſſage of *Jordan*; one in the midſt of the channel of this river, the other on the ſhore, at a place called *Gilgal*; *That*, ſays he, *when your* Joſh. iv. 3, 5, 6, 7. *children aſk their fathers in time to come, ſaying, What mean you by theſe ſtones? then ye ſhall anſwer them, that the waters of* Jordan *were cut off before the Ark of the Covenant of the Lord, when it paſſed over* Jordan, *whereof theſe ſtones ſhall be for a memorial unto the children of* Iſrael *for* Joſh. xxii. 10, 11. *ever.*

After the conqueſt and diſtribution of the promiſed Land; the *Iſraelites* of the Tribes of *Reuben* and *Gad*, and they of the Half-tribe of *Manaſſeh*, who had fought for their brethren, having repaſſed the *Jordan*, began to raiſe a prodigious maſs of earth and ſtones upon the banks thereof, in order to ſerve as a monument to poſterity, and declare to them, that the *Hebrews* on both ſides of this river were but one people, and of the ſame Religion.

HEAP *of Mercury*, *Acervus Mercurii.* See the Article MERCURY.

HEAPS *of Stones* amaſſed together over the graves of odious perſons. We ſee

ſome examples of this in Scripture in the
Joſh. vii. 26. perſon of *Achan*, whom all the people
ſtoned, and raiſed a very great Heap of
ſtones over him, which was ſhewn there
long after. The King of *Ai* was ſerved
Joſh. viii. 29. in the like manner: he hung upon a gibbet
till evening, then his dead body was caſt
out of the city-gate, where a great Heap
of ſtones was raiſed over him. *Abſalom* re-
ceived the ſame treatment. *They took*
Abſalom, *and caſt him into a great pit in*
the wood, and laid a very great Heap
of ſtones upon him, &c. 2 *Sam.* xviii. 17.
The Prophets likewiſe ſpeak of Heaps of
ſtones to be ſeen in the ruins of depopulated
cities. *Damaſcus ſhall be as a ruinous*
Heap, Iſa. xvii. 1. as alſo of the Heaps of
ſtones which were gathered together in
fields and vineyards; *I will make* Samaria
as an Heap of the field, and as plantings
of a vineyard, Micah i. 6.

TO HEAR, is often uſed for to *Obey*:
Pſal. lxxx. 11. *Thou haſt not heard my voice*; who
wouldſt not obey me. *Why heareſt thou*
1 Sam. xxiv. 10. *what they ſay againſt* David? Why believeſt
thou my enemies? *The Lord ſhall hear*
Gen. xvi. 5. *between thee and me*: he ſhall be witneſs
to my innocence, and the injuſtice that
thou doeſt me. To *Hear* is uſed likewiſe
for *to approve*, and for *to hearken, to*
learn, &c.

HEART. This word has a particu-
lar emphaſis in all languages. The *He-*
brews look upon the Heart as the ſource
of wit, underſtanding, love, courage, grief,
and pleaſure. Hence are derived infinite
many ways of ſpeaking. To *find his*
Heart, poſſeſs his Heart, incline his Heart,
to *bind his Heart* towards the Lord. A
good Heart, an *evil Heart*, a liberal Heart,
a Heart which does an act of kindneſs freely,
voluntarily, with generoſity, *&c.* To har-
den one's Heart, to lift up one's Heart to
God; to beſeech him to change our ſtony
Hearts into Hearts of fleſh. To love with
all one's Heart: to have but one Heart and
one Soul with any one. *To turn the Hearts*
of the children to the fathers, and the
Luke i. 17. *Hearts of the fathers to the children*;
to cauſe them to be perfectly reconciled,
and that they ſhould be of the ſame mind.

To want Heart, ſometimes denotes to
Hoſea vii. 11. want underſtanding and prudence. *Co-*
lumba ſeducta non habens cor; a Dove
without wit and cunning. O fools and
Luke xxiv. 25. ſlow of Heart; ſenſeleſs men, without in-
ſight and underſtanding. The Heart of
this people is ſtupified, ſo as to be deſti-
Matth. xiii. 15. tute of underſtanding. *Incraſſatum eſt*
cor populi hujus .... ne corde intelligant.
Thou ſhalt ſpeak unto all *that are wiſe-*
hearted, whom I have filled with the ſpirit
Exod. xxviii. 3. of wiſdom: *Cunctis ſapientibus corde.*
The falſe Prophets ſpeak from their Heart:
Ezek. xiii. 2. *Dices prophetantibus de corde ſuo*, who
give out their own imaginations for true
prophecies. *To lay any thing to Heart,*
or ſet one's Heart on any thing; that is
to ſay, to remember it, to apply one's ſelf
to it, to have it at Heart. *The righteous*
periſheth, and no one layeth it to Heart; Jerem. xii. 11.
no one concerns himſelf about it. *To re-*
turn to one's Heart; *redire ad cor*, to re-
collect one's ſelf.

Tender of Heart, that is to ſay, *timo-*
rous. The Heart dilates with joy, con-
tracts with ſadneſs, breaks with ſorrow,
grows fat, and hardens in proſperity: it
ſometimes reſiſts truth; God opens it, pre-
pares and turns it as he pleaſes. To ſteal
one's Heart, is an expreſſion in *Gen.* xxxi. 20.
to do any thing without one's knowledge.
The Heart melts, under diſcouragement;
the Heart forſakes one, under terror; *the*
Heart is deſolate, in amazement; *the Heart*
is fluctuating, in doubt. To *poſſeſs one's*
Heart, to be maſter of its motions. To
ſpeak to any one's Heart, to comfort him,
to ſay pleaſing and affecting things to him.

By *the Heart* likewiſe the middle of
any thing is meant; for example, *Tyre is*
in the Heart of the ſea, in the midſt of Ezek. xxvii. 4.
the ſea. We will not fear, though the
Mountains be carried into the Heart of the
ſea. As *Jonas* was three days and three Pſal. xlvi. 2.
nights in the Whale's belly; *ſo ſhall the*
Son of man be three days and three nights
in the Heart of the earth. And *Moſes*, Matth. xii. 40.
ſpeaking to the *Iſraelites*, ſays, *And the*
Mountain burnt with fire unto the Heart
of heaven; it roſe as high as the clouds.

We ſhould rent our Hearts, and not our
Garments. To obtain righteouſneſs, we Joel ii. 13.
muſt believe with the Heart: *Corde creditur* Rom. x. 10.
ad juſtitiam. God promiſes to give his
people *an underſtanding Heart, an Heart*
fearing God. The Heart ſhould be eſta- Deut. xxix. 4.
bliſhed with Grace, and not with bodily Heb. xiii. 9.
nouriſhment.

HEAVEN. *Heaven and Earth* in
Gen. i. 1. are uſed for all ſenſible creatures.
Heaven likewiſe is often taken for the Air:
the birds of Heaven, are the birds which
fly in the Air: *the waters of Heaven, the*
cataracts of Heaven, are the rain-waters.
God cauſed fire and brimſtone to rain down
from Heaven on *Sodom*; that is to ſay, Gen. xix. 24.
to deſcend from the Air. *The Dew of*
Heaven, the Manna which fell *from Hea-*
ven; the Clouds *of Heaven*, the Winds *of*
Heaven; in all which paſſages, Heaven is
put for the Air.

The Stars are placed *in Heaven*, or *in*
the Firmament. The *Hebrews* conceived
the Heavens, where the ſtars appeared, to
be a ſolid and extended vault. *God placed*
the Sun and moon in the firmament of
Heaven. The ſtars are called the hoſt *of* Gen. i. 14, 15. 16. 17.
Heaven. God, like a powerful Monarch,
calleth the ſtars by their names, and giveth Deut. xvii. 3.
them his orders. The God of the *Hebrews* Ps. cxlvii. 4.
is named, not only by the *Jews*, but alſo

by the heathens and ftrange people, *the God of Heaven*; becaufe the *Jews* adored nothing fenfible, and faid their God was in Heaven; that there he had his throne, and exercifed his fovereign dominion over all creatures.

Ezra i. 2. v. 11. vi. 9, 10. vii. 12, &c. Judith v. 9, 12. Jonah i. 9.

The Heaven of Heavens is the higheft Heaven, as the *Song of Songs* is the moft excellent Song; the God of Gods, the Lord of Lords; the greateft of the Gods, the moft powerful of Lords. There is likewife *the third Heaven* mentioned by St. *Paul*; for the *Hebrews* acknowledged three Heavens; 1. The aërial Heaven, where the birds fly, the winds blow, and the fhowers are formed. 2. The Heaven or Firmament, wherein the ftars are difpofed. 3. The Heaven of Heavens, or the third Heaven, which is the place of God's refidence, the dwelling of Angels and the Bleffed.

2 Cor. xii. 2.

The names of the Saints, of the Predeftinated, *are written in Heaven*, in the book of life. The *Tables of Heaven*, mentioned in the Teftament of the twelve Patriarchs, and in fome other ancient works, were, in all probability, certain apocryphal Books, wherein divers pretended prophecies had been collected. Others think, that they were fecrets in judicial Aftrology; others again, that they were the prototypes of *Mofes*'s Laws, and even of the New Teftament, which were believed to be in Heaven.

Luke x. 20. Hebr. xii. 23.

Vide Dodwell. Simon. apud Fabric. Apocryph. V. T. t. 2. p. 551.

The Kingdom of Heaven, is underftood in different fenfes; as may be feen under the Article KINGDOM.

HEAVINESS. *Heavy*. Heavinefs of heart and ears, is an expreffion, which has been ufed for hardnefs of heart, and indocility. See the Articles HEART, EARS, and WEIGHT.

The *Heavinefs of God's hand*, or *his hand lying heavy upon any one*; denotes, that in his wrath, he ufes chaftifements, like a mafter or a father, who corrects his fon or fervant with feverity. *A heavy yoke*, or *a heavy weight*, fignifies flavery, fervitude under cruel and mercilefs mafters.

1 Sam. v. 11. Deut. xxvi. 6. 1 Kings xii. 4.

Populus gravis, a great people, a numerous affembly. *Mufca graviffima*, a very troublefome multitude of flies. *Populus ifte gravis eft mihi*, this people is infupportable to me. *Gravis nox*, an uneafy night. *Infirmitas gravis*, a dangerous difeafe. *Gravis fomnus*, deep fleep. *Multitudo gravis*, a great multitude. *Mandata gravia*, commands hard in practice. *Alligant onera gravia*, they put heavy loads upon other people's fhoulders. *Matth.* xxiii. 4, *&c.*

Pf. xxxiv. 18. Ex. viii. 24. Numb. xi. 14.

HEBER, or *Eber*, the fon of *Salah*, was born in the year of the World 1723, before *Jefus Chrift* 2277, before the Vulgar Æra 2281. Several [a] have been of opinion, that from *Heber*, one of the anceftors of the *Hebrews*, *Abraham* and his defcendants after him, were called *Hebrews*. But it is much more probable, that this name was given to *Abraham* and his family, becaufe they came from beyond the *Euphrates* into the Land of *Canaan* [b]; fo that by *Hebrew*, nothing elfe is meant in its original, but one come from beyond the *Euphrates*. *Heber* in *Hebrew*, fignifies *beyond*, or only *paffage*. Why fhould *Abraham*, who was no nearer than the fixth in generation to *Heber* [c], why fhould he take his name rather from this Patriarch, than from any other of his Anceftors? Why not rather from *Shem*, for example, who is ftyled by *Mofes*, *the father of all the children of* Heber, or of the other fide of the *Euphrates*; than from *Heber*, whofe life is not in any circumftance extol'd in Scripture? The firft time that *Abraham* is called an *Hebrew* [d], is about ten years after his arrival in the Land of *Canaan*, and upon the occafion of the war with *Chedorlaomer* and his allies. The *Septuagint* and *Aquila* tranflate the *Hebrew*, *Heberi*, *Perates*, or *Peraites*, which fignifies a *Paffenger*, one who came from beyond the river. They who would more particularly underftand this queftion, may read *Walton*'s Prolegomena, and other books written on this fubject, and our Comment upon *Genefis* x. 24.

Gen. xi. 14.

[c] 1. Heber. 2. Peleg. 3. Reu. 4. Serug. 5. Nahor. 6. Terah. 7. Abraham.

There is another queftion upon which the Ancients and Moderns are divided; *viz.* Whether the *Hebrew* Tongue derives its name from *Heber*, and whether upon the confufion of Languages, which happened at *Babel*, it continued only in the family of *Heber* and his defcendants. As the confufion of Languages was looked upon to be the punifhment of their temerity, who undertook to build this Tower, there feems reafon to prefume, that *Heber*'s pofterity, which feemed then to be defigned by God to be the Stock from whence the holy Family fhould proceed, and to have the true Religion left in truft with them, had no fhare in this undertaking, nor confequently in the penalty, which followed.

Two things are faid in reply to this: 1. There is no proof that *Heber*'s family was not concerned in building the Tower of *Babel*. And, 2. that the *Hebrew* Tongue was the language of other people, who had no relation to *Heber*'s family; for example, the *Phœnicians* or *Canaanites*, the *Syrians* and

[a] Joseph. Antiq. l. 16. Eufeb. Aug. l. 16. de Civit. c. 3. & l. 18. c. 39. Eucher. in Genef. l. 2. c. 7. Beda in Genef. Lyr. Toft. Mercer. Eugub. Perer. alii.

[b] Ita Origen. Hieronym. Chryfoft. Theodoret. Burg. Ribera. Arias. Eft. Jof. Scal. Munft. Grot. Seld. Lud. Cappell. Walton, &c.

[d] Gen. xiv. 13. אברהם העברי LXX. Ἀβραμ τῷ περάτῃ Aquil. τῷ περαΐτῃ.

and *Philiſtins*, in *Abraham*'s time, ſpoke *Hebrew*, or a language very little different from it. It cannot be ſaid therefore, that this language was peculiar to *Heber*'s family.

Why then, it will be ſaid, was it called the *Hebrew* Tongue? was it becauſe it was ſpoken beyond the *Euphrates*, as we have obſerved above, that *Abraham* was called an *Hebrew*, becauſe he came from the other ſide of this river? I anſwer, 1. That there is great probability, that this language was ſpoken in *Chaldæa* and *Meſopotamia* in *Abraham*'s time, ſince when this Patriarch came among the *Canaanites*, he was at no trouble to make himſelf underſtood, or to underſtand the language of the country. And when *Jacob* went from the Land of *Canaan* into *Meſopotamia*, he ſpoke, underſtood, and was himſelf underſtood without an interpreter. His two wives *Rachel* and *Leah*, gave their children *Hebrew* names. The names of the perſons and places in theſe Provinces, as well as thoſe in *Paleſtine*, are *Hebrew*. It is not therefore improbable, that the *Hebrew language* was ſo called, becauſe it was ſpoken beyond the *Euphrates*.

But it was ſpoken likewiſe on this ſide of this river, and that too with more purity, and for a longer time than in *Chaldæa* and *Meſopotamia*, as is proved by the Monument erected on mount *Gilead* by *Jacob* and *Laban*, who each gave it a different name according to the propriety of their Gen. xxxi. 47. language: which ſhews that even then the *Syriac* was pretty different from the *Hebrew* or *Phœnician*; whereas till the Empire of the *Greeks* took place, the *Hebrew*, *Cananæan*, and *Phœnician*, and the language of the *Philiſtins* and *Samaritans*, were all in their purity in *Paleſtine*. There ſeems therefore to be reaſon for our aſſerting, that the *Hebrew* Tongue is called ſo rather from the *Hebrews*, the deſcendants of *Abraham*, than from the people on the other ſide of the *Euphrates*, who for the moſt part were not deſcended from *Heber*. Beſides, we are not to imagine, that the Language which we call *Hebrew*, was known commonly by this name among the Heathens. By them it was called the *Phœnician*, *Syriac*, or *Punic* * Language, or the Language of the *Jews*. Among us it is ſo celebrated by the name of the *Hebrew*, or holy Language, for no other reaſon, but becauſe it is the Idiom, wherein the divine Oracles of the Old Teſtament are written. The very letters which at this day paſs for the true and ancient *Hebrew letters*, are rather the *Chaldæan*. The real *Hebrew* or *Phœnician* characters are preſerved only in Medals, and in the Pentateuch of the *Samaritans*. See SAMARITANS.

Mahomet in his Alcoran calls *Heber*, *Hond*, and has written a whole chapter about him. You have here what he ſays of him: "We ſent *Hond* to *Aad* his brother's people, to whom he addreſſed himſelf in theſe words: O ye people, adore but one God, otherwiſe ye will be reckoned among Infidels. I aſk no reward of you for the trouble which I take in preaching to you; he who created me, will recompenſe me for it. Will you never be wiſe? Beg pardon of God, be converted, and obey his divine Will, and he will ſend you rain from heaven; and will encreaſe your ſtrength and riches: be not of the number of the wicked. They replied, O *Hond*, thou bringſt no reaſon to prove what thou ſayeſt; thy words will not induce us to forſake our Gods; we give no credit to thy diſcourſes, and tell thee, that ſome of our Gods will ſeverely chaſtiſe thee. He anſwered: I take God and yourſelves to witneſs, that I am innocent of the ſin you are guilty of in adoring Idols: if you conſpire againſt me, no one will be able to protect you at the day of Judgement: I am reſigned to the Will of my Lord God, and yours..... God adds; when we extirpated this people, we delivered *Hond* by our ſpecial Grace from their malice, and reſcued all true Believers from very great torment. *Aad*'s people deſpiſed the Commandments of God, and diſobeyed his Prophets; he was curſed in this world, and ſhall be curſed at the day of Judgment, becauſe he was diſobedient unto God, and formed a deſign of extirpating his brother *Hond*'s people." Alcoran: chapter concerning *Hond*.

In the ſame chapter intitled *Hond*, there are ſeveral paſſages which relate to poſitive Predeſtination and Reprobation, which obliged *Mahomet* to ſay, that the chapter concerning *Hond* had made his hair turn grey before the uſual time, ſo much he had been terrified by it.

Aad's people, to whom *Hond* was ſent, were an ancient people of *Arabia*, deſcended from *Ad* or *Aad* the ſon of *Amalek*, and grandſon to *Ham* the ſon of *Noah*; or, according to others, *Ad* was the ſon of *Uz*, and grandſon of *Aram* the ſon of *Shem*. *Ad* reigned in the Province of *Adramonth* in *Arabia*, and was father of a Tribe of old *Arabians* called *Adites*. This Tribe refuſing to hearken to *Hond*, or *Heber*, and even conſpiring againſt him, God ſent a burning wind againſt them, named *Rih-Akim*, which deſtroyed them all; but

before

* *We have a ſpecimen of this Language in* Plautus's Pœnulus, *Act* 5. *Scene* 1. *where* Hanno *ſpeaking in the* Punic *language, begins thus*; Ythalonim vualonith, *which ſome read*, Neth alonim valonuth, &c. *or*, Ne eth gneliouim vemelionoth; *or with ſome little alteration*, Ne eth elohim veeloboth. *And thus we ſee a plain affinity between the* Hebrew *and* Punic *languages*. See Petit. lib. 2. Micell. c. 2. & Steph. Morinus *de Linguâ primævâ*.

before this he sent a famine, which continued three years successively, during which, heaven was with respect to them shut up. During this famine, great part of the *Adites* perished, who were one of the most numerous and powerful people of *Arabia*. They addressed themselves in vain to their false Gods, who were *Sakiah*, whom they invoked for rain; *Hafidah*, whom they had recourse to for preservation against bad accidents while they were travelling; *Razechah*, who, as they believed, furnished them with the necessaries of life; and *Salemah*, whom they implored in times of sickness, for the recovery of their health.

Finding therefore that their Gods gave them no assistance, they vowed a pilgrimage to *Hegiaz*, where *Mecca* stands at present. The Deputies who were sent in the name of their nation, had at their head *Morthad* and *Kil*, the first a great favourer of *Hond*, and thoroughly persuaded of the truth of his sermons. *Kil*, on the contrary, was very averse to him, and very obstinate in his Idolatry. These Deputies coming to *Moavia*, who reigned in the Province of *Hegiaz*, desired this Prince to keep *Morthad* in custody, while they went and finished their pilgrimage. *Moavia* complied with their request, and they continued their journey: upon their arrival, *Kil* prayed to God in this manner; *O Lord, give, we beseech thee, such rain to* Ad's *people, as thou pleasest*. He had no sooner ended, but three clouds appeared in heaven; one white, another red, and a third black: and at the same time, these words were heard from heaven; *Chuse which of these three thou wilt*. *Kil* chose that which was black, believing it to be the thickest and most abounding with water. But when he came into his own country, the cloud, which was swelled only with the wrath of God, produced nothing but a very cold wind; which blowing seven days and seven nights, destroyed all the inhabitants of the country, and left only the prophet *Hond* or *Heber* alive, and those who believed what he had said to them. In this same country of *Adramonth*, they shew a little town, called *Cabarhod*, that is to say, *Hond's tomb*, where they pretend that this Prophet was buried.

HEBER, the *Kenite*, of *Jethro's* Family, husband to *Jael*, that heroick woman, who killed *Sisera*, Commander in chief of *Jabin*, the King of *Canaan's* army. *Heber's* tents and flocks were very near the city of *Hazor*. *Sisera*, after his defeat, passing near *Heber's* tent, went in, and desired water for his refreshment. *Jael*, instead of water, gave him milk; and while he was sleeping, she pierced his temples with one of those great nails, to which the cords of a tent are usually fastened.

Judg. iv. 17. &c. In the year of the World 2719, before J. C. 1281, before the Vulgar Æra 1285.

HEBREW. *See* Heber.

As to the Epistle to the *Hebrews*, see the Article St. *Paul*, in the year of *Jesus Christ* 63, and the Commentators upon this Epistle.

Hebrew *Kings*. See the Article Kings.

Hebrew *High-Priests*. See the Article Priests.

HEBRON, or *Chebron*, one of the most ancient cities of the world; for it was built seven years before *Tanis*, the capital of Lower *Egypt*. Now, as the *Egyptians* gloried much in the antiquity of their Cities, and their Country was indeed one of the first which was peopled, after the dispersion of *Babel*, it may be from hence concluded, that it was one of the most ancient. Some think, that it was founded by *Arba*, one of the oldest Giants in *Palestine*; for which reason it was called *Kirjath-arba*, or *Arba's* City; which name was afterwards changed into that of *Hebron*. *Arba* was the father of *Anak*; and from *Anak* the Giants called *Anakims*, took their name; who were still dwelling at *Hebron*, when *Joshua* conquered the Land of *Canaan*.

Numb. xiii. 22. Josh. xiv. 15. Josh. xv. 13. In the year of the World 2554, before J. C. 1446, before the Vulgar Æra 1450.

In the *Latin* translation of *Joshua* xiv. 15. we read, *the great* Adam *is buried there: Adam maximus ibi inter Enacim situs est*. And St. *Jerom* in several [a] places declares it to have been the opinion of the *Jews*, that *Adam* was buried there. But the *Hebrew* may be construed in another sense, and translated, [b] *the ancient name of* Hebron *was* Arba. *This man* (Arba) *is the greatest*, the chief of the *Anakims*. We cannot well tell when it first began to be called *Hebron*: some think, not till it was conquered by *Caleb*, and that he called it *Hebron* from one of his sons, whose name this was. But it is my opinion, that the name of *Hebron* is more ancient; and that *Caleb*, to do honour to his son, gave him the name of this anient and celebrated place.

Hebron was situated upon an eminence, twenty miles southward from *Jerusalem*, and twenty miles north from *Beersheba*. *Abraham*, *Sarah*, and *Isaac* were buried near *Hebron*, in the cave of *Machpelah*, or the double cave, which *Abraham* bought of *Ephron*. Near to this place was the Oak or Turpentine-tree, under which *Abraham* received three Angels. [c] *Eusebius*, [d] *Sozomen*, and several others of the Ancients [e], speak of the veneration, which not only Chri-

Euseb. in locis, ad vocem Arco. Gen. xxiii. 7, 8, 9. Gen. xviii.

[a] Hieronym. in Epitaph. Paulæ, & in Qu. Heb. in Genes. & in locis Hebr. in Arbog. & Comment. in Matth. xxvii.

[b] האדם הגדול בענקים הוא

[c] Euseb. Demonstr. l. 5. c. 9. [d] Sozomen. l. 2. c. 3 vel 4. [e] Vide Hieronym. & Euseb. in locis. Joseph. Georg. Syncell. ex Jul. Afric. p. 107. Socrat. Hist. l. 1. c. 18.

Christians, but the very Heathens themselves had for this Turpentine-tree. It was said to have been there ever since the beginning of the World; as if the matter were not sufficiently exaggerated by saying, that it had been there ever since the time of *Abraham*, that is to say, for above two thousand three hundred years *. Others said, it was the staff of one of the Angels, which had taken root in this place. Here there was a Fair settled, which was very much resorted to by all the country, and this Turpentine-tree was thought to be incorruptible; because it seemed sometimes to be all in a flame, from a fire which was made about it, and did not consume it.

Hebron was in the allotment of *Judah*. The Lord assigned it for the inheritance of [Josh. xiv. 13.] his servant *Caleb*. *Joshua* first took *Hebron*, and killed the King of it, whose [Josh. x. 3. 15. 37.] name was *Hoham*. But afterwards *Caleb* again made a conquest of it, assisted by the Troops of his Tribe, and the Valour of [Judg. i. 11, 13.] *Othniel*. It was appointed to be a dwelling for the Priests, and declared to be a [Josh. xxi. 13.] City of Refuge. *David*, after the death of *Saul*, settled the Seat of his Kingdom [2 Sam. ii. 2, 3, 4, 5.] there. At *Hebron*, *Absalom* began his re- [2 Sam. xv. 7, 8, &c.] bellion. During the captivity of *Babylon*, the *Edomites* having invaded the southern part of *Judah*, made themselves masters [Joseph. Antiq. l. 5. c. 7.] of *Hebron*; wherefore in *Josephus* it is sometimes made a part of *Edom*. Here *Zechary* and *Elizabeth* are believed to have dwelt, and St. *John* Baptist to have been born. *Hebron* is still in being: but very much fal'n from its ancient lustre.

HEBRON, the son of *Kohath*, Chief of the Family of the *Hebronites*. Exod. vi. 18.

HEBRONA, or *Ebronah*, an incampment of the *Israelites*, in the wilderness, between *Jotbathah* and *Elath*. Numb. xxxiii. 34, 35.

HEDER. *The Tower of* Heder. St. *Jerom* observes, that the place, where the Angels declared the birth of *Jesus Christ* to the Shepherds, was called by this name; *Luke* ii. 8, 9. The Empress *Helena* is said to have built a Church upon that very spot, the remains whereof are still visible. See *Micah* iv. 8. *Turris gregis*.

HEDGE-HOG. *Hericius*, *Herinaceus*, *Ericius*, or *Chærogryllus*. The Hedge-hog is a little four-footed creature, covered all over with sharp prickles. As soon as it sees itself to be perceived by any man, or dog, it rolls itself up, and forms, as it were, a round ball stuck with sharp points; so that no one can touch it, without hurting himself. It lives in a hole under ground, and feeds upon wild fruits. In *Leviticus* [a] the Hedge-hog is declared to be unclean, because it does not chew the cud †. The *Hebrew* *Schaphan*, which the Septuagint and Vulgate render *Chærogryllus*, an Hedge-hog, signifies, according to some, *a Coney*; and, as others say, *an Hare*; and, according to *Bochart*, a certain large Rat, common in *Arabia*, and good to eat, called *Aliarbuho*.

We find likewise the *Hebrew* word *Schaphan* in the *Psalms* [b]; and the Septuagint translate it *Lagoos*, which may signify an Hare, a Coney, or even an Hedge-hog. Some old *Latin* Psalters read, *Petra refugium leporibus*, and others, *Herinaciis*, as our Copies have it at this day [c]. St. *Jerom* [d] takes it to be a sort of Rat to be met with in *Palestine*, about the size of an Hedge-hog, and in the shape almost of a Bear, which lives in holes and hollow places of the rocks.

Besides the Land Hedge-hog, we have been speaking of, there is a *Sea Hedge-hog*, which has abundance of scales, all covered with points, which it makes use of instead of feet; for its way of walking is rolling itself along. It is in the shape of an oven, and is very thick before and behind. Some are black, red, and inclining to a purple colour; and there are others, the scales, points, and eggs whereof, are white. There is no fish better armed than this. *Isaiah* speaking of the destruction of *Babylon*, says, [Isa. xiv. 23.] that God would reduce it to be a dwelling for the Hedge-hog, and that it should be no more any thing besides a great marsh of muddy waters. The *Hebrew* is *Kippod*, קפד which the Septuagint translate Ἐχῖνος, and [LXX. Ἐχῖνος] St. *Jerom*, *Erinacius*. *Bochart* shews, that several by the *Hebrew* word understand some sea-fowl, or other water-fowl, as the bittern, heron, vultur, duck, *&c.* others a beaver, otter, or castor. There is mention made of the same animal in *Isaiah* xxxiv. 11. and *Zeph.* ii. 14. but this does not help us better to explain the signification of it.

HEGAI, *Esther*'s Eunuch. *Esth.* ii. 8.

HEIFER, *Red Heifer*. The Lord said unto *Moses*, "Command the Children "of *Israel* to bring unto thee a Red Heifer [Numb. xix. 1, 2, &c.] "intire,

* *This Fable seems to be a Copy from the Ancients, who speak with veneration of the miraculous duration of some Trees; as* Cicero *of the Oak at* Arpinum; Pliny *of the Olive-tree at* Athens; *and of the Palm-tree at* Delos; *which, according to a received Tradition, had been growing there ever since the birth of* Apollo, *and was still in being in the time of this Historian.* Tacitus *takes notice of the tree under which* Romulus *and* Remus *had been suckled by a Wolf, as then existing at the distance of eight hundred and forty years.* Vide Cic. de Leg. l. 1. Plin. Hist. Nat. l. xvi. Tacit. Annal. xiii.

[a] Levit. xi. 5. שפן Schaphan. LXX. χοιρογρύλλιος. Chorogryllus.

† *The Author mistakes* Moses; *the reason he gives for the impurity of this creature, is, because, as he says, it chews the cud, but does not divide the hoof.* כי מעלה גרה הוא ופרסה לא יפרים

[b] Psal. civ. 18. Hebr. לשפנים LXX. Πέτρα καταφυγὴ τοῖς λαγωοῖς.

[c] See St. August. on Psalm ciii. Vulg. [d] Hieronym. Ep. ad Suniam & Fretellam.

CEREMONIES USED AT THE SACRIFICE OF THE RED HEIFFER BURNT WITHOUT THE CAMP OF ISRAEL. Numb XIX.

"intire, and without blemish, and that has never borne the yoke. Ye shall put it into the hands of *Eleazar* the Priest, who shall bring it forth without the Camp, and slay it before all the people. He shall dip his finger in the blood of it, and sprinkle it seven times towards the entrance of the Tabernacle, then burn the Heifer, putting the skin and flesh, the blood and excrements of it, in the flames. The Priest likewise shall throw a bundle composed of cedar-wood, hyssop, and scarlet twice dyed, into the fire that consumes the Heifer; and having washed his body and his clothes, he shall return to the Camp, and remain unclean until the even.

"He likewise who burnt the Heifer shall wash his body and clothes, and remain unclean until the Evening. One that is clean shall gather up the ashes of the Heifer, and carry them out of the Camp into some clean place, that the *Israelites* may take of them, may carefully preserve them, and make use of them for Water of Separation, because this Heifer was burnt for sin. He who carries the ashes of it, shall wash his body and his clothes, and shall be unclean until the evening. This Ordinance shall be holy and inviolably observed by the Children of *Israel*, and the strangers that are among them.

"He that toucheth the body of a dead man, and for this reason contracts pollution for seven days, shall be sprinkled with this water the third and seventh day, and so shall be purified. But if he receives no aspersion on the third day, (but on the sixth day only) he cannot be purified on the seventh, (but on the tenth or eleventh only.) Whosoever toucheth the dead body of a man, and is not sprinkled with water mingled with the ashes of the Red Heifer, will defile the Tabernacle of the Lord, (if he appears there in this condition) he shall be unclean, because he was not cleansed with the water of Separation, and his Impurity shall continue upon him."

This is what *Moses* has ordained relating to this matter; whereupon the Commentators have made the following reflexions. *Spencer* believes this Ceremony to have been instituted in opposition to the *Egyptian* Superstitions. (Spencer. l. 2. c. 15. de Leg. Hebr. rit.) The *Egyptians* never sacrificed Heifers, and the *Hebrews* generally male creatures only. The former abhor'd red hair, and all animals of the same colour. The *Hebrews* made no distinction in the colour of Victims but upon this occasion. St. *Jerom*, and many others are of opinion, (Hieron. Ep. 27.) that the Red Heifer was sacrificed every year, and the ashes of it distributed throughout all the towns and cities belonging to the *Israelites*. Some of the Rabbins maintain, that there was but one burnt from *Moses* to the time of *Esdras*; and that from *Esdras* to the destruction of the Temple by the *Romans*, there were but six, or at most nine sacrificed. The same St. *Jerom* informs us, that this Ceremony was performed always upon the Mount of Olives, directly over against the Temple, from the time that the Ark was fixed at *Jerusalem*; and the *Jews* tell us, that after the building of the Temple, the High-Priest always sacrificed this Victim.

There are Authors who suppose the Sacrifice of the Red Heifer to be one of those which were offered in the name of all the people. It was required that it should be without blemish or defect, as well as the Victims used in other sacrifices; (Numb. xix. 2.) that the blood of it should be sprinkled seven times towards the entrance of the Tabernacle; (Ibid. vs. 4) that it should be burnt intirely, and the ashes which remained made use of in purifying people from pollutions contracted on the occasion of any dead body, and to prevent their defiling the Sanctuary and Holy Things. (Ibid. vs. 13.)

The Red Heifer, says *Abrabanel*, *was a Sacrifice for the Sins of the whole people of* Israel. It may be said, I think, to be a Sacrifice for Sin, but it cannot, in my opinion, be called an *Oblation*, because this is a name given only to what was offered solemnly to God upon the Altar of Burnt-offerings. The same judgment should be made of that other Heifer, the head whereof was cut off, for the expiation of any murder committed by unknown persons. This Sacrifice cannot be called an Oblation, (Deut. xxi. 1.—9.) because it was not made upon the Altar of Burnt-offerings; nevertheless it was a real Sacrifice for Sin, since by it an atonement was made for murder.

The Red Heifer which was sacrificed without the Camp, was the Figure of *Jesus Christ*, whose Blood cleanses our Consciences from all our Sins. *For if the blood of bulls and of goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of* Jesus Christ, *who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?* (Hebr. ix. 13.) See the Commentators upon *Numbers*, chap. xix.

An Explanation of the Plate which represents the Ceremony of the Sacrifice of the Red Heifer without the Camp of Israel.

A A A A. The Camp of *Israel*.

B. The Tabernacle of the Congregation set up in the midst of the Camp.

C. The Pillar of Cloud which in the day-

day-time was dark, and light by night, and rested upon the Tabernacle as long as they were to continue encamped.

D. The Pile of wood on which the Red Heifer was burnt after it was slain and flay'd.

E. The High-Priest sprinkling the blood of the Red Heifer seven times before the Tabernacle of the Congregation.

F F. The Priests gathering up the blood and excrements of the Heifer, and throwing them into the fire.

G. Others burning the skin of the Red Heifer.

H. Another bringing a bundle of Cedar-wood and Hyssop, tied together with a woollen-string of a purple colour, in order to throw it into the fire.

I. The great Bason wherein the Priests, after the Sacrifice of the Red Heifer, washed themselves and their clothes before they returned into the Camp.

K. All the people of *Israel* assembled at the Ceremony of sacrificing the Red Heifer, the Ashes whereof were carefully collected and kept, in order to make the Water of Separation, which was used in Purifications, and Expiations of Uncleanness contracted from some dead body, to prevent the polluting of the Sanctuary, and things holy, *&c.*

HEIFERS. As the words Ox and Bull, in the figurative sense of them, signify the Rich and Powerful, the Great who live in an affluence of all things, in a forgetfulness of God, and contempt of the Poor; so in proportion, by *Heifers* are meant Women who are rich, nice, and voluptuous, who make their pleasure their God. See

Amos iv. 1. how the Prophet *Amos* bespeaks them: *Hear this word, ye kine of* Bashan, *that are in the mountains of* Samaria, *which oppress the poor, which crush the needy; which say to their masters, Bring and let*

Hosea iv. 16. *us drink.* And the Prophet *Hosea*: *For* Israel *slideth back, as a back-sliding Heifer now the Lord will feed them as a Lamb in a large plain.*

The Prophets frequently call the golden Calves of *Jeroboam* by the name of Calves,

Hosea x. 5. or Heifers. *The inhabitants of* Samaria *shall fear because of the Calves of* Beth-aven. The Septuagint, and after them *Josephus* and the *Greek* Fathers call them

LXX. Joseph. PP. Græci. Δαμάλεις χρυσαῖ. שני עגלי זהב *golden Heifers.* The *Hebrew* word *Hegel* signifies properly a *Calf*; but the *Hebrews* without question designed in this to imitate the *Egyptians*, who worshipped the bull *Apis*.

Isa. xv. 5. Jer. xlviii. 3, 4. *Isaiah* and *Jeremiah* give the cities of *Zoar* and *Heronaim* the epithets of Calves or Heifers of three years old: which words, in the opinion of some, denote their vivacity and indocility. They are cities not to be governed, or brought under the yoke. Others will have it, that the strength and vigour of *Zoar* and *Heronaim* are meant by them: these two cities are sensible of their own force, and will not be subdued. It is our opinion, that the *Hebrew* words *Agola* and *Shalisha*, an Heifer of three years old, denote two cities; one called *Bethagla*, the other *Baal-Shalisha*. The first was upon the Dead-Sea. See *Joshua* xv. 5. xviii. 19, 21. and the other is mentioned in 1 *Sam.* ix. 4. and 2 *Kings* iv. 42.

In the prophetick style, the Gentile nations are sometimes compared to Heifers. Egypt *is like a very fair Heifer: but destruction cometh, it cometh out of the north.* Jer. xlvi. 20.
He means the *Chaldæans*, who were to subdue *Egypt*. And the prophet *Hosea*, speaking of the ten Tribes of *Israel*, ch. x. 11. Ephraim *is as an Heifer that is taught, and loveth to tread out the corn*, and live in plenty: but I will tame her, and force her to submit to be yoked.

Sampson, in the book of *Judges*, chap. xiv. *v.* 18. accuses the young men who were at his wedding, with abusing the easiness of his wife, to get his secret out of her: *If ye had not ploughed with my Heifer, ye had not found out my riddle.* *Moses* ordains in *Deut.* xxi. 3. that if the body of any one be found, who has been killed within the liberties of any city or village, and the murderer be not known, the Elders and Judges of the place shall take an Heifer which has never yet been yoked, and lead it into some uncultivated valley, which never has been ploughed; there its head shall be cut off, and the Elders of the place shall wash their hands in the presence of the *Levites*, over the Heifer's head, and say, *Our hands have not shed this blood, neither have our eyes seen it: be merciful, O Lord, unto thy people* Israel, *and lay not innocent blood unto their charge.* See the Article MURDER.

HELAM, a place celebrated for a battle fought between *David* and the *Syrians*, wherein he cut them in pieces, and took their horses and their chariots. * In 2 Sam. x. 17.
the passage of the *Chronicles*, wherein this 1 Chr. xix. 17.
history is related, instead of *Helam*, which is a city that we have no knowledge of, אליהם
we read *Alehem*; that is to say, *David* came and fell *upon them*; which is probably the best reading.

HELBAH, or *Chelba*, a city in the Judg. i. 31.
Tribe of *Asher*: might it not be the city of *Helbon* in *Syria*, which could not be far Ezek. xxvii. 18.
from *Damascus*? *Helbon* is celebrated for its good vines.

I. HELDAI. *Zechariah* received Or- Zech. vi. 10, 11.
ders from God, to demand of *Heldai*, and some others, gold to make crowns for *Joshua* the son of *Josedeck*.

II. HELDAI, one of the twelve Captains of the Companies appointed by *David* to do duty in their order at the palace, with the four and twenty thousand men which they

1 Chr. xxvii. 15. they commanded. *Heldai* began to wait in the twelfth month of the year.

HELEB, the son of *Baanah*, one of the gallant officers in *David's* army. 2 *Sam.* xxiii. 29.

HELEK, the son of *Gilead*, of the Tribe of *Manasseh*, was Chief of the Family of the *Helekites*. Numb. xxxi. 30.

I. HELENA, the sister and wife of *Monobazus* King of the *Adiabenians*, embraced the Religion of the *Jews*, together with *Izates* her son, the successor of *Monobazus*[a]. This Queen coming to *Jerusalem*, directed a Palace to be built there, in the lower part of the city[b], where she dwelt till the death of *Izates*. In a great famine, which made havock in *Judæa*[c], she employed great sums of money in relieving the poor. *Paulus Orosius* will have it, that she embraced *Christianity*[d]. Her tomb was still to be seen in the time of *Eusebius*[e] and St. *Jerom*[f], at the distance of three furlongs from *Jerusalem*. *Pausanias*, who wrote at the end of the second Age, and had seen her Mausolæum, mentions it as one of the Wonders of the World.

a Joseph. Antiq. l. 20. c. 2.
b De Bello, l. 6. c. 16. p. 920. c. & l. 7. c. 35. p. 964.
c In the year of *Jesus Christ* 44.

The famine, which we have taken notice of, fell out in the year of *Jesus Christ* 44, and was the same with that foretold by the prophet *Agabus*, wherein the *Christians* of *Antioch* signalized their charity towards those of *Jerusalem*.

Acts xi. 28. Acts xi. 29, 30.

II. HELENA, or *Selena*, the wife of *Simon* the Magician. *See* SIMON *the Magician*.

HELEPH, a City in the Tribe of *Naphtali*. Joshua xix. 33. It is called *Meheleph* in the *Hebrew*, the Septuagint, and in *Eusebius*.

HELEZ, one of the valiant men in *David's* army, 2 *Sam.* xxiii. 26. In *Samuel* he is called *Helez the Paltite*; but in the *Chronicles*, 1 *Chr.* xi. 27. *Helez the Pelonite*.

HELIODORUS, Prime Minister to *Seleucus Philopator* King of *Syria*, was sent by the King his master to *Jerusalem*, with orders to carry off the treasures which were said to be in the Temple. As soon as he came to *Jerusalem*, and had declared the occasion of his journey, the High-Priest represented to him, that the money, which had been talked of to the King, belonged to *Hircanus* the son of *Joseph*, and grandson of *Tobias*, who was appointed Governour of the Country beyond *Jordan* for *Seleucus*, and levied the tribute-money, which was paid there for the King's use; that the rest was money deposited in trust belonging to several private persons, which could not be touched without violating the laws of justice. *Heliodorus* insisting upon the King's orders, answered, that by fair or foul means this money was to be carried to the King, and appointed a day to go into the Temple, and take away the wealth he found there.

2 Macc. iii. 7, 8, &c.
In the year of the World 3828, before *J. C.* 172, before the Vulgar Æra 176.
Vide Joseph. Antiq. l. 12. c. 4, &c.

As soon as he came into the Temple, the consternation was very great over the whole city, and particularly among the Priests. At the same time, an horse was seen to appear, with a terrible person mounted upon it, dressed magnificently; the horse fell with impetuosity upon *Heliodorus*, struck him with his fore-feet, while two young men shining gloriously, and very richly clad, stood on each side of *Heliodorus*, and each without intermission whipt him. *Heliodorus* was thrown down, and lost his senses, and in this condition was suddenly carried out of the Temple in a chair. At the same time the High-Priest *Onias* was intreated to offer up some sacrifice, and use his prayers and intercessions with God, in order to obtain the life and health of *Heliodorus*.

While the High-Priest was at his prayers, the same young men, dressed in the same habits, appeared to *Heliodorus*, and said, Thank the High-Priest *Onias*; for the Lord, for his sake, has given you your life, and proclaim to all the World his power and wonders. Having said these words, they disappeared. *Heliodorus* having offered sacrifice to God, and made great promises, returned to King *Seleucus* at *Antioch*. To him he related all that had befal'n him; and the King asking him, whom he thought proper to be sent once more to *Jerusalem*, he answered, If you have any enemy, or there is any one whom you would get rid of, send him thither; and if he returns alive, you will see, that he has been whipt almost to pieces. For there is certainly some divine power in this Temple. This is what we know of *Heliodorus*. *Josephus*, the son of *Gorion*, says, that after this event, *Heliodorus* turned *Jew*, and renounced Idolatry.

I. HELIOPOLIS, that is to say, *the city of the Sun*. There is mention made of it in *Genesis*, and *Ezekiel*. It is called *On* in the *Hebrew*. *Potiphar*, who married his daughter *Aseneth* to *Joseph*, was Priest of *Heliopolis*. This city was situated upon the *Nile*, half a day's journey from *Babylon* in *Egypt*. *Strabo* speaks of ancient Temples and Obelisks, which were shewn there in his time, and great houses belonging to the Priests, which were to be seen there, though the city was intirely deserted.

Gen. xli. 45. xlvi. 20. Hebr. On. Aben. 18. Ezek. xxx. 17. Strabo, l. 16.

Besides the city of *Heliopolis*, called *On* in *Hebrew*, there was another in *Egypt*, situated between *Cairo*, the town of *Copte*, and the Red Sea. M. *D'Herbelot* assures us,

Bibl. Orient. p. 374.

d Paul. Oros. l. 7. c. 6. Bibl. Patr. t. 15. p. 210, &c.
e Euseb. Hist. Eccl. l. 2. c. 12.
f Hieronym. Ep. 27. p. 172.

us, that the *Arabian* writers call the city of *Coos*, *Ain-al-Schams*, that is to fay, Fountain of the Sun, or *Heliopolis*, the city of the Sun. He believes it to be the ancient and famous city of *Thebes* in Upper *Egypt*: he fays, the *Arabian* Geographers defcribe it to be in the fixty firft degree of longitude, and thirty minutes; and the twenty third of latitude, and thirty minutes. *Dapper* places *Heliopolis* at the diftance of feven thoufand paces eaftward from *Cairo*, and near the village of *Matares*, and confequently it is very different from the famous *Thebes*, the Capital of *Thebais*. *Heliopolis* is now deftroyed, and there are only fome remains of its ancient grandure difcernible. The name of *Heliopolis* is faid to have been given it by reafon of a Temple which was there dedicated to the Sun, wherein there was a looking-glafs difpofed in fuch a manner, that it reflected the rays of this luminary all day long, fo that the whole Temple was enlightned by it with great fplendor. Among the ruins of this city, there is an obelisk to be feen, which ftands in the middle of a fquare, with hieroglyphical emblems on the four fides, and a column called *Pharaoh's* needle.

In the year of the World 3842, before J. C. 158, before the Vulg. Æra 162.
Antiq. l. 13. c. 10 & l. 20. c. 8.
In the year of the World 3854, before J. C. 146, before the Vulgar Æra 150.

Onias the fon of *Onias* the third, having retired into *Egypt*, and won the good graces of *Ptolemy Philometor*, and his wife *Cleopatra*, obtained permiffion to build a Temple at *Heliopolis*, like to that of *Jerufalem*, for the ufe of the *Jews*, who were fettled in *Egypt*. This Temple was ftanding in *Vefpafian's* time, who commanded *Lupus*, Governour of *Egypt*, to fhut it up. *Jofephus de Bello*, l. 7. c. 37. p. 995, 996. *Paulinus*, who fome time after fucceeded *Lupus*, ordered all the ornaments and riches, that were in it, to be taken out, and all the doors to be fhut, and would not fuffer any religious offices to be performed in it. *See* ONION. This is the name which was given to this Temple.

See Maundrel and Monconis.
Amos i. 5.

II. HELIOPOLIS, a city in *Cœle-Syria*, lying between *Libanus* and *Anti-libanus*, *Laodicea* and *Abila*, otherwife called *Balbeck*, or *Malbeck*. There was a famous Temple here dedicated to the Sun, or God *Balanius*, magnificent remains whereof are ftill at this day vifible. It is my opinion, that this is the city meant by the Prophet *Amos* in thefe words; *I will cut off the inhabitants of the Idol's camp.* In the *Hebrew*, *I will cut off the inhabitants of* Bikath-aven, or of the Valley of Iniquity. He calls that city *Bikath-aven*, which the Heathen called *Bikath-Baal*, and which at prefent goes by the name of *Baal-beck*, the Valley of *Baal*.

Jofh. xxi. 31.

HELKATH, or *Chelchath*, a city in the Tribe of *Afher*, which was given to the *Levites* of *Gerfhom's* family.

שאול Scheol. Infernus.

HELL, *Infernus*; in *Hebrew*, *Scheol*. This word in holy Scripture fignifies often the Grave, the bottom of the Earth, where the bodies of the dead reft. *Jacob* fays, that he fhall go down into the Grave, or *into Hell*, overwhelmed with forrow, for the death of his dear fon *Jofeph*. The Confpirators *Corah*, *Dathan*, and *Abiram*, were fwallowed up in the Earth, and defcended quick into Hell; that is to fay, they were buried alive. *Thou wilt not leave my Soul in Hell*, fays the *Pfalmift*; thou wilt not fuffer my Body to putrify in the Grave.

Sepulchrum.
Gen. xxxvii. 35.
Numb. xvi. 30, 33.
Pfal. xvi. 11.

Hell is often put for the place, where the fouls of men continue after their feparation from the body. *Ifaiah* fpeaking to the King of *Babylon*, fays, *Hell from beneath is moved for thee to meet thee at thy coming; it ftirreth up the dead for thee, even all the chief ones of the earth.* *Ezekiel* fpeaks much after the fame manner to the King of *Egypt*: *In the day when the King of* Affyria *went down to Hell, I caufed a mourning, I covered the deep for him.... They who were before in the nether parts of the earth were comforted at his arrival.* It is in thefe fubterraneous places, that *the Giants groan under the waters*; according to *Job's* expreffion. Here it was that the rich man was buried. The rebellious Angels were *caft down into Hell, and delivered into chains of darknefs.*

Ifa. xiv. 9.
Ezek. xxxi. 15.
Job xxvi. 5.
Luke xvi. 22.
2 Pet. ii. 4.

Laftly, the name of Hell fometimes denotes the place where the Souls of the Saints waited for the coming of our Saviour, and from thence after his Refurrection went to heaven, there to enjoy eternal happinefs. Into this Hell *Jefus Chrift* defcended after his Refurrection: *Defcendit ad Inferos.* Of him it is faid, *Thou fhalt not leave my Soul in Hell, neither fhalt thou fuffer thine holy one to fee corruption.* To him likewife are applied thefe words of *Hofea*, *O Death, I will be thy plagues; O Grave*, or *Hell*, *I will be thy deftruction*, &c.

Pfal. xvi. 10.
Hofea xiii. 14.

We have heretofore, in the Article ELISIAN FIELDS, taken notice of the opinion entertained by *Jews* and Heathens, concerning the ftate of the Soul after death. The Learned are divided as to the Origin, and firft Authors of *Hell*, *Tartarus*, the *Elifian Fields*, and what we read in the *Greek* and *Latin* Fathers, concerning the ftate of Souls feparated from the Body. Some pretend, that the ancient *Jews* acknowledged no other than temporal rewards and punifhments for the virtuous and the wicked. The Law feems to promife no others. It threatens the *Ifraelites* with an untimely and ignominious death; with the fevereft penalties, with cutting off or extermination, with excommunication, with the extinction of their families, with barrennefs in their lands, with captivity and flavery, with being transported into a ftrange country, with being conquered and pur-

Lucas Brugenfis.
See Bafnage Hift. des Juifs, t. 4. l. 6. c. 31.

pursued by their enemies, with seeing an heaven of brass, and a land of iron, *&c.* but never with Hell and eternal Death; and the like in proportion, as to rewards. It promises long life, a numerous family, plentiful harvests, fruitful flocks, and profound peace throughout their country; victory over their enemies, riches, plenty, honours, and every thing that may gratify the self-love and senses of mankind; but it never says any thing of eternal Life, of the glory of Paradise, or of the rewards of the other Life.

The Learned are of opinion, that when the *Jews* became conversant with the *Greeks*, they began to enquire into what *Homer* and the other ancient Poets had said of *Hell, Tartarus,* and the *Elisian Fields*; and that then, and not before, the *Jewish* Doctors were observed to be divided in their sentiments, some having adopted what the *Greeks* said, others adhering to the old opinions received in their nation. And this division produced, as they say, the Sects which afterwards appeared among the *Jews*: those of the *Pharisees* and *Essenians* were more favourable to the opinions of the *Greeks*, and that of the *Saddacees* more conformable to the ancient Tradition of the *Hebrews*. This is what these Authors have asserted.

Others think, that the *Jews* received these opinions rather from the *Persians* and *Egyptians* than the *Greeks*; because they are to be met with among the oriental People and *Egyptians*, as well as among the *Greeks*, and there is a general prepossession, that the Religion of the *Greeks* was derived from the Eastern People or *Egyptians*, and formed upon the Ideas only which have been borrowed from other places. The Authors of these opinions have this in common, that they agree in their judgment of the *Jews* borrowing from other people, the notions which they had of Hell and Paradise, and that the *Christians* received the same from them.

But upon a nearer examination of the writings of the *Hebrews*, we shall find, that they thought and spoke almost like the *Greeks* before *Homer*, *Hesiod*, and the most ancient Poets of this nation. *Job*, the Psalmist, *Solomon, Isaiah, Jeremiah,* and *Ezekiel*, make mention very clearly of Hell, the place where the wicked are detained. *Moses* himself takes notice *of a fire which is kindled in God's anger, and shall burn unto the lowest Hell, and shall consume the earth with her increase, and set on fire the foundation of the mountains.* Deut. xxxii. 22.
And in another place, *I have set before* Deut. xxx. 15. *thee this day, life and good, and death and evil.* It is evident, that good men are not always rewarded in this life, nor the wicked punished in this world according to their merit. *Moses* therefore intended to point out another life, and another death, other goods, and other evils, than those of this life. And if the *Hebrews* expected nothing after death, why should *Balaam* desire of God, that his end might resemble theirs? *Let me die the death of the righteous, and let my last end be like his.* Numb. xxiii. 10.

But let us come to more express testimonies. It is agreed, that *Job* lived pretty near the time of *Moses*: and though there may be some difficulty as to the Author of the Book, which goes under his name, some attributing it to *Job* himself, others to *Moses*, others to *Solomon*, and others again to *Isaiah*; we have reason to believe however, that the writer of this work has expressed the sentiments of *Job*, that is to say, those which were at that time received in his country, and among the *Edomites*, or *Arabians*. Now he distinctly describes the Pains of Hell. He says, that the Giants, those wicked Wretches of old, who corrupted all the ways of Nature by their sins, and whose abominations God drowned in the general Deluge, that these *Giants groan under the waters, and they who dwell with them.* Job xxvi. 5.
The place of their punishment, *Hell, is naked before God, and destruction hath no covering.* And in another passage, Job xxiv. 19, 20. *Drought and heat consume the snow-waters; so doth the grave,* or *Hell, those which have sinned. The womb shall forget him, the worm shall feed sweetly on him.*

This is all previous to the Poets, who have informed us, that the Giants rebelling against *Jupiter*, were plunged under the waters, and imprisoned under mountains.

> [a] *Hic genus antiquum terræ Titania pubes*
> *Fulmine dejecti fundo volvuntur in imo.*

The Reader may consult [b] *Homer, Hesiod,* and the other Poets who wrote after them.

Solomon, who is more ancient than all the *Greek* Authors, speaks of Hell in the same manner almost as *Job*: he mentions the Giants; Libertine women, he says, allure fools to the enjoyment of pleasures, who perceive not that this is the way to Hell, where the Giants [c] have their abode; Prov. ix. 18.
and that they who eat at the table of a debauched woman, go into the depths of Hell. He says in another place, *That the house of an harlot inclineth unto death,* Prov. ii. 18.
and that her paths lead to Hell, or to *the Giants .... and that none who go unto her*

[a] Virgil. Æneid. vi. Confer Æneid. iii. de Encelado, & Æneid. ix. de Typhœo, &c.

[b] Homer. Iliad. viii. Hesiod. Theogon. Ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἠερόεντι
Δάμναντ᾽ ...

[c] *In our English translation, He knoweth not that the* Dead *are there; which diversity of interpretation proceeds from the different signification of the same word* רפאים, *which may be rendered either* Giants, *or the* Dead. *The word for it in the Septuagint is* Γηγενεῖς: *in* Theodotion's *version* Γίγαντες.

Prov. v. 5. *her return again.* And again, *That her feet go down to death, and her ſteps take*
Prov. vii. 27. *hold on Hell.* And, *Her houſe is the way to Hell, going down to the chambers of*
Prov. xv. 11. *death.* And again, *Hell and deſtruction are before the Lord, how much more then the hearts of the children of men?* Here then again, Hell, Perdition, and the Abode of the Giants, are repreſented as the place where the wicked, the debauched, and adulterers are confined and puniſhed. This certainly was no imitation from *Homer* or *Heſiod*, much leſs from *Virgil*, no more than that other paſſage in the ſame *Solomon*;
Prov. xxi. 16. *The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the Giants: in cœtu gigantum.*

If we could prove that all the Pſalms were *David's*, we might find excellent proofs in theſe divine Hymns, againſt thoſe who pretend, that the *Jews* of old had no diſtinct idea of Hell; but ſuppoſing the Author of the lxxxviith Pſalm to have lived no earlier than the captivity of *Babylon*, it would ſtill be very certain, that he did not borrow his ſentiments of Hell from any of the *Greek* writings. He addreſſes himſelf to God in the following terms; *Wilt thou ſhew wonders to the dead? ſhall the dead ariſe and praiſe thee?*
Pſalm lxxxviii. 10, 12. or, according to the *Hebrew, Shall the* Rephaims *riſe to publiſh thy praiſes?* Doeſt thou expect that the old Giants ſhould come forth out of Hell to praiſe thee? He adds, *Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?* For Hell, Deſtruction, and Forgetfulneſs are ſynonymous words. The very Heathens placed the river *Lethe*, or of Forgetfulneſs, in Hell; and maintained, that the dead drank of it, in order by this means to loſe the remembrance of life:

Virgil. Æneid. 6.
Lethæi ad fluminis undam
Securos latices, & longa oblivia potant.

The Prophet *Iſaiah* was a contemporary almoſt with *Heſiod* and *Homer*; *Ezekiel* lived ſome time after theſe old Poets: but it may be affirmed upon very good grounds, that they had no manner of knowledge either of their perſons or writings; that they ſpeak of Hell, and the ſtate of the dead in another life, after a manner at leaſt as clear as they, and in expreſſions very like theirs. *Iſaiah* mentions the fire of the damned which never is to be extin-
Iſa. lxvi. 24. guiſhed, the worm which gnaws them and dies not, and the inſupportable ſtench which every way ſurrounds them. *Corpore virorum qui prævaricati ſunt in me, vermis eorum non morietur, & ignis eorum non extinguetur, & erunt uſque ad ſatietatem viſionis univerſæ carnis.* The *Hebrew* literally, *they ſhall be an abhorring unto all fleſh.* The ſame Prophet in another place

ſays, *The dead ſhall not live, they are de-* Iſa. xxvi. 14, 19.
ceaſed, thay ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh. Here therefore they are repreſented to be in Hell, and in a ſtate of oblivion. *But thy dead men* (the *Iſraelites*) *ſhall live, together with my dead body ſhall they ariſe: awake, and ſing ye that dwell in duſt; for thy dew is as the dew of herbs, and thou ſhalt deſtroy the land of the Giants*; or rather, according to the *Hebrew, thou ſhalt caſt down the land of the Giants.* Thou ſhalt overwhelm thine enemies the Giants, with the earth which ſhall fall upon them, and cloſe the mouth of the great deep upon them. Compare *Ezek.* xxxi. 10. *Jerem. Lament.* iii. 5. *Pſal.* lxiii. 16. and what the Poets ſay of the gates of Hell, and the difficulty of going out of it.

The ſame *Iſaiah*, ſpeaking of the King of *Babylon's* fall, ſays to him, *Hell from* Iſa. xiv. 9. &c.
beneath is moved for thee to meet thee at thy coming: it ſtirreth up the dead for thee, even all the chief ones of the earth, it hath raiſed up from their thrones all the Kings of the nations. All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? Art thou become like to us? thy pomp is brought down to the grave, and the noiſe of thy viols; the worm is ſpread under thee, and the worms cover thee. How art thou fal'n from heaven, O Lucifer, ſon of the morning? how art thou cut down to the ground, which didſt weaken the nations? Thou haſt ſaid in thine heart, I will aſcend into heaven, yet thou ſhalt be brought down to Hell, to the ſides of the pit: they that ſee thee, ſhall narrowly look upon thee and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake kingdoms? Here we have a Proſopopœia very like thoſe which we meet with in the Poets and profane Authors, who deſcribe Hell and the *Eliſian* Fields.

Ezekiel is ſtill more expreſs. In the Ezek. xxxi. 15, 16.
day when the *Aſſyrian* went down to the grave, I cauſed a mourning: *I ſhut the* entrance *of the deep upon him,* (that he might not get out.) *I reſtrained the floods thereof, and the great waters were ſtayed, and all the trees of* Eden, *and the choice and beſt of* Lebanon, *all that drink water, ſhall be comforted in the nether parts of the earth. They alſo went down into Hell with him, unto them that be ſlain with the ſword, and they that were his arm, that dwelt under his ſhadow in the midſt of the heathen .... Thou ſhalt be brought down with the trees of* Eden *unto the nether parts of the earth, thou ſhalt lie with them that be ſlain by the ſword: this is* Pharaoh *and all his multitude.*

He afterwards addreſſes his diſcourſe to the King of *Egypt*, and tells him, he muſt deſcend

Ezek. xxxii. 18, 19. descend into Hell with others. *Go down, and be thou laid with the uncircumcised: the strong among the mighty shall speak to him out of the midst of Hell, with them that help him: they are gone down, they lie uncircumcised, slain by the sword.* Ashur *is there, and all her company, all of them slain, fal'n by the sword, which caused terrour in the land of the living. There is* Elam, Meshech, *and* Tubal, *and all her multitude. They shall not lie with the mighty that are fal'n of the uncircumcised, which are gone down to Hell with their weapons of war: and they have laid their swords under their heads,* &c.

Here it is to be observed, as well as in the Poets, that the dead retain in Hell the marks of their profession, and the instruments of their inclinations. Here the Heroes wear their swords in Hell, and place them under their bolsters: in *Virgil* they have their horses, chariots, arms, and exercises in the *Elisian* Fields.

Quæ gratia currûm
Armorumque fuit vivis; quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos.

Joseph. de Bello, l. 2. c. 12. & Antiq. l. 18. c. 2. The *Essenians*, of whom *Josephus* gives us so advantageous an idea, entertained almost the same opinions as the Heathens, with relation to the souls of men separated from their bodies. They held the soul to be immortal, and that as soon as it was released from the body, it soared with great joy towards heaven; freed, as it were, from a long bondage, and loosed from the ties of the earth: that the souls of good men went beyond the ocean to a place of delight and rest, where they are not subject to any irregularity of seasons; those, on the contrary, of the wicked, are confined to places exposed to all the injuries of air, where they suffer eternal torments. *Josephus* adds, that from these ideas, the *Greek* Poets seem to him to have forged the delicious abodes of their Heroes and Demi-gods, and the punishments wherewith wicked men are tortured in Hell under the dominion of *Pluto*.

The *Jews* place Hell in the center of the earth. We have observed above, that they called it the deep, and destruction; that they believed it to be situated under waters and mountains; they likewise term it often *Gehennon* or *Gehenna*, which signifies the valley of *Hinnon*, or the sons of *Hinnon*, which was, as it were, the common Sewer of *Jerusalem*, where children were sacrificed to the God *Moloch*. See GEHENNA. The Heathen, in like manner, believed the place of torture to be in the deepest part of the earth. Virgil. Æneid. vi. ver. 576.

Tum Tartarus ipse
Bis patet in præceps tantum, tenditque sub umbras,
Quantus ad æthereum cœli suspectus Olympum.*

The Gates of Hell, mentioned by our Saviour in the Gospel, signify nothing more than the power of Hell; for the eastern people call the Palaces of their Princes by the names of Gates. Matth. xvi. 18. There are three, as the *Jews* say, belonging to Hell: the first is in the wilderness, and by that *Korah*, *Dathan*, and *Abiram* descended into Hell: The second is in the sea; for it is said that *Jonah*, who was thrown into the sea, *cried to God out of the belly of Hell*: Jonah ii. 3. The third is in *Jerusalem*; for *Isaiah* tells us, *That the fire of the Lord is in* Sion, *and his furnace in* Jerusalem. Isai. xxxi. 9. These remarks are but trifling: it is certain however, that *Pythagoras* and the Poets speak of the Gates of Hell. *Virgil*: Virgil. Æneid. vi.

Porta adversa ingens, solidoque adamante columnæ,
Vis ut nulla virûm, non ipsi exscindere ferro
Cœlicolæ valeant.

The *Hebrews* acknowledged seven degrees of Pains in Hell, because they find this place called by seven different names in Scripture; and are persuaded, that there is a great diversity in the pains endured by the damned. *Christians* have likewise owned, that there are several degrees of them: but no one ever thought of determining the number. It is very credible that it is infinite, as the degrees of men's demerits are innumerable. Many Divines admit of four sorts of Hell, namely, the Hell of the Damned, Purgatory, the Limbus of Children, and that of the Fathers; for all these places are sometimes called Hell: but this name, properly and rigorously speaking, belongs only to that of the damned.

Besides the torment of fire, which is that of the sense, and acknowledged by *Mussulmen* as well as us, they acknowledge likewise the *pœna damni*, which is the most terrible of all, and without which the other would be inconsiderable: this is a separation from God, a privation of his sight, and of the beatifick vision, wherein consists the most extreme punishment of the damned.

The eternity of Hell-torments is acknowledged throughout the whole Scripture: the fire of the damned will never be extinguished, nor their worm die. But the *Jews* believe, that there are some among them, who will not continue for ever in Hell. Leo of Modena's Ceremonies of the Jews, Part 5. c. 10. They

* Hesiod *reduces it within a narrow compass*; Τόσσον ἔνερθ' ὑπὸ γῆς ὅσον οὐρανός ἐστ' ἀπὸ γαίης. *Authors have differed in computing the extent of Hell. An ingenious writer has observed, that some have been so curious as to determine the exact diameter of it to be just a* Dutch *mile, as* Lessius, *in his book* De Moribus Divinis. Ribera, *upon the* Revelations, *enlarges it to 1600 furlongs, or* 200 Italian *miles.* Bellarmin's *imagination is pleasant enough; for he makes cooling and sweating to be one of the torments of Hell.*

They maintain that every *Jew*, who is not infected with some heresy, and has not acted contrary to other points mentioned by the Rabbins, is not above a year in Purgatory; and that Infidels only, or people eminently wicked, remain perpetually in Hell. Every one knows, that *Origen* was also of opinion, that the torments of the damned would one day have an end. *Manasseh Ben-Israel* names three sorts of persons who would be damned eternally; Atheists, who deny the existence of God; they who deny the divine authority of the Law; and, lastly, they who reject the Resurrection of the Dead. These people, though otherwise their lives were pure, will be punished with endless tortures. Other Rabbins, such as *Maimonides*, *Abrabanel*, &c. assert, that after a certain time, the souls of wicked men will be annihilated.

Manasseh Ben-Israel de Resurrect. l. ii. c. 1. p. 181.

Moses Maim. Porta retribution. Lent. resurrect. Jud. p. ult.

As the happiness of Paradise is expressed in Scripture under the idea of a feast or wedding, at which there is a great deal of light, joy, and pleasure, so Hell is represented in the New Testament as a dismally dark place, where there is nothing but grief, sadness, vexation, rage, despair, and gnashing of teeth, like one excluded, or during the obscurity of the night, and the severity of the cold, driven from the place of entertainment, where he pleased himself with the thoughts of being admitted.

The Rabbins acknowledge three different sorts of torments in Hell, Cold, Heat, and Trouble of Mind, or Despair. Cold and fire are taken notice of in *Job*: *Ad nimium calorem transeat ab aquis nivium.* Let him return from the cold of snow-water to excessive heat. And the Author of the fourth book of *Esdras*, places the souls of the damned between fire and water; having fire on the right, and water on the left-hand, and equally tormented by both. The Rabbins believe, that God took from Hell the fire wherewith he burnt *Sodom*, and the water wherewith he overflowed the earth at the time of the Deluge. Thus the Heathens imagined a river of fire in Hell, and another as cold as ice, which they called *Phlegeton* and *Acheron*; and said, some of the *Titans* were tormented with fire, and others with water.

Vide Bartoloc. l. 2. p. 134. Job xxiv. 19.

4 Esdr.

Virgil. Æneid. vi.

Aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.

The regret, remorse, and despair of the damned, are expressed by the Rabbins under the name of disorder in the soul: this is what *Isaiah*, and after him the Gospel, means by that worm which gnaws and does not die. *Vermis eorum non moritur.*

Isa. lxvi. 24. Mark ix. 43, 45.

The *Mussulmen* (says *D'Herbelot*, *Bibl. Orient. p.* 368. *Gehennem*) have borrowed the name *Gehennem* or *Gehim* from the *Jews* and *Christians*, to signify Hell; *Gehennem* in *Arabic* signifies a very deep ditch; and *Gehim* an ugly and deformed man; *Ben-Gehennem*, a son of Hell, a reprobate. The Angel who presides in Hell, they call *Thabeck*.

As the *Jews* acknowledge seven degrees of torments in Hell, so do they *seven Gates*; which likewise is the opinion of several Commentators, who suppose those *Mussulmen* to be in the first degree of torment, called *Gehennem*, who have deserved to be involved in it. The second degree, named *Ladha*, is reserved for *Christians*. The third, called *Hothama*, for the *Jews*. The fourth, *Sair*, is appointed for the *Sabians*. The fifth, *Sacar*, for the *Magians*, or *Guebres*, who are worshippers of fire. The sixth, called *Gehim*, for Pagans and Idolaters. The seventh, is the deepest part of the Abyss, it goes by the name of *Haoviath*, and is reserved for Hypocrites, who disguise their Religion, and conceal another in their heart different from that which they profess outwardly.

Alcoran. ch. of the Stone.

Others explain these seven Gates of Hell in another manner; for example, there are some who believe that they denote the seven capital sins: some take them for the seven principal members of the body, which men make use of to offend God, and are the seven principal instruments of their crimes. For this reason, a *Persian* Poet uses this expression; You have the seven Gates of Hell in your body; but the soul may make seven Locks for these Gates, the Key whereof is your Free-will, which may be used so effectually by you, as to close these Gates in such a manner, that they may never more open for your Destruction.

HELLENISTS. This word comes from *Hellen*, a *Greek*. They were called *Hellenistical Jews*, who lived in Cities and Provinces, where the *Greek* Tongue was common; these not being much accustomed to *Hebrew* or *Syriac*, generally made use of the *Greek* Version of the Septuagint in private, and in their publick Assemblies; * which was disapproved by many other *Hebraizing Jews*, who could not endure that the holy Scripture should be read in any language besides *Hebrew*.

Ἑλλην. Hellen. Græcus. Gentilis.

The

* *This was the only difference between the* Hellenistical *and* Hebraizing Jews, *who reproached their brethren with reading Scripture after the* Egyptian *manner, that is, from the left to the right; whereas the Rabbins say, that as the Sun moves from East to West, so they should read from the right hand to the left. This difference however produced no schism or separation.* Salmasius *indeed endeavours to prove, that they never read the Bible in* Greek; *and he gives this reason for his assertion, viz. because they never read it in* Arabic, *a language which the* Jews *were much more generally acquainted with than* Greek. *See* Salmasius, Funus Linguæ Hellenisticæ: *and for the contrary opinion,* Morin. Exercitat. Biblic. Voss. de LXX. Interpret.

The *Hellenists* were not known till the establishment of the *Greek* Empire in the East. Sometimes they are called simply, *Hellenes, Greeks*; and sometimes *Helle-*
Acts vi. 1. Ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν. Acts ix. 29. & xi. 20. Histoire des Juifs, t. v. c. xix. *nistæ*, in the New Testament; for I do not find this last word in the *Maccabees*, or in the other books of the Old Testament.

HELON, the father of *Eliab*, of the Tribe of *Zebulun*. Numb. i. 9.

I. HEMAN, the son of *Lotan*, and grandson of *Esau*. Gen. xxxvi. 22.

II. HEMAN, the *Ezrahite*. In the
1 Kings iv. 31. first book of *Kings*, we find *Ethan*, *Eman*, *Chalcol*, and *Darda*, the sons of *Mahol*, and eminent Musicians belonging to the Temple in *Solomon*'s time. And in the
1 Chr. ii. 6. *Chronicles*, we find *Zimri*, *Ethan*, *Eman*, *Calcol*, and *Dara*, the sons of *Zerah*, and grandsons of *Judah*. I have some suspicions, that the Transcribers have confounded the descendants of *Mahol*, with those of *Zerah*, and that by mistake they have given *Eman* or *Heman*, the son of *Mahol*, the surname of *Ezrahite*, as if he were the son of *Zerah*.

HEMDAN, the son of *Dishon*, a descendant of *Sehir* the *Horite*. Genesis xxxvi. 26.

HEMONA, or *Villa Hemona*, or *Haamonai*, a City in the Tribe of *Benjamin*. Josh. xviii. 24.

HEN, the son of *Zephaniah*, in whose name *Zechariah* said, that a Crown should be consecrated to the Lord. *Zechary* vi. 14.

HEPHA, *Kepha*, *Epha*, or *Caipha*, otherwise *Sycaminon*, a maritime Town, at the foot of mount *Carmel*, to the north of it, and to the south of the Port of *Ptolemais*; from which City it is eighteen miles distant by sea, and thirty by land.

I. HEPHER, the father of *Zelophehad*, and Head of the family of the *Hepherites*. Numb. xxvi. 32, 33. xxvii. 1.

Josh. xii. 17. II. HEPHER. *Joshua* killed a *Canaanitish* Prince, who was King of *Hepher*. This Town of *Hepher* is perhaps the same as *Ephrain*, 2 *Chr*. xiii. 19. in the Tribe of *Benjamin*; or as *Ophrah*, in the same Tribe, the place of *Gideon*'s birth, five miles eastward from *Bethel*, according to St. *Jerom*.

HEPHZIBAH, the mother of *Manasseh*, King of *Judah*. 2 Kings xxi. 1.

HEPTATEUCH. This word signifies literally, *the seven Works*; and by this name are meant the seven first books of the Old Testament, which are *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, and *Judges*. St. *Benedict* does not allow his Monks at their Conference before *Compline*, to read the Reg. Sanct. Bened. c. 42.
Heptateuch, nor the books of *Samuel* and *Kings*. *Legat unus collationes vel vitas Patrum, non autem Heptateucum, aut libros Regum, quia infirmis intellectibus non erit utile illâ horâ hanc scripturam audire.*

HERCULES, the son of *Jupiter* and *Alcmena*, a famous Hero, to whom the Heathens paid divine Honours. He was born about the time when *Gideon* was Judge of *Israel*; about the year of the World 2737, before *Jesus Christ* 1243, before the Vulgar Æra 1247. There is mention made of *Hercules* in one place only of the Scripture: and here, upon the occasion of three 2 Macc. iv. 19, 20.
hundred drachms of silver *, which *Jason*, the pretended High-Priest of *Jerusalem*, sent to *Tyre*, to contribute to the Games and solemn Sacrifices, which were celebrated there every five years, and were to be celebrated there in the year of the World 3831, before *Jesus Christ* 169, before the Vulgar Æra 173, in the presence of *Antiochus Epiphanes*, King of *Syria*. *Hercules* was the tutelary Deity of *Tyre*. The *Tyrians* called him *Melicartha*, the King of the City †.

Several circumstances of the life of *Joshua*, *Sampson*, and *Moses*, have been confounded with that of *Hercules* [a]: and the Heathens related much the same thing of this Hero, that we do of *Jonah*. *Hercules*, they said [b], was three days in the belly of a Sea-dog, as *Jonah* was three days in a Whale's belly, or in that of some other Jonah ii. 1, &c.
Sea-monster.

They tell us, that *Hercules* making war with the sons of *Neptune*, prevailed with *Jupiter* to rain down flint-stones upon them, which crushed to pieces these formidable enemies. The sons of *Neptune*, that is to say, very naturally the *Canaanites* or *Phœnicians*, people much addicted to trade and navigation. In the Scripture-style,

Son

* *In the* English *Version it is* 300 *Drachms; and so it is also in the common printed books of the* Greek *Original. But in the* Arundel *Manuscript, it is* τριχιλίας τετρακοσίας, i. e. 3300, *which is the truer reading; for* 300 *Drachms, at the highest valuation, making no more than* 75 Jewish *shekels, that is, of our money,* 11 *l.* 5 *s. it was too little to be sent on such an occasion. See* Prideaux's Connection, *&c.* Part ii. Book 3.

† Hercules *was so called by the* Tyrians *from the* Phœnician *words* Melec *and* Kartha, *which signify the King or Lord of the City. The* Greeks, *from some similitude, which they observed in the worship of this God at* Tyre, *with that wherewith they worshipped* Hercules *in* Greece, *thought them to have been the same; and therefore called this* Tyrian *God,* Hercules: *and hence came the name of* Hercules Tyrius *among them. This seems to be the* Baal, *whose worship was introduced among the* Israelites *by* Jezebel. *See* Prid. Connect. P. ii. B. 3. N. F.

Sir Isaac Newton *is of opinion, that* Hercules *was called* Melcartus *from being the Founder and Governour, or Prince of the City* Carteia *in* Spain. *See his* Chronology, p. 112.

[a] *See* M. Huet's Demonstr. Evang.

[b] *See* Lycophron, Theophrastus, &c.

Son of the Sea, signifies one who carries on a trade by making voyages at sea. *Hercules* going to the war against *Geryon*, and being extremely incommoded with the violent heat of the sun, fell into a fit of rage against this Luminary, and drew his bow in order to shoot at it: but the Sun, admiring his great courage, made him a present of a cup, wherein he embarked, and after his return, restored it to the Sun. This may be a representation of *Joshua*, who being in full pursuit of his enemies, commanded the Sun to stand still, till he had taken vengeance on them: *Iracundia ejus impeditus est Sol*, (Ecclus. xlvi. 5.) says the Author of *Ecclesiasticus*. *The Sun and Moon*, says *Habakkuk*, *stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.*

Hercules was the tutelary God of slaves: *Joshua* was the Captain, Governour, and Protector of the *Hebrews*, who were delivered out of bondage in *Egypt*. He is represented with a Diadem, with a bow and arrows; he is called Invincible, *&c.* epithets which likewise suit *Joshua* very well. The Ancients acknowledged also a *Hercules*, the son of *Nile*; *Joshua* was born in *Egypt*. *Hercules* carried off the golden Apples of the *Hesperides*, he took *Geryon*'s oxen, and strangled the Dragons: all which may denote the conquests of *Joshua* over the *Canaanites*. *Hercules* fought with the Centaurs, and broke *Diomedes*'s wild horses: *Joshua* engaged the *Canaanites* in battle, and defeated them with their horses and chariots of war.

There are farther many particulars in the history of the same *Hercules*, which shew some resemblance between him and *Sampson*. *Hercules* was of a very advantageous stature, and of an almost incredible strength. He gave himself up to the love of women; and we know what story tells us of his amours with *Omphale*, who domineered over him, and obliged him, as they say, even to take the distaff. All this agrees but too clearly with *Sampson*, who resigned himself intirely to *Delilah*, and was treated in so injurious a manner by her. *Hercules* fought for the Gods against the Giants; *Sampson* defended the people of God against the *Philistins* who oppressed them, and among whom there were men of a gigantick stature. To exaggerate the strength of *Hercules*, they tell us, that he fought against the *Pygmies*, and inclosed them in his lion's skin: this may describe the easiness wherewith *Sampson* defeated the *Philistins*, who came to bind and take him. *Hercules* killed several lions, that of *Cithera*, that of *Cithæron*, and another of *Nemæa*; one he strangled, and tore off his jaws: all which we find in the history of *Sampson*, who strangled a lion that fell upon him with dreadful roarings.

Sampson delivered to the *Philistins* after discovering the secret of his strength to *Delilah*, and set to hard and mean labours, is a figure of *Hercules* abandoned to *Eurystheus*, by the hatred of *Juno*, and obliged to undergo the severest trials, in order to deliver himself from servitude. The two Pillars of *Hercules* are admirably represented by those which *Sampson* grasped and pulled down in the Temple of *Gaza*. *Hercules* is often taken for the Sun. *Macrobius* asserts, that his very name, according to the etymology of the *Greeks*, signifies, *The Glory of the Air*, or the Sun. (Macrob. Saturnal. l. 1. c. 20.) The name of *Sampson* in *Hebrew* is derived from *Schemesh*, which signifies the Sun. *Hercules* never made use of a sword, nor of any compleat armour; nor do we read that *Sampson* fought with common weapons; his miraculous strength was to him arms of all sorts, defensive or offensive.

HERES, a Mountain in the Tribe of *Dan*, where the *Danites* were blocked up by the *Amorites*. Judg. i. 35.

HERESY. This word comes from the *Greek*, *Hairesis*, (Αἵρεσις. Hæresis, Secta.) and signifies in general, a Sect, or Choice. It is most generally taken in a bad sense, according to the style of the Church, for some fundamental Error in matters of Religion, adhered to with obstinacy. Thus we say, the Heresy of the *Arians*, *Pelagians*, *Novatians*, &c. St. *Paul* says, that it is necessary there should be Heresies in the Church, that they who are tried may be made manifest: (1 Cor. xi. 19.) he requires *Titus* to shun, and even to avoid the company of an Heretick after the first and second admonition. (Tit. iii. 10.) St. *Luke*, in the *Acts*, speaks of the Heresy of the *Sadducees*, and of that of the *Pharisees*. (Acts v. 17. Acts xv. 5.)

Now it is visible, that among the *Jews* these Sects, or Heresies, especially that of the *Pharisees*, were no way odious; since St. *Paul*, even after his conversion, declares, that he is of the Sect of the *Pharisees*. (Acts xxiii. 6. xxvi. 5. Philip. iii. 5.) The same Apostle says, that *Christianity* was called a Sect or Heresy; and it is true, that in the beginning, the *Christian* Religion was scarce looked upon by strangers to be any thing more, than a Sect or Reformation of *Judaism*; (Acts xxiv. 14.) and the primitive Fathers made no difficulty of calling our Religion sometimes *a divine Sect*. (Tertull. de Pallio. Divinam Sectam.) *Tertullus*, the Advocate of the *Jews*, accuses St. *Paul* before *Felix*, with being the Head *of the Sect of the Nazarenes*. (Acts xxiv. 5.) St. *Paul* declares, that he had lived without reproach *in the Sect of the Pharisees*, which was the most in request among the *Jews*. (Acts xxvi. 5.) The *Jews* of *Rome* having got together about St. *Paul*, told him, that they were desirous to know his thoughts concerning *Christianity*: that for their parts, they knew nothing of this Sect, but that it was every where opposed. (Acts xxviii. 22.)

I say nothing here of the several Sects or

or Herefies of the Heathen Philofophers, which gave occafion for the Sects that appeared among the *Jews*: for as the Heathens diftinguifhed their Philofophers into *Stoicks*, *Platonifts*, *Peripateticks*, *Epicureans*, &c. fo the *Hebrews*, after the eftablifhment of the *Grecian* Empire in the Eaft, were divided into *Sadducees*, *Pharifees*, *Effenians*, *Affidæans*, and *Herodians*, &c. We can in proportion fhew particular Sects or Herefies almoft like thofe of the *Jews*; and that not only in the Schools of Philofophy, but in thofe likewife of Divinity, wherein we find opinions are divided upon matters problematical and undecided, which are no way prejudicial to the Fundamentals of Religion, nor to that Unity wherein all the members of the Church fhould be joined, in a fubordination to the fame Governors, in a communion of the fame Sacraments, and in the confeffion of the fame effential Articles of Belief.

From the very beginning of the *Chriftian* Church, there were very dangerous Herefies; and we may affirm, that there never were any more pernicious: for they attacked the moft effential Doctrines of our Religion, fuch as the Divinity of *Jefus Chrift*, his quality of *Meffiah*, the reality and truth of his Incarnation, the Refurrection of the dead, the liberty of *Chriftians*, and their freedom from the legal Ceremonies, and other points of this nature. The moft ancient of thefe founders of Herefy, is *Simon* the Magician, who defired to buy the Gift of God with money, and afterwards fet himfelf up for the *Meffiah*, and God Almighty, the Creator.
Acts viii. 9, 10, &c. *Cerinthus*, and the falfe Apoftles, againft whom St. *Paul* fo often inveighs in his
Vide Gal. iv. 12, 13. 17. v. 11. vi. 12. Philip. 18. Epiftles, had a mind that the faithful fhould receive Circumcifion, and fubject themfelves to all the legal obfervances.

The *Nicolaitans* allowed of a community of women, and without any fcruple committed the moft ignominious actions, and followed the fuperftitions of Heathenifm. [a] They went over to the Sect of the *Cainifts*, who acknowledged a power fuperior to that of the Creator. St. *John*,
Rev. ii. 6. 15. in the *Revelations*, fpeaks of the *Nicolaitans*, as of a Sect of Hereticks then fubfifting, and producing great diforders in the Churches of *Afia*. At the fame time
Rev. ii. 20. there were falfe *Chrifts* and falfe Prophets.
1 John ii. 18, 22. iv. 3. and 2 John, vi. 7. &c. 1 Tim. i. 20. 2 Tim. ii. 18. St. *Paul* fpeaks of *Hymenæus* and *Alexander*, whom he had been obliged to deliver over to *Satan*, to prevent their fpreading their erroneous tepets. He fpeaks likewife of *Hymenæus* and *Philetus*, who departed from the truth, faying, that the Refurrection is already paft. He foretold, that in the laft times there would be fome, who fhould forfake the Faith, and give 1 Tim. iv. 1.
themfelves up to the fpirit of error, and the doctrine of the Devil. St. *Peter* and 2 Pet. ii. 1.
St. *Jude* foretel the fame things, and herein and iii. 3.
only copy what *Jefus Chrift* himfelf had Jude, vi. 18.
faid in the Gofpel, that falfe *Chrifts* and Matth.
falfe Prophets fhould come, who fhould xxiv. 4.
feduce the fimple by their delufions, and 24.
falfe Doctrine. *See the particular Articles*, vii. 15.
NICHOLAS, SIMON, CERINTHUS, *&c.*

HERMAPHRODITE. This word comes from the *Greek*, *Hermes*, which fignifies *Mercury*, and *Aphrodites*, which fignifies *Venus*. By it is meant a perfon, who partakes of both fexes, male and female. The Rabbins fay, that God at the beginning created *Adam* an *Hermaphrodite*; meaning probably, that he had two bodies, male and female, faftened back to back [b], or by the fides only; and that God, when he created woman, did no more than barely feparate thefe two bodies. This ridiculous opinion is founded on thefe words of *Mofes*, *Male and Female created he them.* Gen. i. 27.

HERMAS, who is fpoken of in St. *Paul's* Epiftle to the *Romans*, was, ac- Rom. xvi. 14.
cording to feveral of the Ancients [c], and many learned Interpreters [d], the fame as the celebrated *Hermas*, whofe works are in our hands, and have been placed by fome among the Canonical Scriptures. [e] The books of *Hermas*, intitled, *The Shepherd*, were written at *Rome*, or in the neighbourhood of it, about the year of *Jefus Chrift* 92, before *Domitian's* Perfecution.

Ado, *Ufuard*, and the *Roman* Martyrology, fet down the Feftival of *Hermas* on the 9th of *May*; the *Greeks* obferve it on the 8th of *March*, and again upon the 5th of *October*. They rank him among the Apoftles, and feventy two Difciples. They add, that he was made Bifhop of *Philippi* in *Macedonia*, or *Philippopolis* in *Thrace*.

HERMES *Trifmegiftus*. See the Article MERCURY *Trifmegiftus*.

HERMES, whom St. *Paul* mentions in the fame place, *Rom.* xvi. 14. and falutes with other Believers of his acquaintance, who were at *Rome*, was, as the *Greeks* fay, one of the feventy Difciples, and made Bifhop of *Dalmatia*. His Feftival is kept upon the 8th of *April*.

HERMOGENES, whom St. *Paul* fpeaks of to *Timothy*, was, according to 2 Tim. i.
fome Authors not much to be depended 15.
upon, [f] a Magician, converted by St. *James* the Great, together with *Phygellus*. But they, after having followed the Apoftle for fome

[a] Vide Epiphan. Hæref. 25. Philaftr. & Aug. de Hæref. &c. [b] Vide Thalmud. & Rabb. & Platon. in Sympof. p. 190, 191. [c] Origen. in Rom. xvi. Eufeb. Hift. Ecclef. l. 3. c. 3. Hieron. de Viris illuftrib. c. 10. [d] Eft. Grot. Bez. Druf. alii. [e] Vide Irenæ. l. 4. c. 3. Clem. Alex. l. 1. Strom. & l. 2. plurib. locis. Tertull. l. de Oratione, c. 12. Origen. Homil. 8. in Numer. & alios plures citatos a Cotel. t. 1. p. 168. & feq. PP. primi fæculi. [f] Abdias Apoftol. Hiftor. in l. 4. de Jacobo majore

some time, forsook him, when they saw him in prison for the Faith. *Tertullian* [Tertull. contra Hermogen.] says, that *Hermogenes* renounced the Faith, and that he was a different person from another *Hermogenes*, against whom he wrote. Some say he adhered to the errors of *Simon* and *Nicholas*; and that his principal mistake was, his denying the Resurrection of the dead, and maintaining that it [2 Tim. ii. 17.] was already passed. This is the most certain account that we have of *Hermogenes*. They who please may see the fabulous circumstances of his conversion in ABDIAS.

I. HERMON, *Chermon*, *Aermon*, or *Baal-hermon*. The *Sidonians* called it [Deut. iii. 9, 10.] *Sirion*; and the *Amorites Shenir*. St *Jerom* says, that this Mountain lies higher than *Paneas*, and that in summer-time, there was snow carried from thence to *Tyre*, that people might drink there *in fresco*. The *Chaldee* and *Samaritan* Interpreters [Ad Deut. iv. 48.] call it *the Mountain of Snow*, because it is always covered with it, by reason of its height. In the book of *Deuteronomy*, [Deut. iv. 48.] *Sion* is spoken of, as if it were a part of Mount *Hermon*. [שיאן הוא חרמון] The Scripture places Mount *Hermon* as the northern boundary of the land beyond *Jordan*, and the brook [Deut. iii. 8, iv. 43.] *Arnon* as the southern. *Baal-gad* was situated in the plain of *Libanus*, at the [Josh. xi. 17.] foot of Mount *Hermon*; and the *Hivites* dwelt under the same Mountain in the land [Josh. xi. 3.] of *Mizpeh*, *from* Baal-Hermon *unto the* [Judg. iii. 3.] *entring in of* Hamath. Mount *Hermon* belonged to King *Og*, and lay at the northern [Josh. xii. 5. xiii. 5.] extremity of his dominions, before the *Israelites* made a conquest of them.

The Author of the apocryphal book of [Lib. Enoch. c. 1.] *Enoch* says, that the Angels, whom he calls *Egregori*, the Watchful, falling in love with women, held a meeting on Mount *Hermon*, in the Patriarch *Jared's* time, and engaged themselves by oath, and by anathemas pronounced by them, never to separate till they had executed their resolution, which was to take unto them wives of the daughters of men. The anathemas by which they devoted themselves, if they failed in their promise, were the reason of this Mountain's being called *Hermon*, that is to say, *Anathema* [a]. The [Psalm cxxxiii. 3.] Psalmist says, that the Union of Priests is as agreeable as *the dew of* Hermon *which* [ציון Zion.] *fell upon the hill of Zion*. *Hermon* is the general name of a Mountain with several little Hills belonging to it, one whereof was called *Sion*, another *Shenin*, or *Sirion*. Thus the dew of Mount *Hermon* falls upon the Hill of *Sion*, which is joined to it, as sweet oil from *Aaron's* beard upon the neck of his Tunick. It is true, *Sion* or *Zion* in *Psalm* cxxxiii. is written differently [Deut. iv. 48. שאן] from that of *Deuteronomy*: but as these are letters of the same sound and organ, we need not make any difficulty of confounding them.

The same *Psalmist* says elsewhere, *Thou* [Psalm lxxxix. 12.] *hast made the north and the south*, Tabor *and* Hermon *shall rejoice before thee*. The situation of *Tabor* is known. This Mountain lies between the *Mediterranean* to the west, and the sea of *Tiberias* to the east. Mount *Hermon* is to the north of both. In the *Hebrew* it is, *Thou hast created the north and the right hand*; that is to say, the north and the south. *Tabor* to the south, and *Mount Hermon* to the north, *shall rejoice before thee*. The two parts of this verse are, as it were, synonimous, and explain one another.

II. HERMON, or *Hermoniim*, a Mountain situated on this side the river *Jordan*, in the Tribe of *Issachar*, southward of Mount *Tabor*. Several are of opinion, that it is spoken of in this passage of the *Psalms*: [Psal. xlii. 8.] *I will remember thee concerning the land of* Jordan, *and the little hill of* Hermon; as if this Mount *Hermon* on this side *Jordan* were called the little Hill, to distinguish it from great *Hermon*, which lay beyond this river. But others think that there is no mention of little *Hermon* in any place of Scripture, and that the Mountain which was known by this name in St. *Jerom's* time [b], in the Tribe of *Issachar*, southward of the great Plain, was called *Hermon* in later times only. Others explain what is said in another *Psalm* of this Mount *Hermon* on this side of *Jordan*, *As the dew of Mount* Hermon *which falls upon Mount* Sion. *Maundrel* says, that the dew in this place, is as plentiful as a large shower. But this does not persuade us that the *Psalmist* speaks here of Mount *Hermon* on this side *Jordan*, since Mount *Sion* has no relation to it; whereas we find one of the little Hills of the great *Hermon* called *Sion*.

The common opinion of the Eastern *Christians* relating to the original of Giants, [D'Herbelot Bibl. Orient. p. 387.] is this; That *Adam* having discovered to the sons of *Seth* what delights he enjoyed in Paradise, excited a desire in the hearts of some of them to enter into it. To this end, they withdrew from the company of others, and chose Mount *Hermon* in *Palestine* for their abode, where they lived with chastity, and in the fear of God.

These people retired in this manner from the conversation of others, were called the sons of God, and by their example gave a pattern and idea of the monastick state, which was afterwards embraced with so much fervour in the East. But at length the sons of *Seth* losing all hope of possessing Paradise, which they considered as the inheritance of *Adam*, went to their relations, the

[a] Vide si placet Hilar. in Psalm. cxxxiii.

[b] Hieronym. in Ep. 44. nov. edit. p. 552. Apparebit oppidum Naim, in cujus portis viduæ filius suscitatus est. Videbitur & Hermonim, & torrens Endor, &c.

the descendants of *Cain*, and tired with celibacy, took their daughters in marriage, and begot Giants.

HERMOPOLIS. There is no mention of this City in the canonical books of Scripture; but some Authors of good antiquity [a] say, that *Jesus Christ* retired to this City, when he came into *Egypt* with *Joseph*; and that when he went into a Temple at *Hermopolis*, all the Idols fell to the ground, and were broke in pieces. But the little time our Saviour staid in *Egypt*, seems not to allow of his going so far into the *Thebais*.

HERN, *Herodius*, *Herodio*. This is a water-fowl, and wild. It is distinguished by its beak and long neck. It flies very high, lives along lakes, marshes and rivers, and feeds upon fish. Bitterns and Curlews are kinds of Herns, whereof there are several sorts, as the white Hern, the large grey, or ash-coloured Stork, the little ash-coloured, the chesnut, the tufted, the starry, and the black Hern, *&c.* All these differ something from one another either in size or colour; but all agree in living in and about the water, in having large legs, long beaks and necks: and most of them have a tuft upon their heads. They build their nests in woods of lofty trees. The trees on which their dung falls, lose their verdure, and die. They keep themselves for a long time, as it were, immoveable beside the water, waiting to surprize the fish when they are least aware of it. The Septuagint and St. *Jerom* seem to have taken it for the Stork; for they translate the *Hebrew Chasid* by *Herodio*. *Chasid* signifies merciful, compassionate. Storks are thought to be gentle, good-natur'd birds, and feed their old ones in their declining age [b]; in which particular, the Ancients have observed, that they are often juster than man. *Moses* declares the Stork to be unclean, perhaps because it feeds on serpents. Herns are creatures, from the use
Lev. xi. 19. whereof the *Hebrews* were enjoined by
Deut. xiv. 16. *Moses* to abstain. *Job* likewise speaks of
Job xxxix. 13. them, *Penna Struthionis similis est pennæ Herodii*. And the Psalmist, *Herodii do-*
Psal. ciii. 13. *mus dux est eorum*. But *Chasidah*, which is the word in the original, signifies, according to the generality of Interpreters, a *Stork*: it comes from the *Hebrew Chasid*, Mercy; whereof the Stork is a symbol. Some old *Latin* Psalters, instead of *Herodii domus*, read *fulicæ domus*, a house for the Coot or Moor-hen. But the Septuagint, and many of the Interpreters, declare for the Hern.

I. HEROD, the son of *Antipater* and *Cypros*. His brothers were *Phasael*, *Joseph*, and *Pheroras*; and he had a sister whose name was *Salome*. He married several wives; 1. *Doris*, of whom he had *Antipater*. 2. *Mariamne*, the daughter of *Alexander*, son to *Aristobulus*, of the *Asmonæan* family; of whom he had *Alexander*, *Aristobulus*, *Herod*, *Salampso*, and *Cypros*. 3. *Mariamne*, the daughter of *Simon* the High-Priest, by whom he had *Herod* the husband of *Herodias*. 4. *Malthace*, by whom he had *Archelaus*, *Philip*, and *Olympias*. 5. *Cleopatra*, by whom he had *Herod Antipas* and *Philip*. 6. *Pallas*, by whom he had *Phasael*. 7. *Phædra*, by whom he had *Roxana*. 8. *Elpis*, by whom he had *Salome*, who married one of the sons of *Pheroras*. He had besides two other wives, whose names are not known to us, and do not relate to the history of the Scripture, which is our principal object in this work.

Herod was born in the year of the World 3932, before *Jesus Christ* 68, before the Vulgar Æra 72. His father *Antipater*, according to some [c], was by nation an *Idumæan*; as others will have it [d], he was by extraction a *Jew*, deriving his birth from some of the *Jews* who returned from *Babylon*. Lastly, others [e] again maintain, that *Antipater* was an Heathen, and Guardian of one of *Apollo's* Temples at *Askelon*; and that having been taken prisoner by some *Idumæan* scouts, he was carried into *Idumæa*, and brought up according to the manners of the *Jews*: for ever since the time of *John Hircanus*, the *Idumæans* had observed the Laws of *Moses*. Antiq. l. 13. c. 17.

Father *Hardouin* the *Jesuit* has formed a system, which is entirely new, concerning *Herod's* family. He believes, that this Prince was an *Athenian*, because in some Medals he is called a Benefactor to *Athens*; and that there really was a *Herod* there in *Cæsar's* time. In the year of the World 3875, before J. C. 125, before the Vulgar Æra 129. *Herod* was a *Platonist*, and brought the Sect of *Plato*, which he favoured, into *Judæa*. The *Herodians*, who in *Herod's* time formed a Sect among the *Jews*, were these *Jewish Platonists*; and the *Sadducees* being the same with the *Herodians*, (the Gospel naming the one for the other, and confounding them together) it is from thence concluded, that the *Sadducees* had the same sentiments as *Plato*, concerning the nature of Spirits and Angels. He maintains, that *Herod* had no share in building the Temple, and that he was reputed the Author of this great work, only that there might be an opportunity of giving

[a] Vitæ PP. l. 2. c. 7. p. 4[?]0. Sozomen. l. 5. c. 21. p. 630. Nicephor. l. 10. c. 31.
[b] Plato in Alcib. Arist. l. 9. Hist. Anim. c. 13. Plin. l. x. c. 23. Solin. alii. Vide Boch. de Anim. Sacr. p. 2. l. 2. c. 29, &c.
[c] Joseph. Antiq. l. 14. c. 2. & de Bello, l. 1. c. 5.
[d] Nicol. Damasc. apud Joseph. Antiq. l. 14. c. 2. & Hist. Judæor. Arab. ad calcem Bibl. Polyglott. Paris.
[e] Julian. African. Ep. ad Aristid. apud Euseb. Hist. Eccl. l. 1. c. 6, 7. Euseb. l. 3. in Luc. c. 3.

giving him the surname of *Great*. He would have the whole History of *Josephus* to be thought spurious He affirms, that *Herod* had only *Samaria* and *Judæa* for his share; that *Galilee* and the *Trachonitis* were never under his jurisdiction. And why? because he built fortresses only in the two first Provinces. If *Galilee* and the *Trachonitis* had been in his possession, he had been certainly obliged to build towns and forts there, as pledges of his fidelity. *Zenodorus* was master of these two Provinces, together with *Ituræa*, till the reign of *Philip* and *Herod* II. who inherited these Governments of *Zenodorus*, but by what means no one knows. This is part of Father *Hardouin*'s System concerning the genealogy and reign of *Herod*. *Hardouin. de Nummis Herodiadum.*

Apud Joseph. Antiq. l. 14. c. 2. *Nicholas* of *Damascus*, that he might make his court to *Herod*, whom he was much obliged to, drew his descent from the principal of those *Jews*, who returned into *Judæa* after the captivity of *Babylon*. *Josephus*, as he was a *Jew*, and had lived almost in the time of this prince, and under the Kings his sons and grandsons, should be better informed of this matter; but he charges this Historian with infidelity in his account of it: Why should we not refer ourselves to him? and to what purpose is it to form extravagant systems upon the supposed forgery of a work, which certainly is of great antiquity, and wherein no one hitherto had found any thing defective.

See Basnage Hist. des Juifs, t. 1. l. 1. c. 1.

Herod was never able to win the hearts and affections of the *Jews*, by any thing he ever did in favour of them: neither the building of the Temple, a work carried on at a very great charge; nor the infinite expences he was at, in procuring provisions for the people in the time of an extreme famine, were sufficient to over-power the strong antipathy they had to him; which was founded upon three reasons: 1. Upon his not being a *Jew*, but a stranger, and by extraction an *Idumæan*. 2. Upon his cruelty, whereof he had given proofs upon very many occasions. 3. Upon the little zeal which he expressed for the observance of the Law of *Moses*, and his frequent violations of this Law; in matters of a publick nature, and of the last consequence: for example, he caused a Theatre and Amphitheatre to be built at *Jerusalem*, and appointed Games to be celebrated there in honour of *Augustus*. He placed Trophies round about this Theater in honour of the same prince, and of his victories. He would have had a golden Eagle set up over one of the Temple-doors: he built a Temple to *Augustus*, and other Deities, and affected always to favour heathens and strangers, without concerning himself about the Religion

Antiq. l. xv. c. 12.

of the *Jews*, which he outwardly professed; but he excused himself by alledging the necessity of the times, and the obedience which he owed the *Romans*.

Joseph. l. xvii. c. 8.

Herod never had much Religion. He always shewed, that his grandeur and ambition were the only Deities, to which he paid his homage. If he did any thing for God's glory, he took sufficient care to discover at the same time, that his own reputation was more the aim of his endeavours, than the honour of God. But after all, he was a *Jew*, and desirous to pass for such.

Herod was but five and twenty years old[a] when his father *Antipater* gave him the Government of *Galilee*, with the approbation of *Hircanus*. He behaved himself with so much prudence and valour, that he restored the peace of this Province, which had been disturbed by abundance of thieves, who committed great ravages in it. Among others, he took one *Hezekiah*, Captain of the *Banditti*; whereby he procured the friendship and esteem of *Sextus Cæsar*, Governour of *Syria*. But the people of the first rank among the *Jews*, growing jealous of the authority which *Antipater* assumed, and of the power which he gave his sons, made their complaints of it to *Hircanus*, who cited *Herod* to come and justify his conduct at *Jerusalem*. Thither *Herod* came, but armed and attended with good troops. His countenance terrified the Judges. *Sameas* was the only one who had courage to speak, and to lay the fault of *Herod*'s misconduct upon the Judges themselves and *Hircanus*, who had permitted him to assume too much authority. But *Hircanus* observing that the Judges were more disposed to condemn than to absolve him, deferred Judgement till the next day, and gave advice privately to *Herod*, that he should make his escape in the night.

Joseph. de Bello, l. 1. c. 8. & Antiq. l. 14. c. 16, 17.

Antiq. l. 14. c. 17. In the Year of the World 3958, before J. C. 42, before the Vulgar Æra 46.

He retired therefore to *Sextus Cæsar* at *Damascus*, and by him was trusted with the Government of *Cœle-Syria*. Being then desirous to take some revenge for the insult which was offered him by citing him to *Jerusalem*, he marched against this City with an army: but *Antipater* his father, and *Phasael* his brother, prevented him from undertaking any thing, and perswaded him to return. After the death of *Julius Cæsar*, *Herod* was appointed Governour of all *Cœle-Syria* by *Cassius* and *Marcus*. They gave him troops, and promised him even the kingdom of *Judæa*, when the war between *Mark Antony* and young *Cæsar* should be ended[b]. About the same time, *Antipater*, *Herod*'s father, was poisoned at *Jerusalem* by one *Malichus*: but *Herod* revenged this murder, by putting *Malichus* to death when he came to *Tyre*[c].

Antiq. l. 14. c. 17.

In the year of the World 3961, before J. C. 39, before the Vulgar Æra 43.

[b] Antiq. l. 14. c. 20.

[c] Antiq. ibid.

Mark Antony coming into *Syria*, and being

[a] Joseph. Antiq. xiv. 17. *says, that he was but fifteen; but we allow him to be twenty five. In the year of the world* 3957, *before* Jesus Christ 43, *before the Vulgar Æra* 47. *See* Usher ad Ann. Mundi 3957. p. 53.

In the year of the World 3963, before J. C. 37, before the Vulg. Æra 41.

being at *Daphne* near *Antioch*, an hundred of the best rank among the *Jews* came to him, with accusations against *Herod* and his brother *Phasael*. *Hircanus*, who had promised his grand-daughter *Mariamne* to *Herod*, was there. *Mark Antony* having heard what was alledged against *Herod*, asked *Hircanus*, whether *Herod* and *Phasael*, or their Accusers, were fittest to govern the State? *Hircanus* answered, the two brothers. Whereupon *Antony* made them Tetrarchs, and trusted the Government of all *Judæa* in their hands. He ordered Letters to be dispatched forthwith to this purpose, and fifteen of the most mutinous of their enemies to be imprisoned; and had resolved to put them to death, if *Herod* had not interceded for them.

De Bello. l. 1. c. 10. & Antiq. l. 14. c. 23.

Antigonus the son of *Aristobulus*, having undertaken to dispossess *Hircanus*, the Prince and High-Priest of the *Jews*, engaged the *Parthians* by great promises, to march against *Jerusalem*. *Phasael* defended the City-walls, and *Herod* the Palace. *Pacorus* the King of *Parthia*'s son, having persuaded *Hircanus* and *Phasael* to meet *Barzapharnes*, who was in *Galilee*, in order to agree upon some accommodation, he himself accompanied them thither. But *Hircanus* and *Phasael* discovered very soon, that they were betrayed. As soon as they came to *Ecdippa*, a maritime town of *Phœnicia*, they were laid hold on by the *Parthians*, and put in chains. *Herod* having been informed of what had passed, departed from *Jerusalem*, with his mother *Cypros*, his sister *Salome*, *Mariamne* his bride, and *Alexandra*, the mother of *Mariamne*. All these he lodged in the castle of *Massada*, and took the way of *Petra*, hoping to procure some assistance from *Malchus* King of the *Arabians*. But before he reached *Petra*, he received a message from *Malchus*, desiring him to be gone, because he was afraid he should offend the *Parthians*, if he received him.

In the year of the World 3964, before J. C. 36, before the Vulgar Æra 40.

Antiq. l. 14. c. 25.

Herod therefore went to *Rhinocorura*, and there he was informed, that his brother *Phasael* had killed himself, to prevent the ill-will of the *Parthians*. From *Rhinocorura* he went to *Damietta*, where after some contradiction, he imbarked, the season being already very far advanced. When he was at sea, he was driven about by a violent storm, which obliged him to throw part of his effects over-board, and with much difficulty he got to *Rhodes*. There he was assisted by two of his friends, whom he found there; and the necessity he was in, could not prevent him from doing good to this city, which had suffered extremely in *Cassius*'s war. From *Rhodes* he went to *Rome*, where he laid open the state of his affairs to *Mark Antony*. *Antony* had an inclination for him, and remembred the good office, which *Antipater*, *Herod*'s father, had done him formerly in *Syria*; he was besides exasperated against *Antigonus*, whom he looked upon as a turbulent man, and an enemy to the *Roman* people; and was moreover affected with the promises which *Herod* made, of giving him a large sum of money, if he would procure him to be declared King. Besides, *Octavius Cæsar*, who was afterwards called *Augustus*, was equally desirous of obliging *Herod*. Wherefore *Antony* and *Cæsar* used their interest for him so effectually, that the Senate gave him the Kingdom of *Judæa*, and declared *Antigonus* an enemy to the Commonwealth.

Antiq. l. 14. c. 26.

In the year of the World 3964, before J. C. 36, before the Vulgar Æra 40.

Seven days after he departed from *Rome*, and landing at *Ptolemais*, he began there to gather some Troops, with a design to march against *Antigonus*, who kept the castle of *Massada* besieged. He fortunately rescued his people, who were shut up in this fortress, and from thence marched against *Jerusalem*, with *Silo*, a Captain of some *Roman* Troops, in his company. But *Antigonus* shut the gates against him, and winter coming on, *Herod* and *Silo* put their Troops into quarters. Notwithstanding, he did not remain idle; but seized several posts, and took several towns from *Antigonus*, as well in *Judæa* as in *Galilee*. The next year there were some skirmishes and rencounters between the people of *Antigonus*'s party and those of *Herod*'s, wherein the latter generally had the advantage. At last, *Herod* in the beginning of his third year's reign, came in earnest and besieged *Jerusalem*, and attacked it on the same side, where *Pompey* several years before had carried on his attacks. While his people were employed in preparing for the siege, he went to *Samaria*, where he married *Mariamne* the daughter of *Alexandra*. After his marriage, he returned to the siege, and carried with him some new reinforcements; in a short time after came *Sosius* likewise, Captain of the *Roman* Troops, who brought powerful succours to him from *Syria*: so that five months after the beginning of the siege, the first enclosure of the city was taken by assault. Some time after, the second enclosure was also forced. *Antigonus* and his people retired to the Temple: but did not make a long resistance. The City and Temple were taken; and *Antigonus*, who had fled to some tower for safety, came down, and threw himself at *Sosius*'s feet, who insulted him, calling him *Antigona* instead of *Antigonus*. Thus *Herod* became peaceable possessor of the kingdom of *Judæa*.

In the year of the World 3965, before J. C. 35, before the Vulgar Æra 39.

Antiq. l. 14. c. 27.

In the year of the World 3967, before J. C. 33, before the Vulgar Æra 37.

Antiq. l. 14. c. 27, 28.

Antiq. l. 14. ult.

Hitherto the High-Priesthood had been possessed by Kings of the *Asmonæan* race. *Herod*, who was not of the family of the Priests, not being qualified to exercise this ministry, and *Hircanus* being at that time in captivity among the *Parthians*; the

King ſent for one *Ananel* from *Babylon* to perform the Office of High-Prieſt. *Ananel* was of *Aaron*'s family; but all his merit was his acquaintance with *Herod*, who had long ſhewn a regard for him. *Mariamne*, *Herod*'s wife, had a brother, whoſe name was *Ariſtobulus*, to whom the High-Prieſthood by right of birth belonged. The Queen never ceaſed to ſollicit *Herod*, till he had reſtored this Dignity to him, and diveſted *Ananel* of it. *Ariſtobulus* was then but ſeventeen years of age *, and enjoyed the High-Prieſthood but a year, having been drowned by *Herod*'s order [a], as has been related in the Article ARISTOBULUS.

In the year of the World 3968, before *J. C.* 32, before the Vulgar Æra 30. Antiq. l. 15. c. 2, 3. Antiq. l. 15. c. 2, 3.

* In the year of the World 3969, before *J. C.* 31, before the Vulgar Æra 35.

Alexandra, the mother of this young prince, made great complaints of his death to *Cleopatra*, who mightily incenſed *Antony* againſt *Herod*. *Antony* ſent for *Herod*, and obliged him to come and juſtify himſelf: but he ſo effectually wrought upon *Antony* by his preſents and diſcourſes, as to win him over intirely to his party [c].

[a] Antiq. l. 15. c. 3. In the year of the World 3969, before *J. C.* 31, before the Vulgar Æra 35.

War being declared between *Auguſtus* and *Mark-Antony* [d], *Herod* eſpouſed the party of his benefactor *Antony* [e]. But *Antony* having been overcome, *Herod* ſaw himſelf under a neceſſity of having recourſe to the clemency of *Auguſtus* [f]. He met him at *Rhodes*, and appeared before him with all the royal Ornaments, excepting the Diadem. He ſpoke to *Auguſtus* with admirable conſtancy and greatneſs of ſoul. He confeſſed that he had favoured *Antony*'s party, and that he ſhould have done ſtill more for him, had he not been hindred by the war in *Arabia*: that he was diſpoſed to do as much for him, and to ſerve him with the ſame fidelity as he had done *Antony*, if he would reſtore him his kingdom, and admit him to his good graces. *Auguſtus*, charmed with his behaviour, granted what he deſired; and *Herod* made great preſents to this prince and his friends. And when *Auguſtus* paſſed through *Paleſtine* in his way to *Egypt*, *Herod* all along accompanied him, and took care to have his army furniſhed plentifully with every thing it ſtood in need of in its march.

[c] Antiq. l. 15. c. 4. [d] In the year of the World 3971, before *J. C.* 28, before the Vulgar Æra 32. [e] Antiq. l. 15. c. 6. de Bello, l. 1. c. 14. [f] In the year of the World 3974, before *J. C.* 26, before the Vulgar Æra 30. Antiq. l. 15. c. 10. de Bello, l. 1. c. 15.

Herod ſeemed then to be in full poſſeſſion of all that he could wiſh. But the peace of his family was ſoon diſturbed by domeſtick diviſions, and misfortunes of different kinds; which in the midſt of the greateſt proſperity, made him one of the moſt unhappy princes of his age. He had ſo great a paſſion for the princeſs *Mariamne*, his wife, that he could not moderate it; and *Mariamne*, on the contrary, was alienated from him, and deſpiſed him. There being a miſunderſtanding and jealouſy between *Herod*'s mother and ſiſter, and his wife *Mariamne*; the former forgot nothing that might irritate *Herod* againſt his ſpouſe, and after ſeveral little quarrels, things came to ſuch a ſtate of animoſity, that this prince in the tranſports of his fury, commanded *Mariamne* to be put to death. But when the firſt violence of his paſſion was over, he was ſo afflicted at what was done, that he fell dangerouſly ill, and was very near death. In ſome little time after, he gave orders for the execution of *Alexandra*, who had too eaſily credited the news which was ſpread abroad of *Herod*'s death.

In the year of the World 3976, before *J. C.* 24, before the Vulgar Æra 28. Antiq. l. 15. c. 11.

He ſpent the following years in raiſing ſeveral publick and private Edifices in the Province, and in other places, in repreſenting Shews and Games, and in building Temples in honour of *Auguſtus*. He ſent the two ſons whom he had by *Mariamne* to *Rome*, to have them brought up there in a manner ſuitable to their birth. But the moſt important work which he undertook at that time, was to rebuild intirely the Temple of *Jeruſalem*. The people, ſurprized at the propoſal, at firſt could ſcarce be brought to conſent to it, they apprehending, that after he had demoliſhed the old Temple, he might leave the new one imperfect. But *Herod* encouraged them by aſſurances, that he would not touch the old building, till he had provided every thing neceſſary for the raiſing of the new *. He finiſhed it in nine years time, and dedicated it in the year of the World 3996, before *Jeſus Chriſt* 4, before the Vulgar Æra 8.

In the year of the World 3985, before *J. C.* 15, before the Vulgar Æra 19. Joſeph. Antiq. l. 15. c. 14.

Some time after he had began this work, he undertook a journey to *Rome*, with a deſign of making his court to *Auguſtus*, and ſeeing his two ſons, who were ſent thither for the benefit of education. *Auguſtus* received him very well, and *Herod* every where, both upon his journey, and in the city of *Rome*, gave great marks of his liberality. He brought back his two ſons with him into *Judæa*, and married them, one, *viz.* *Ariſtobulus*, to *Berenice* the daughter of *Salome*; and the other, *viz.* *Alexander*, to *Glaphyra* the daughter of *Archelaus* King of *Cappadocia*. About the ſame [g] time *Agrippa* coming into *Aſia*, *Herod* invited him into his Kingdom. He came [h], and *Herod* ſhewed him the Cities of *Samaria*, otherwiſe *Sebaſte*, and *Cæſarea*, which he had built in honour of *Auguſtus*; and he received him with ſo much magnificence at *Jeruſalem*, that *Agrippa* could not ſufficiently expreſs his ſatisfaction with it [i].

In the year of the World 3988, before *J. C.* 12, before the Vulgar Æra 16. In the year of the World 3989, before *J. C.* 11, before the Vulgar Æra 15. [g] Antiq. l. 16. c. 1, 2. [h] In the year of the World 3990, before *J. C.* 10, before the Vulgar Æra 14. [i] In the year of the World 3993, before *J. C.* 7, before the Vulgar Æra 11.

Diviſion being again ſown in *Herod*'s family,

* *This, which by ſome is called the third Temple, was properly* Zorobabel's *renewed and enlarged; for ſuch parts of it as* Herod *intended to make more lofty and magnificent, were pulled down by pieces, and the Sacrifices and Religious Offices were never interrupted. So that the Prophet* Haggai's *Prediction concerning the Glory of the ſecond Houſe is verified; which would apparently be falſe, if this of* Herod's *were ſuppoſed to be a third.* See Lud. Capelli Templi Hieroſol. Delineat. ex Villalpando, *p.* 3800.

family, a jealousy was raised in him against his two sons, the princes *Aristobulus* and *Alexander*. *Herod*, to check their heat and pride, sent for *Doris* and her son *Antipater* to court, and began to shew them more esteem and consideration. This preference strangely exasperated the two princes, whose birth was much more illustrious than that of *Antipater*. They expressed their discontent in too remarkable a manner. *Herod* carried them to *Rome*, designing to accuse them before *Augustus*; but *Augustus* reconciled them to their father, and *Herod* upon his return to *Jerusalem*, declared before a great Assembly of the people, that it was his intention, that his three sons should reign after him; first of all *Antipater*, and then *Alexander* and *Aristobulus*. [Antiq. l. 16. c. 7, 8.]

The peace of *Herod's* family was again disturbed by the malice of *Antipater*, and the artifices of *Pheroras* and *Salome*, *Herod's* brother and sister. *Archelaus* King of *Cappadocia*, coming into *Judæa* in the year of the World 3996, before *Jesus Christ* 4, before the Vulgar Æra 8, once more reconciled the two brothers to *Herod*. But at last the calumnies of *Antipater* and *Salome* prevailed, and *Herod*, believing that they had formed designs upon his life, ordered them to be strangled, in the year of the World 3999, one year before the birth of our Saviour; as may be seen in the Article ALEXANDER, the son of *Herod*, where we have related their history more at length. [Antiq. l. 16. c. 11, 12.]

Antipater having thus got rid of his two brothers, who gave him most umbrage, began to consider how he might be delivered from *Herod* himself, whose resentment and inconstancy he was continually afraid of. The better to conceal his intrigues, he procured the King his father's consent for sending him to *Rome*. But during his absence, *Herod* discovered his conspiracy, and several months were employed in examining the depositions against *Antipater* [a].

In the mean while, the Saviour of the World being born at *Bethlehem* [b], the Wise Men from the East came to pay their homage to him. They followed an appearance of light, which conducted them into *Judæa*. As soon as they came to *Jerusalem*, they asked where was the new King of the *Jews* [c]. The whole city was in disorder at their arrival; and *Herod*, who was then at *Jericho*, where he was under cure for a languishing illness, whereof he died some time after, was likewise much concerned at it, and convened all the Priests and Doctors of the Law to know of them where *Christ* was to be born. They told him in *Bethlehem* of *Judah*, according to the prediction of the Prophet *Micah*. [Matth. ii. 1, 2, &c. Antiq. l. 17. c. 8. & de Bello, l. 1. c. 21.] [Micah v. 2.]

Hereupon *Herod*, sending privately for the Wise Men, enquired of them very carefully concerning the time, wherein the Star appeared to them: he sent them to *Bethlehem*, and bid them to return when they had found the Child they sought for. But the Angel of the Lord appearing to them in a dream, and discovering to them the wicked designs of *Herod*; they returned into their own country by another way. About the same time the Angel warned *Joseph* to take the Child and his Mother, and fly into *Egypt*. *Herod* seeing he was deluded by the *Magi*, was very angry, and sending to *Bethlehem* and the country round about, he ordered all the male-children of two years old and under to be killed, according to the time whereof he had enquired exactly of the Wise Men.

In the beginning of this year, which is the first of *Jesus Christ*, *Antipater* returned from *Rome*, not knowing any thing of what had passed against him: only upon his arrival at *Cæsarea*, he found none very hasty to receive him, and to do him honour. He was admitted to his father, for no other reason but that he might hear from his mouth the reproaches which he so justly merited. He was immediately loaded with chains, and put into prison; and *Herod* wrote to *Augustus* to inform him of what he had discovered. He afterwards made a new Will, wherein he declared *Herod Antipas*, the youngest of his sons, to be his heir. [Antiq. l. 17. c. 6, 7.]

A report being one day spread, that *Herod* was dead, some young people at noon-day beat down a golden Eagle, which he had ordered to be put up over the great Portal of the Temple, contrary to the Law and Custom of the *Jews*. The Authors of this exploit, with forty of their disciples, were seized by *Herod's* order, and burnt alive. But *Herod's* diseases still encreased every day: his fever was not violent; but he had a slow internal heat upon him, which wasted him within. His hunger was so raging, that nothing was sufficient to satisfy it. His bowels were all ulcerated, and he had continual pains in his belly. His legs were swelled, like those of dropsical persons; the parts, which are most carefully concealed, were so rotten, that worms were seen to come out of them, and he had an insupportable itch over all his body. [Antiq. l. 17. c. 8.] [Antiq. l. 17. c. 8. & de Bello, l. 1. c. 21.]

A little before his death, he sent for all those in *Judæa*, who were any way considerable, and obliged them to come to *Jericho*, threatning them with death, if they failed to be there at the time appointed. When they were come, he ordered them

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[a] Antiq. l. 17. c. 6. In the year of the World 3999, the very year of *Jesus Christ's* birth, and four years before the Vulgar Æra.

[b] In the year of the World 4000, the 25th of *December*.

[c] In the year of the World 4001, of *Jesus Christ* 1, 4 years before the Vulgar Æra.

them to be all ſhut up in the *Circus*, and with tears conſtrained his ſiſter *Salome* and *Alexas* his brother-in-law, to promiſe him, that as ſoon as he was dead, they ſhould maſſacre all theſe perſons, that ſo the *Jews* in every Canton of the Land might, at leaſt in appearance, ſhed tears at his death. But this order was not executed.

Antiq. l. 17. c. 9. & de Bel. l. 1. c. 14.

Some time after, he received letters from *Rome*, whereby he was informed, that *Auguſtus* left him at liberty, either to baniſh *Antipater*, or to take away his life. This news a little revived him: but his pains returning with great violence, he had a mind to deliver himſelf from them by death. To this end he called for a knife to pare an apple, as he was uſed to do, and attempted to plunge it into his body: but his couſin *Achiab* held his hand, and at the ſame time made a great outcry, which diſordered the whole palace; all from thence believing, that the King was dead. This outcry reached *Antipater*: he thought *Herod* was expired, and endeavoured to perſuade his guards to give him his liberty. The Officer, who had the charge of him, inſtead of hearkening to him, went and gave notice of it to *Herod*, who commanded him to be killed immediately. He ſurvived his ſon but five days, in which time he changed his will, and gave the kingdom to *Archelaus*; the *Gaulanitis*, *Trachonitis*, and *Batanæa* to *Philip*, own brother to *Archelaus*; and *Galilee* and *Peræa* to *Herod Antipas*. Thus died *Herod*, at near ſeventy years of age, after a reign of ſix or ſeven and thirty years, from the time of his being declared King by the Senate, and four and thirty years from his being maſter of *Judæa* by the death of *Antigonus*.

In the year of the World 4001, of J. C. 1, before the Vulgar Æra 4.

HEROD the GREAT, Married

DORIS, the Mother of *Antipater*, who was put to death by *Herod* ſome few days before he himſelf died.

MARIAMNE, the daughter of *Alexandra*, who was the Mother

PALLAS, Mother of one Son, whoſe name was *Phaſael*.

PHÆDRA, the Mother of *Roxana*, who married a Son of *Pheroras*.

MARIAMNE, Daughter to the High-Prieſt *Simon*, who was Mother of *Herod* the Huſband of *Herodias*, of whom he had *Salome*, the Dancer; who married firſt *Philip*, and afterwards *Ariſtobulus* the Son of *Herod*, King of *Chalcis*.

MALTHACE, Mother of *Archelaus* the Tetrarch of *Judæa*, and *Antipas*, the Tetrarch of *Galilee*, and of a daughter whoſe name was *Olympias*, who married *Joſeph* Nephew to *Herod* the Great. *Antipas* married firſt the Daughter of *Aretas* King of *Arabia*, and afterwards *Herodias* wife to his brother, who was ſtill living.

CLEOPATRA, the Mother of *Herod* and *Philip*, Tetrarch of the *Batanæa*, and the *Trachonitis*. This laſt married *Salome* the Dancer, Daughter of *Herod* the Tetrarch and *Herodias*.

ELPIS, who was Mother to *Salome*, who married a Son of *Pheroras*.

(Children of Mariamne, daughter of Alexandra)

Of *Alexander*, who married *Glaphyra*, Daughter to the King of *Cappadocia*, of whom he had *Tigranes* King of *Armenia*, and *Alexander*, who married the Daughter of *Antiochus* King of *Comagena*.

Of *Ariſtobulus*, who married *Berenice* the Daughter of *Salome*, of whom he had three Sons and two Daughters.

Of *Herod*, who died young while he was at his Studies in *Rome*.

Of *Salampſo*, who married *Phaſael*, after having been promiſed to *Pheroras*.

Of *Cypros*, who married *Antipater* the Son of *Salome* Siſter to *Herod* the Great.

(Children of Ariſtobulus)

Herod King of *Chalcis*, married firſt *Mariamne* the Daughter of *Olympias*, and afterwards *Berenice*, of whom he had *Ariſtobulus*, *Berenicianus*, and *Hircanus*.
Ariſtobulus married *Salome* the Dancer, *Philip's* widow, by whom he had three Son, *Agrippa*, *Herod*, and *Ariſtobulus*.

Agrippa I. King of the *Jews*. He married *Cypros* the Daughter of *Salampſo*, who was Mother to

Ariſtobulus, who married *Jotape*, Daughter to the King of *Emeſa*.

Herodias, who married, firſt, *Herod*, otherwiſe called *Philip*, the Tetrarch of *Batanæa*, by whom ſhe had *Salome* the Dancer; afterwards ſhe married *Herod Antipas*, Tetrarch of *Galilee*.

Mariamne, who married her Uncle *Antipater*.

(Children of Agrippa I.)

Druſus.

Agrippa II. who was at firſt King of *Chalcis*, and afterwards Tetrarch of the *Trachonitis*.

Berenice, married firſt *Mark*, then *Herod* King of *Chalcis*, and laſt of all *Polemon* King of *Cilicia*.

Mariamne, married firſt *Archelaus*, ſon of *Chelcias*, and afterwards *Demetrius*, Alabarch of the *Jews* at *Alexandria*, by whom ſhe had *Berenice* and *Agrippina*.

Druſilla, married firſt *Aziz* King of *Emeſa*, and afterwards *Felix* Governor of *Judæa*. She had a Son by him, whoſe name was *Agrippa*, who with his wife periſhed in the flames of mount *Veſuvius*.

II. HE-

II. HEROD, called *Philip* in the Goſpel, the ſon of *Herod* the Great and *Mariamne*, daughter to *Simon* the High-Prieſt, was at firſt ſet down in *Herod*'s Will to be Heir to the kingdom, after the death of *Alexander* and *Ariſtobulus*, and after the diſcovery of *Antipater's* conſpiracy: but [Antiq. l. 17. c. 4. 6.] *Herod* having diſcovered, that *Mariamne*, *Herod's* mother, was concerned in this conſpiracy, he razed *Herod* out of his Will, and ſubſtituted *Archelaus* in his place. *Herod Philip* married *Herodias*, grand-daughter to *Herod* the Great, by whom he had *Salome*, who is mentioned in the Goſpel as a graceful dancer. *Herod Antipas* the Tetrarch, brother to *Philip*, having been ſome time with him, when he was upon a journey to *Rome*, conceived a criminal paſſion for *Herodias*, and talked to her of marrying him. *Herodias* con- [Antiq. l. 17. c. 6. p. 616. In the year of J. C. 30.] ſented, upon condition that *Antipas* would divorce the daughter of King *Aretas*, whom he had married long before.

Antipas, when he returned from *Rome*, performed his promiſe, and took *Herodias* his brother *Philip*'s or *Herod Philip*'s wife. Againſt this inceſtuous marriage, St. *John* [Matth. xiv. Mark vi. 17.] inveighed with great vehemence; and this was the *Herodias* by whoſe procurement this great man's head was cut off. [In the year of J. C. 31.]

III. HEROD ANTIPAS, ſon of *Herod* the Great, and *Malthace*, in his father's laſt Will was ſtyled, Tetrarch of *Galilee* and *Peræa*. His firſt wife was the daughter of *Aretas* King of *Arabia*, but he afterwards diſmiſſed her, and took his brother *Philip*'s wife, while his brother was ſtill living, as we have obſerved in the preceding Article. His divorce from the *Arabian* King's daughter, ingaged him in a war with this prince, wherein he was [In the year of J. C. 36.] worſted; and the very *Jews* acknowledged, that this was a juſt puniſhment of *John* the Baptiſt's death. As this holy fore-runner [Antiq. l. 17. c. 7. p. 626, 627.] of our Saviour never ceaſed exclaiming againſt his inceſtuous marriage with *Herodias*, he ordered him to be ſeized, and ſent him loaded with fetters to the caſtle of *Macheron*. *Herodias* ſtill more exaſ- [Antiq. l. 18. c. 2.] perated than he, thought of nothing but his deſtruction. She was afraid that *Herod*, who was not inſenſible of this holy man's reproaches, and ſometimes hearkened to him with pleaſure, might at laſt be moved, and diſmiſs her. While *Herod Antipas* was once entertaining the Grandees of his Court upon his birth-day, *Salome*, *Herodias*'s daughter by *Philip* her firſt huſband, came into the hall, and there danced ſo much to the King's ſatisfaction, that he promiſed with an oath to grant whatſoever ſhe ſhould aſk of him. *Salome* conſulted her mother; and ſhe directed her to aſk nothing elſe beſides the head of *John Baptiſt*. The King was concerned at this petition; but at laſt commanded execution to be done, as was deſired. [See Matth. xiv. 3, &c. Mark vi. 17, &c.]

Some time after [a], *Herodias* growing uneaſy to ſee her brother *Agrippa* have the title of King, while *Herod Antipas* her huſband had no other than that of Tetrarch, preſſed *Antipas* ſo much, that he determined to make a journey to *Rome*, with an intention to aſk the ſame dignity of *Caïus* the Emperor. But *Caïus*, prejudiced by ſeveral letters, which *Agrippa* had written againſt *Antipas*, deprived him of his Tetrarchy, and baniſhed him to *Lions*, and from thence into *Spain*, where he died. *See above* ANTIPAS. [Lib. 2. de Bello, c. 16.]

IV. HEROD AGRIPPA, the ſon of *Ariſtobulus*, brother to *Herodias*, and grandſon to *Herod* the Great. *See* AGRIPPA.

V. HEROD, King of *Chalcis*, brother to *Agrippa* and *Herodias*, the ſon of *Ariſtobulus*, and grandſon to *Herod* the Great. His firſt wife was *Mariamne* the daughter of *Olympias*, and afterwards *Berenice* his niece, the daughter of *Agrippa* the Great. The Emperor *Claudius* gave him the kingdom of *Chalcis* in the year of *Jeſus Chriſt* 41. About the year 45, he obtained from the ſame Emperor authority to inſpect the Temple, and the money conſecrated to God, with a power of ſetting up or depoſing the High-Prieſts. He made uſe of this power in depoſing *Simon Cantharus*, and placing *Joſeph* the ſon of *Cani* in his room. *Herod* died in the year of *Jeſus Chriſt* 48. There is no mention made of this Prince in the ſacred Writings. By his firſt wife he had a ſon, whoſe name was *Ariſtobulus*: and by his ſecond, two ſons, *Berenicianus* and *Hircanus*. [Antiq. l. 19. c. 4. Dio. l. 60.] [Antiq. l. 20. c. 1.]

HERODIANS, one of the four Sects, which were among the *Jews* in our Saviour's time. This Sect was not ancient, and could have been no earlier than the reign of the *Herods* in *Judæa*. Neither *Joſephus* nor *Philo* ſpeak of it by the name of the *Herodians*; but the Goſpel does in ſeveral places. [Matth. xxii. 16. Mark iii. 6. viii. 15. xii. 14.]

People are very much divided about the Sect of the *Herodians*. There may be reckoned eight or nine different opinions concerning the original of it. Some believed that the *Herodians* took *Herod* for the *Meſſiah* [b]; but as there were ſeveral *Herods*, who were known to have reigned over the *Jews*, they are ſtill divided to know, which of them was acknowledged for the *Meſſiah*. The generality are for *Herod* the Great, the ſon of *Antipater*, who died ſome months after the birth of *Jeſus Chriſt*. He appeared at a time when all the world were in expectation of the *Meſſiah*.

[a] In the year of *Jeſus Chriſt* 39.
[b] Tertull. de Præſcript. Appendic. initio. Epiphan. Hæreſ. Herodian. Hieronym. contra Luciferian.

Messiah. He was a powerful, brave, and warlike Prince. He is said to have procured the genealogical Memoirs of the House of *David* to be burnt, that so no one might be able to prove, that he was not of a family, from which it was well known that the *Messiah* was to spring. Lastly,
Pers. Sat. 6. vf. 180. *Persius* is cited, who speaks of King *Herod's* Festival, which was celebrated at *Rome* among the *Jews* with great illuminations.

Others [a] were of opinion, that *Herod* II. surnamed *Antipas*, and Tetrarch of *Galilee*, was the Head of the *Herodians*. He was a very ambitious and very politick
Luke xiii. 32. Prince, for our Saviour calls him *Fox*. He might be very well thought to be ambitious of passing for the *Messiah*.

Philastrius [b] and some others believed *Herod Agrippa*, who was appointed King of *Judæa* by *Caligula*, to have given name to the *Herodians*. But how can this opinion be maintainable, since the *Herodians* were already known some years before this Prince ascended the throne?

Father *Hardouin* [c] imagined, that the *Herodians* were *Platonists*, whom King *Herod* had brought into credit in *Judæa*, in imitation of the *Platonists* of *Athens*, of whose Sect he was a follower.

These *Platonists*, according to him, were of the same principles with the *Sadducees*, for which reason the *Herodians* are mentioned in the Gospel instead of the *Sadducees*; and our Saviour having cautioned
Mark viii. 15. his Disciples in St. *Mark*, *to beware of the leaven of the* Pharisees *and* Herodians, in St. *Matthew* admonishes them to guard themselves against *the leaven of the* Pharisees *and* Sadducees. But in other places
Matth. xvi. 6. the Evangelists distinguish clearly the *Sadducees* from the *Herodians*; and it is very probable, that St. *Mark* has supplied what was wanting in St. *Matthew*.

The Author of the imperfect Work upon St. *Matthew* believes, that the *Herodians* were Pagan Subjects of *Herod Antipas*: But is it credible that the *Pharisees* should concert with Pagans to tempt *Jesus Christ*?

Many of the Fathers [d], and several Commentators, have asserted, that the *Herodians* were people of *Herod's* retinue, who to satisfy their curiosity, or make their court to their master, came with the *Pharisees* to tempt *Jesus Christ* upon paying tribute; but it appears by the recital of the Evangelists, that the *Herodians* were a Sect subsisting in *Judæa* without any dependance on King *Herod*, and his power at *Jerusalem*.

Some [e] will have it, that the *Herodians* were Politicians who favoured the dominion of *Herod* and the *Romans*, against the *Jews*, who were zealous for the Liberty of their nation: the former maintained, that it was their duty to pay tribute to the Kings established by the *Romans*; and they were called *Herodians*, as who should say, *Royal*, or *Royalists*, in opposition to the other *Jews*, who were not of the same opinion, and might properly be termed *Republicans*, or *Free*.

St. *Justin* the Martyr [f] says, that the *Herodians* were people of *Herod's* party, who acknowledged him to be the High-Priest of their Nation; which the other *Jews* refused to do. *Strabo* tells us, that Strabo, l. 16. p. 765.
this Prince took upon him the High-Priesthood, which his predecessors had not enjoyed. But *Josephus* says nothing like it; he only confesses that *Herod*, after the death of his brother-in-law *Aristobulus*, disposed as he pleased of the High-Priesthood; which, without doubt, was displeasing to all honest *Israelites*. But we have no proof that they, who were well satisfied with *Herod's* conduct in this particular, composed a distinct Sect among the *Jews*.

Scaliger [g] and some others were of opinion, that this was a kind of fraternity set up in honour of *Herod*, as there were societies of the same nature at *Rome* in honour of *Augustus*, *Adrian*, and *Antonine*, called for this reason *Sodales Augustales*, *Augustians*, *Adrianians*, &c. But this fraternity or society of *Augustians* was not established at *Rome* till after the death of *Augustus*, and so consequently after that of *Herod*, who died before *Augustus*.

Dr. *Prideaux* [h] proves very clearly, that the *Herodians* were a Sect formed among the *Jews*; that they had *a leaven*, or particular doctrines distinct from those of the *Pharisees* and *Sadducees*, against whom our Saviour requires his followers to guard themselves. There is no question to be made, but that they took their sentiments from *Herod* the Great, since they bore his name. They were probably his creatures or domesticks, as the *Syriac* version calls them. There remains nothing more than to know what were the Doctrines of the *Herodians*. This Author thinks they were reducible to these two Heads: 1. In their belief that the dominion of the *Romans* over the *Jews* was just and lawful, and that

[a] Theophylact. Euthym. in Matth. *See* Basnage Hist. des Juifs, l. 5. c. 8. art. 8, 16, 17.
[b] Philastr. de Hæres. Prateolus Elench. Hæres. c. 14.
[c] Harduin. de Nummis Herodiad.
[d] Chrysost. Hieron. Drusmar. Jans. Vatab. Erasm. Nat. Alex. &c.
[e] Origen. in Matt. c. 17. Cyril Alex. l. 2. in Isai. ii. Theophylact. in Matt. Grot. Maldonat. &c.
[f] Justin Martyr. Dialog. cum Tryphone.
[g] Scaliger. Animadv. in Euseb. Chronic. N°. 1882. Casaub. Proleg. in exercit. in Baron.
[h] Prideaux's History of the Jews, part 2. l. 5.

that it was their duty to submit to it. 2. That in the present circumstances they might with a good conscience follow many of the heathen modes and usages. It is certain that these were *Herod's* Principles, [Antiq. l. 15. c. 12.] since he excuses himself on the score of the necessity of the times for acting in many things against the maxims of the *Jewish* Religion.

Having now laid before you these several opinions relating to the *Herodians*, it remains for us to chuse our side of the question. We see from the Gospel, 1. That this was a Sect formed and actually subsisting among the *Jews* in our Saviour's time. 2. That it differed from the *Pharisees*, *Sadducees*, and *Essenians*. We have made it appear, that the argument produced to shew, that they and the *Sadducees* were the same, is not solid. 3. They were seen always with the *Pharisees*. 4. They were very much concerned to know whether it were necessary to pay tribute to the *Romans*, or not. 5. They had some dangerous principles, since our Saviour admonishes his hearers to take care of *their leaven*. Now I see none but the Disciples of *Judas* the *Gaulonite* or *Galilæan*, in whom all these characters concur. They composed a Sect, which is particularly taken notice of in *Josephus*; [Joseph. Antiq. l. 18. c. 1, & 2.] they agreed in all things with the *Pharisees*; the only instance which distinguished them, was their excessive love of liberty, they being fully persuaded, that men were to pay obedience to God only. This Sect was in all its vigour when our Saviour appeared; after the destruction of *Jerusalem*, when the nation was dispersed and reduced to slavery, it sunk and was intirely lost.

Judas Gaulonites, or the *Galilæan*, appeared *at the time when all the people were taxed by order of* Augustus, [Acts v. 37.] in the year of *Jesus Christ* 10, and of the Vulgar Æra 14, [Antiq. l. 18. c. 1. p. 616.] ten years after the first taxation which was made at the birth of *Jesus Christ*. This *Judas* pretended, that the true *Israelites*, being the people of God, were to be subject to no man. He had a great number of Disciples, whom some called *Galilæans*, because *Gaulon* is in Upper *Galilee*; and others *Herodians*, because this City belonged to *Herod Antipas's* kingdom. *Josephus* gives them no particular name; he says only, that they were followers of *Judas* the *Gaulonite*, great lovers of Liberty, and maintained the same opinions as the *Pharisees*. [Antiq. l. 18. c. 1. & de Bello, l. 2. c. 12.] All that the Gospel tells us of the *Herodians* agrees perfectly with the idea, which *Josephus* gives us of the Disciples of *Judas Gaulonites*. [Hieron. in Ep. ad Tit. c. 3.] St. *Jerom* makes no question, but that St. *Paul* in his Epistles has these Hereticks in view, when he recommends submission to the secular Powers established by God. See our Dissertation concerning the Sects of the *Jews*, prefixed to our Comment on St. *Mark*.

HERODIAS, the daughter of *Aristobulus* and *Berenice*, sister to King *Agrippa*, and grand-daughter to *Herod* the Great. Her first husband was her uncle *Herod Philip*, by whom she had *Salome*. [Antiq. l. 18. c. 7.] *Herodias* having hearkened to the propositions which were made to her by *Herod Antipas* her uncle, Tetrarch of *Galilee*, of marrying her at his return from *Rome*, she removed from *Philip's* house into that of *Antipas*, together with her daughter *Salome*. And as St. *John* the Baptist at all opportunities censured this incestuous marriage, [Matth. xiv. 3. Mark vi. 17.] *Antipas* ordered him to be put in prison, and some time after *Herodias* suggested to her daughter *Salome* to ask *John* the Baptist's head of the King. Thus this holy man was beheaded; and St. *Jerom* [Hieron. in Rufin. l. 3. c. 11. p. 147.] relates, that this woman, holding his head in her hands, pierced his tongue with her bodkin, in like manner as *Antony's* wife served *Cicero's*.

Herodias not enduring with patience to see her husband Tetrarch only, while her brother *Agrippa*, whom she had known in a state of indigence and humiliation, was honoured with the title of King, persuaded [Antiq. l. 18. c. 9.] her husband *Antipas* to go to *Rome*, and desire the Emperor *Caius* to grant him the same favour, which he had bestowed upon *Agrippa*. But *Agrippa*, moved by a still meaner degree of jealousy, at the same time sent his servant with letters to the Emperor, importing that *Herod* had in his arsenals wherewithal to arm seventy thousand men. *Antipas* not being able to deny this fact, was immediately banished to *Lions*. *Caius* understanding that *Herodias*, who had accompanied her husband in this journey, was sister to *Agrippa*, shewed an inclination to pardon her: but she chose rather to follow her husband in [In the year of Jesus Christ 39.] the calamity which she had brought upon him, than to owe any thing to her brother's fortune. See the Article HEROD ANTIPAS, that of AGRIPPA, and that of HEROD PHILIP.

HERODION, St. *Paul's* cousin. [Rom. xvi. 11.] The modern *Greeks* tell a great many stories of St. *Herodion*. [Menæa 8. April. Bolland. viii. April.] They reckon him among the seventy-two Disciples and Apostles; and say, that notwithstanding, out of humility he was content to be a servant to all the Apostles. He was ordained Priest, then Bishop of *Patræ*, probably in *Achaia*. He is the same perhaps as St. *Rhodion*, whose head, they say, was cut off at *Rome*, the same day as St. *Peter's* and St. *Paul's*.

HERODION, a Castle built by *Herod* upon the spot where he had defeated [Antiq. l. 14. c. 24. & 16. 1.] his enemies in his flight. This Castle was sixty furlongs from *Jerusalem*, and here [De Bello, l. 1. c. 21.] this Prince desired to be buried. It was not far from *Tekoah*. M. *Reland* believes, [De Bello, l. 5. c. 7.] that

that *Herod* built another of the ſame name towards the Mountains of *Arabia*, and, as he conjectures, beyond *Jordan*. [De Bello. l. 1. c. 16.] For it muſt be confeſſed, that a Caſtle built ſixty furlongs, or three leagues from *Jeruſalem*, cannot naturally be ſuppoſed to mean a Fortreſs built towards the Mountains of *Arabia*.

HEROON, a City at the northern extremity or point of the Red Sea. It is in all probability the ſame which we at preſent call *Suez*. The Ancients call it likewiſe *Heroopolis*, and the Gulf of *Suez*, *Sinus Heroopoliticus*.

HESER, a City of *Judah*, built or fortified by *Solomon*, 1 Kings ix. 15. It is in all probability the ſame as the City of *Aſor* or *Hazor*.

HESHBON, a celebrated City beyond *Jordan*, otherwiſe called *Esbus*, *Chesbon*, *Chaſphon*, *Chaſcor*. It was, as *Euſebius* ſays, twenty miles eaſtward from *Jordan*. [Joſh. xiii. 17.] It was given to the Tribe of *Reuben*; but was probably made over to that of *Gad*, ſince we meet with it among the cities which this Tribe gave the *Levites* for [Joſh. xxi. 37. 2 Chr. vi. 8.] their abode. It belonged at firſt to the *Moabites*, from whom King *Sihon* conquered it. It was retaken by the *Iſraelites* a little before the death of *Moſes*. Laſtly, after the ten Tribes were tranſplanted into the Country beyond *Jordan*, the *Moabites* [Jerem. xlviii. 2. Plin. l. 5. c. 11. Cant. vii. 4. 2 Macc. xii. 16.] made themſelves maſters of it. *Pliny* makes it belong to *Arabia*. *Solomon* in his Song ſpeaks of the waters of *Heſhbon*; and the ſecond book of *Maccabees* ſays, that the Lake of *Caſpis* or *Heſhbon* was two furlongs, or three hundred paces broad.

HESRAI, of *Carmel*, one of *David's* brave Officers. 2 *Sam.* xxiii. 35.

I. HESRON, the third ſon of *Reuben*, Gen. xlvi. 9. Head of the Family of the *Heſronites*. Numb. xxvi. 6.

II. HESRON, the ſon of *Pharez*, and grandſon of *Judah*. 1 Chr. ii. 5. Gen. xlvi. 12.

HETH, the father of the *Hittites*, was the eldeſt ſon of *Canaan*, and dwelt ſouthward of the Promiſed Land, at *Hebron* and thereabouts. *Ephron*, an inhabitant of *Hebron*, was of the race of *Heth*, and this whole city in *Abraham's* time was peopled by the children of *Heth*. There are ſome, who maintain, that there was a city called *Heth*; but we find no footſteps of it in the Scripture.

HETHLON, a city mentioned in *Ezekiel*, as limiting the Land of Promiſe on the north ſide. *Ezek.* xlvii. 15. xlviii. 1.

HEXAPLA. This is the name of a large work compoſed by *Origen*, wherein he collected all the *Greek* Verſions of the Scripture, which had been made till that time: namely, thoſe of the Septuagint, *Aquila*, *Symmachus*, *Theodotion*, and a fifth found at *Jericho* in 217, together with a ſixth found at *Nicopolis* in 228. Theſe ſix Verſions were diſpoſed in ſix columns oppoſite to one another, that it might be obſerved at one view, where they agreed or diſagreed; and to confront them more eaſily with the *Hebrew*, *Origen* placed the *Hebrew* in *Hebrew* letters at the head of them, and the ſame text in *Greek* letters in two columns anſwerable to the ſix columns before mentioned. So that there were in all eight columns; two for the *Hebrew*, and ſix for the ſix *Greek* Verſions. There was even a ſeventh Verſion, which contained the Pſalms only: but of this no notice was taken in the denomination of the *Hexapla*. From theſe two columns of the *Hebrew*, the work was ſometimes called *Octapla*, by reaſon of the eight columns.

It is not now in being intire, and the loſs of ſuch an immenſe performance is the greateſt the Church ever has ſuſtained. The ancient Fathers have preſerved ſeveral fragments of it. *Euſebius*, St. *Chryſoſtom*, *Theodoret*, and the other *Greek* Fathers, and among the *Latins*, St. *Jerom*, have often cited the *Hexapla*, and confronted the paſſages of Scripture according to the ſeveral Verſions contained in this work. Some of the moderns have collected the fragments of it: among others, *Druſius* has given us a large Volume of them in 8*vo*. But the R. F. *De Montfaucon*, a *Benedictine* of the Congregation of St. *Maur* has carried his enquiries much farther, and given us two Volumes of them in *folio*, printed in 1713. To theſe he has added *Prolegomena*, wherein he explains the form and hiſtory of the *Hexapla* *.

Origen, before he wrote his *Hexapla*, had compoſed the *Tetrapla*; that is to ſay, a collection of the four principal Verſions of the Scripture, which are thoſe of the Septuagint, *Aquila*, *Symmachus*, and *Theodotion*. *Tetrapla* ſignifies properly a compound of four rows, or four folds.

Origen is thought to have begun this great work of his *Hexapla* about the year 231, but we cannot tell exactly when he finiſhed it. So large an undertaking muſt have required a great deal of time in the execution of it.

I. HEZEKIAH, King of *Judah*, the ſon of *Ahaz* and *Abi*, was born in the year of

* *St.* Jerom, *in his Epiſtle to* Marcella, *calls* Origen, Adamantius, *the indefatigable, one not to be overcome with labour; and indeed, ſays Dr.* Prideaux, *it was not without indefatigable labour, that he compleated this and the other works which he publiſhed. The ſame learned Doctor is very particular in his deſcription of the* Hexapla, *and ſpeaking of Father* Montfaucon's *Edition of it, he ſays, that it is as bulky as the* Hexapla, *and a very pompous edition of it hath made us expect concerning this matter much more than is performed. See* Dr. Prideaux's Connection, &c. Part II. Book I.

of the World 3251, *Ahaz* his father being then no more than eleven years of age. There is ſome difficulty with reſpect to this particular; but the Scripture aſſerting, that *Ahaz* was but twenty years old when he began to reign, and that he reigned but ſixteen years, it follows, that he lived but ſix and thirty. Now the ſame Scripture ſays, that *Hezekiah* was five and twenty years old, when he began to reign: we muſt conclude therefore, that *Ahaz* his father had him, when he was but yet eleven years old: which is indeed very extraordinary, but not at all impoſſible.

2 Kings xvi. 1. compar'd with 2 Kings xviii. 1. *See our* Comment upon 2 Kings xvi. 1, &c.

Hezekiah ſucceeded his father *Ahaz* in the year of the World 3277, or 3278, before *Jeſus Chriſt* 722, before the Vulgar Æra 726. He did that which was good and agreeable to God. He deſtroyed the High-places, cut down the prophane Groves, and broke the Statues which the people adored in the reign of *Ahaz*. He broke in pieces the brazen Serpent which *Moſes* had made *, becauſe the Children of *Iſrael* burnt incenſe to it. In the firſt month of the firſt year of his reign, he ordered the great doors of the Lord's Houſe to be opened, and repaired them: he convened the Prieſts and *Levites*, and exhorted them to purify and cleanſe the Temple, and to put it into a condition to have Sacrifices offered in it as formerly. The Prieſts and *Levites* having executed the King's commands, they began to offer Sin-offerings and Burnt-ſacrifices upon the Altar of the Temple; which Sacrifices were furniſhed by the King. After this, the Princes of the people offered again abundance of Victims, and the Worſhip of God was perfectly reſtored in his Houſe.

2 Kings xviii.
2 Chr. xxix. 3.

As the Feaſt of the Paſſover had been hitherto neglected, *Hezekiah* invited not only all his own people to it, but thoſe likewiſe of the kingdom of *Iſrael*. Some ridiculed the propoſal; but many came into it: and this was the moſt ſolemn Paſſover that had been obſerved for a long time. After this, the people began generally to deſtroy all the remains of Idolatry, which were ſtill ſubſiſting not only in the territories ſubject to *Hezekiah*, but in thoſe likewiſe belonging to *Hoſea*, the laſt King of *Iſrael*; who ſaw his people, without jealouſy, returning to the worſhip of the Lord. *Hezekiah* took all neceſſary care to keep up the good regulations, which he had eſtabliſhed in the Temple, and to provide ſuſtenance for the Prieſts and other Miniſters of the Lord, together with ſuch other things as were requiſite for their ſupport. All the people brought their Tythes, and Firſt-fruits, in ſo large a quantity, that there was ſome left.

2 Chr. xxx.
2 Chr. xxxi.

Some years after, *Hezekiah* ſhook off the *Aſſyrian* yoke, and refuſed to pay the accuſtomed tribute to that King. He defeated the *Philiſtins*, and deſtroyed all their country from the Tower of the watchmen to the fenced Cities. He ſet about repairing the Walls of *Jeruſalem*, and fortified it by building Towers about it. He laid in ſtores of arms and proviſions, ſet good commanders over his troops, ſtopp'd up the ſprings which were without the city, and omitted nothing which was neceſſary to put himſelf into a condition of making a vigorous reſiſtance.

In the year of the World 3290, or 3291. 2 Kings xviii. 7. 2 Chr. xxxii. 1, 2, 3, &c.

In the mean time, *Sennacherib* King of *Aſſyria* marched againſt him; entred the territories of *Judah*, and made himſelf maſter of almoſt all the towns in it. *Hezekiah* obſerving that the Kings of *Egypt* and *Cuſh*, with whom he had made an alliance, did not come to his aſſiſtance, and being ſenſible, that he was not of himſelf ſtrong enough to reſiſt ſo powerful an enemy, he ſent Ambaſſadors to him, deſiring him to retire out of his dominions, and promiſing to ſubmit to ſuch terms, as he ſhould think fit to impoſe upon him.

2 Kings xviii. 14. xix. 9.

Sennacherib demanded of him three hundred talents of ſilver, and thirty talents of gold †; and to raiſe this ſum, *Hezekiah* was obliged to exhauſt all his treaſures, and to pull off the gold plates, which he had put formerly upon the Temple-doors. But *Sennacherib* having received this money, inſtead of returning, and leaving *Hezekiah* in peace, ſent three principal Officers of his Court to him from *Lachiſh*, which he was beſieging, to *Jeruſalem*, with a ſummons to him to ſurrender. Theſe Officers deſired to ſpeak with *Hezekiah*; but the King did not think it proper to go out of the city: he ſent *Eliakim*, *Shebna*, and *Joah* to them, whom *Rabſhakeh* ſpoke to in an inſolent manner, aggravating the power of his maſter, and ſaying, that *Hezekiah* was not able to furniſh him with a thouſand men to mount a thouſand horſes, which *Sennacherib* ſhould ſupply him with: he added, that the *Jews* in vain placed their confidence in the King of *Egypt*; that *Pharaoh* would be to them as it were a bruiſed reed, which breaks under him who would reſt upon

* *But in the Church of St.* Ambroſe *at* Milan, *they ſhew a Brazen Serpent, which they pretend to be the very ſame with that erected by* Moſes *in the Wilderneſs; and upon this belief, ſays Dr.* Prideaux, *an idolatrous Devotion is there paid to it, as groſs as was that of the* Jews, *for which* Hezekiah *cauſed it to be deſtroyed.* Prid. Connect. &c. P. 1. B. 1.

† *An* Hebrew *talent, according to the Scripture,* (Exod. xxxviii. 25, 26, 27. *containing* 3000 *ſhekels, and every ſhekel three ſhillings of our money, theſe* 300 *talents of ſilver muſt contain of our money* 135000 *pounds; and the thirty talents of gold two hundred and ſixteen thouſand pounds. So the whole ſum here paid by* Hezekiah, *amounted to three hundred fifty one thouſand pounds of our money.* Prid. Connect. &c. P. 1. B. 1.

upon it, and pierces his hand: that *Sennacherib* was come into *Judæa* in obedience purely to the Lord's Order, who had said to him, Go up against this Land, and destroy it.

And as *Rabshakeh* spoke *Hebrew*, and the people of *Jerusalem* were upon the walls and heard him, the Deputies appointed by *Hezekiah* desired him to speak *Syriac*, because they understood this language, and not *Hebrew*, before all the people who heard them from the walls. *Rabshakeh* answered, Did my Lord send me hither to speak to you only and your master? or to these men rather, who hear me from the walls; and whom you would reduce to the necessity of drinking their own urine and eating their own excrements? At the same time he raised his voice, and exhorted the people to surrender to his master; adding, that as there were no Gods who were able to rescue the nations out of his hands, which he had subdued, so the Lord could not preserve them from the arms of the *Assyrian* King.

Hezekiah having heard these blasphemies, rent his clothes, covered himself with sackcloth, went to the House of the Lord, and sent a message to the Prophet *Isaiah*, with an account of what *Rabshakeh* had said. But *Isaiah* said, thus saith the Lord, fear not the menacing and blasphemous discourses which you have heard, I will send out the spirit of fear against *Sennacherib*, which will oblige him to return to his own country, where he shall perish by the sword. Accordingly this King having broke up the siege of *Lachish*, and setting down before *Libnah*, was informed that *Tirhakah* King of *Cush*, was marching against him, with a design to engage him. He left the siege of this place therefore, to go and meet *Tirhakah*; and at the same time sent letters to *Hezekiah*, wherein he told him, that he ought not to place his confidence in his God; that this would never secure him from his power, no more than the Gods of other nations had been able to protect them against his arms.

Hezekiah having received these letters, went up to the Temple, spread them before the Lord, and begg'd of God to deliver him out of the hands of this insolent and proud enemy. The Lord heard his prayer, and sent the Prophet *Isaiah* to tell him, that he should not fear *Sennacherib*'s threats; that this Prince would be soon obliged to return home; that he should not lay siege to *Jerusalem* and attack it, and that the Lord would protect and defend the city and his people. Accordingly, the very night after this Prediction, the Angel of the Lord came down into the camp of the *Assyrians*, and killed there an hundred fourscore and five thousand men of *Sennacherib*'s army; so that this Prince was obliged to retire immediately to *Nineveh*; where two of his sons smote him with the sword, as he was worshipping in the Temple of *Nisroch* his God. He was succeeded by *Esar-haddon*, in the year of the World 3291, before *Jesus Christ* 709, before the Vulgar Æra 713.

Soon after this war, and in the very year of *Sennacherib*'s invading the territories of *Judah*, which was the fourteenth year of *Hezekiah*, this Prince fell very dangerously sick. His disease was probably an imposthume or an ulcer. The Rabbins are of opinion, that God afflicted him with this indisposition to punish his neglect, because he had not composed a song of thanksgiving for his deliverance from *Sennacherib*'s war. But the second book of *Chronicles* seems to attribute this disease to the elevation of *Hezekiah*'s heart, and his not acknowledging sufficiently, that his deliverance was owing to the pure favour of God. However this may be, the Prophet *Isaiah* came to him, and said, Set the affairs of thine house in order, for thou shalt live no longer, but shalt die. *Hezekiah*, turning his face to the wall, addressed his prayer to God with abundance of tears. *Isaiah* was not got above half way the court, when the Lord commanded him to return to *Hezekiah*. He did so, and said to him, Thus saith the Lord, I have heard thy prayer, and have seen thy tears. I have healed thee, and in three days thou shalt go to the Temple, and I will add still fifteen years to thy life. Besides, I will protect thee against the King of the *Assyrians*, and will defend *Jerusalem* from his insults. At the same time, *Isaiah* ordered some figs to be brought, which he put upon the King's ulcer and he was cured.

2 Kings xxi. 23, &c. and Isai. xxxviii. & 2 Chron. xxxii. 29, 30.

Rabb. apud Hieronym. in Isai. xxxix.

2 Chron. xxxii. 24.

But *Hezekiah* had before said to him, what sign shall I have, that the Lord will heal me? *Isaiah* answered him, would you have the shadow of the sun advance ten degrees, or retire ten degrees in the dial of *Ahaz*? *Hezekiah* desired, that the shadow might go back ten degrees, for this seemed to him most difficult; and the Prophet calling upon the Lord, the shadow, as he had promised, returned ten degrees backward. It is very probable, that this retrogradation, which was very sensible and real in the dial of *Ahaz*, was caused by some reflection of the sun's rays, without a necessity of there being any real retrogradation of this Luminary. *Hezekiah*, after his recovery, composed a song of thanksgiving to the Lord, which the Prophet *Isaiah* has preserved [a].

At this time [b] *Merodach* or *Berodach-Baladan* King of *Babylon*, sent letters and presents to *Hezekiah* [c], because he understood that he had been sick, and knew that at the time of his cure, some great pro-

[a] Isai. xxxviii. 10, 11, &c.

[b] In the Year of the World 3291, before J. C. 709, before the Vulgar Æra 713.

[c] 2 Kings xx. 12.

HIGH PLACES CONSECRATED TO THE WORSHIP OF IDOLS

2 Chr. xxxii. 31. prodigy had happened at *Jerusalem*. *Hezekiah* was mightily delighted with this Ambassy; he shewed the King of *Babylon*'s Envoys all his treasures, his spices, his rich vessels; in a word, he concealed nothing in his palace from them. The Prophet *Isaiah* came afterwards to the King; and having understood what had passed, told him as from God, that a time would come, when all that was in his house, and his fathers had amassed together to that day, would be removed to *Babylon*: that his sons would be made Eunuchs to serve in the palace of the King of *Babylon*. *Hezekiah* answered, The Will of God be done: whatever he hath ordained is just: let peace and truth reign during the remaining days of my life. This Prince passed the latter years of his life with great tranquillity, laid up great riches, conveyed water into the city, and died in the year of the World 3306, before *Jesus Christ* 694, before the Vulgar Æra 698. He was succeeded by *Manasseh*, who inherited neither his wisdom nor his piety. The Sacred Writings evidence upon many occasions, the piety and merit of *Hezekiah*; and *Jesus* the son of *Sirach*, Author of the book of *Ecclesiasticus*, hath dedicated an Encomium to him in the xlviii[th] Chapter of his work.

II. HEZEKIAH, the second son of *Neariah*, a descendant of *Zerubbabel*. 1 Chr. iii. 23.

III. HEZEKIAH, the son of *Shallum*, was one of those that opposed the *Israelites*, who had carried a great number of their brethren, belonging to the Tribe of *Judah*, into captivity; and obliged them to set them at liberty. 2 *Chr*. xxviii. 12.

IV. HEZEKIAH returned from *Babylon* with ninety eight persons of his family. *Neh*. vii. 21.

HEZIR, Head of the seventeenth sacerdotal Family. 1 *Chr*. xxiv. 15.

HIADES. *See* HYADES.

HIC-SOS, *Shepherd-Kings*. See above EXODUS, and below SHEPHERDS.

HIDDAI, one of the brave Officers in *David*'s army. He was of the Valley or Brook of *Gaash*. 2 Sam. xxiii. 30.

TO HIDE, *To Hide one's self*. To hide one's face, to turn from any one, are expressions which shew some aversion and estrangement. The Prophet beseeches God not to turn his face from him, not to hide himself before him; that is to say, he begs of him to hear him, to look favourably upon him. In another place he says, that he hides his friends *in the secret of his* Ps. xxxi. 20. *presence*: in some secret place, where he sees them in the inner part of his Palace. He prays to God not *to hide his commandments from him*; to discover to him the Psal. cxix. 19. sense of them. St. *Paul* says, that the Sacrament, *or mystery of our salvation hath been hid from ages and from generations, but is now made manifest to his Saints in the times of the new Covenant*. Col. i. 26. See likewise Eph. iii. 9.

To HIDE is often used for *to protect*. The Saints are sometimes called the *hidden ones*. In the Psalms, *Cogitaverunt adversus sanctos suos*; in the *Hebrew*, *Adversus absconditos suos*. Ps. lxxxiii. 3. צפוניך

HIEL, of the city of *Bethel*, rebuilt *Jericho*, notwithstanding the curse denounced by *Joshua* against the person who should attempt to do so. Wherefore he experienced the effects of *Joshua*'s curse; for God suffered him to lose his eldest son *Abiram*, while he was laying the Foundations of *Jericho*; and his youngest son *Segub*, when he was hanging up the Gates. 1 Kings xvi. 34. Josh. vi. 26.

HIERAPOLIS. St. *Paul* writing to the *Colossians*, testifies of *Epaphras*, and says, that he abounds with zeal and affection for those of *Laodicæa* and *Hierapolis*, as well as for those of *Colossæ*. *Hierapolis* was in *Phrygia*, and in the neighbourhood of *Colossæ* and *Laodicæa*. Coloss. iv. 13.

HIERONYMUS, *Demophon*, *Timotheus*, and some others, whom *Lysias* had left in *Judæa*, after the agreement made between the *Jews* and the young King *Antiochus Eupator*, did what they could to oblige the *Jews* by their ill treatment of them, to break the treaty. 2 Macc. xii. 2.

HIGH PLACES, in *Hebrew*, *Bamoth*, and in *Latin*, *Excelsa*. They are often spoken of in Scripture [a]; and the Prophets reproach the *Israelites* for nothing with so much zeal, as for worshipping upon the High Places. The destroying of these High Places is a commendation given but to few Princes in the Scripture; and many of them, though otherwise zealous for the observance of the Law, had not the courage to ruin these Eminences, and prevent the people from sacrificing upon them.

While the Temple was not built, there was nothing in the High Places very contrary to the Law, provided God only was adored there, and that no Incense or Victims were offered to Idols. Under the Judges they seem to have been tolerated; and *Samuel* offered Sacrifices in several places besides the Tabernacle, where the Ark was not present. Even in *David*'s time they sacrificed to the Lord at *Shilo*, *Jerusalem*, and *Gibeon*. But after that, the Temple was built, and a place prepared for the fixed settlement of the Ark, it was no more allowed of to sacrifice out of *Jerusalem*. *Solomon* in the beginning of his reign went a pilgrimage to *Gibeon*. But from that time we see no lawful Sacrifices offered out of the Temple.

The

[a] 1 Kings iii. 2, 4. xii 31, 32. xiii. 2. xiv. 23, &c. במות Bamoth, Excelsa.

The High Places * were very much frequented in the kingdom of *Israel*. The superstitious people went sometimes upon Mountains sanctified by the presence of Patriarchs and Prophets, and by the appearances of God, in order to worship the true God there. There was nothing wanting in this worship to make it lawful besides the place which the Lord had chosen. But upon these Hills they often adored Idols, and committed a thousand abominations in Groves, and Caves, and in Tents set apart for prostitution. This was what inflamed the zeal of pious Kings and Prophets, to suppress and destroy the High Places.

HILEN, a City in the Tribe of *Judah*, which was given to the *Levites*. It is the same probably as *Cholon* or *Olon*. Joshua xv. 51.

I. HILKIAH, the father of *Eliakim*. 2 Kings xviii. 18.

II. HILKIAH, the son of *Amaziah*, a *Levite* of *Merari's* Family. 1 *Chr.* vi. 45.

III. HILKIAH, the father of *Jeremiah*, *Jerem.* i. 1. Some * will have it, that this *Hilkiah* was the High-Priest of this name, who lived in the reign of *Josiah*, 2 Kings xxiii. 4, 8, 10. but their opinion wants good proofs.

IV. HILKIAH, the High-Priest, grandson to *Shallum*, and father of *Azariah*, who succeeded him in the High-Priesthood. Under the Pontificate of *Hilkiah* the book of the Law was found in the Treasury of the Temple; which ingaged King *Josiah* to reform Religion, and resettle it, after it had sunk so low in his dominions, through the impiety of the preceding reigns. We are of opinion, that he is the same as *Eliakim* or *Joachim*, who lived in the reign of *Manasseh*, and governed at the time when *Holofernes* laid siege to *Bethulia* in 3347, before *Jesus Christ* 653, before the Vulgar Æra 657.

2 Kings xxii. xxiii. 2 Chr. xxiv. In the year of the World 3380, before *J. C.* 620, before the Vulgar Æra 624.

V. HILKIAH, father of the preceding *Hilkiah*. He lived in the reign of *Hezekiah*. See our Dissertation concerning the succession of the *Hebrew* High-Priests, prefixed to our Comment upon *Judith*.

Baruch i. 7. 2 Kings xviii. 18, 26, 37.

HILLEL, a famous Rabbin, who lived, says St. *Jerom*, a little before *Jesus Christ*. He was the Disciple of *Sameas* or *Schamai*, and became the Head of one of the most celebrated Schools of the *Jews*. I am surprized that *Josephus*, who, in several places, speaks of *Sameas*, has said nothing of *Hillel* his Disciple, unless he has called him by some other name; for he makes mention of *Pollio* a famous *Pharisee*, *Herod's* friend, and *Sameas's* master. *Antiq.* l. 15. c. 1. & 13. p. 541. and of *Ananel*, whom *Herod* sent for from *Babylon* to be High-Priest. *Hillel* perhaps may be one or other of these two men. *Sameas* lived in the time of *Hircanus*, and saw the beginnings of *Herod*. *Hillel* therefore must have flourished under the reign of this Prince †.

Hieron. in Isa. viii. l. 3.

Antiq. l. 14. c. 17. p. 484.

This Rabbin was born at *Babylon*, and there abode till he was forty years of age: then he went to *Jerusalem*, where he applied himself seriously to the study of the Law, wherein he so much distinguished himself, that after forty years he was made Head of the *Sanhedrim*, at the age consequently of fourscore. He lived there forty years longer, as the *Jews* say; so that according to their calculation, he must have lived an hundred and twenty years. He entred upon his office an hundred years, as they tell us, after the taking of *Jerusalem*. This Chronology is not exact; but the Rabbins are not very curious in this point.

Zachutus in Juchasin. Gedaliah in Schalschelu Hucchabelu. David Ganz in Zemach-David.

They pretend, that by the mother's side he descended from *David*, for she was of the race of *Sephata* the son of *David* and *Abital*; of the father's side he was of the Tribe of *Benjamin*. All the *Jewish* writers look upon him as the most eminent among the ancient Doctors of their nation: his son and grandsons discharged the Office of President of the *Sanhedrim* with great honour, for the space of ten generations. All this is related upon the credit of the Rabbins.

We are of opinion, that the celebrated Doctor *Hillel* is described by the Historian *Josephus*, under the name of *Pollio*. This Historian tells us, that *Herod* the Great laying siege to *Jerusalem*, with expectations, that if this city were taken, all *Judæa* would be compelled to acknowledge him for King; the whole body of the *Sanhedrim* violently opposed his design, and cried with all their might, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord!* as if God, whom they supposed to be concerned for the glory and preservation of his Temple, were obliged to hinder the holy City's falling into the hands of *Herod*, whom they looked upon as a stranger; but that *Pollio* and *Sameas* always opposed the other Counsellors, and declared, that it was necessary

Joseph. Antiq. l. 14. c. 17. & l. 15. c. 1.

* Dr. Prideaux *thinks it probable, that the* Proseuchæ, *which, he says, were open Courts built like those in which the people prayed at the Tabernacle, and at the Temple, and in one of which our Saviour is said to have continued all night at his devotions,* Luke vi. 12. *were the same, which in the Old Testament are called* High Places. *And he is confirmed in this opinion, in that the* Proseuchæ *had Groves in or about them, in the same manner as the High Places had,* &c. Connect. P. 1. B. VI.

* Clem. Alex. l. 1. Strom. Hieron. seu Author. Tradit. Hebr. in Paral. Brug. Tostat. alii.

† Sammai & Hillel non multo prius quàm Dominus nasceretur orti sunt in Judæa. *Hieronym. in Isai.* viii. 14. *See more of these two eminent Doctors in* Buxtorf's Lexicon Rabbinicum, David Ganz in Zemach David; *and* Dr. Prideaux's *Connect. &c.* P. 2. B. VIII.

3

neceſſary for them to receive *Herod* for their King, and ſurrender the city to him; repreſenting to the people, that the meaſure of their ſins was compleatly filled up; and that God intended to puniſh them by delivering them up to *Herod*, ſo that all their endeavours to reſiſt him would be vain. Their remonſtrances made no impreſſion on the minds of thoſe who heard them. *Herod* made himſelf maſter of the city by force, and put to death all the Members of the *Sanhedrim*, except *Pollio* and *Sameas*, or *Hillel* and *Sameas*, according to thoſe who believe *Pollio* to be the ſame as *Hillel*.

Theſe are the two Rabbins mentioned in the *Miſhna*, or *Deuteroſis*, or *ſecond Law* of the *Jews*: theſe are the principal Maſters of the *Jewiſh* Traditions included in the *Miſhna*. Theſe two Rabbins being divided in their opinions, and their Diſciples engaging in their quarrel, there was blood ſhed, and ſeveral perſons killed on both ſides; but *Hillel's* ſchool had at laſt the ſuperiority, and the deciſion was pronounced by a pretended Voice from heaven, which they call *Bath-kol*, or the Daughter of the Voice, that put an end to all diſorders. *Hillel* was of a gentle, peaceable humour, and *Shammai* or *Sameas*, on the contrary, was of a ſharp and violent temper; nevertheleſs he grew weary of the diſpute, and very readily ſubmitted to a voice, which they heard, and gave out to be a kind of oracle. The *Jews* blame *Sameas*, and extol *Hillel* to the heavens.

The latter of theſe two brought up above a thouſand Pupils in the knowledge of the Law; and among theſe there were fourſcore of great diſtinction; for the *Jewiſh* Authors obſerve, that thirty of them were of ſuch eminence as to be worthy of having the Glory of God to reſt upon them, as it had reſted formerly on *Moſes*; thirty who were able to ſtop the courſe of the Sun, like *Joſhua*; the other twenty were a little inferiour to the firſt, but ſuperiour to the ſecond. The moſt eminent of all was *Jonathan*, the ſon of *Uzziel*, Author of the *Chaldee* Paraphraſe upon the Prophets.

The *Jews* ſay, that *Hillel* was ſo poor, as to be forced to work with his own hands for a livelihood; and that to ſatisfy the ardent inclination to Learning, with which he was tranſported, he gave one half of his profit to the Univerſity-Porter, and ſubſiſted upon the other. As he wanted work, and ſo grew unable to prevail, as uſual, with the Porter, he got to the window, that he might hear there; and having continued there all night, he was found the next morning covered with ſnow. *Sameas* having obſerved him in this condition, admired his affection for ſtudy, and believed it excuſable to violate the Sabbath in order to warm him.

He became Head of a celebrated School, and had a great number of famous Diſciples. The *Jews* beſtow abundance of very high encomiums on him. They call him Prince of the *Sanhedrim*, Chief of the *Phariſees*, the Defender of Traditions *. He did not follow all the ſentiments of his maſter *Sameas*. St. *Jerom* ſays, that theſe two great Men formed two parties among the *Jews*, and were Maſters of the *Scribes* and *Phariſees*. *Akiba* ſucceeded them, and *Meir Akiba*. He adds, that the *Hebrews* make *Shammai* and *Hillel* to be the Authors of their *Miſhna* and their *Deuteroſes* †. The Rabbins relate, that *Hillel* coming from *Babylon* to *Jeruſalem*, was conſulted concerning the celebration of the Paſſover, which fell that year upon a Saturday; and that his anſwer gave ſo much ſatiſfaction, that he was made the Patriarch of his Nation, and that his Poſterity ſucceeded him till the fifth Age of the Church.

[Margin: Hieron. in Iſai viii.]

[Margin: See *Baſnage's* Hiſt. of the *Jews*, t. 2. l. 4. c. 1. p. 26, 27. Edit. Par.]

[Margin: About 30 years before the birth of *Jeſus Chriſt*.]

He was ſucceeded by his ſon *Simeon*, who has been confounded with old *Simeon*, who received our Saviour, when *Joſeph* and the Bleſſed Virgin preſented him at the Temple. But this conjecture is abſolutely deſtroyed by obſerving, that *Hillel*, having been forty years Patriarch, lived about ten years after the birth of *Jeſus Chriſt*; ſo that *Simeon* and his ſon could be then neither High-Prieſt nor Patriarch of the *Jews*, nor of an age ſo far advanced as St. *Luke* intimates. The name of *Hillel* is not to be met with in the Scripture; and we place it here, only becauſe it is very much celebrated in the writings of the *Jews*, and he is ſaid to be the father of old *Simeon*. There was beſides another *Hillel* very famous among the *Jews*, who lived, according to the Rabbins, about the year of *Jeſus Chriſt* 240.

[Margin: Baron. an. 1. n. 30. Vide Allat. de Simeon. Scriptis.]

[Margin: Luke ii. 25, 26, 27, 28.]

II. HILLEL, the ſon of *Judas* the Holy, was a celebrated Rabbi among the *Jews*, and of great reputation even among *Chriſtians*. He is thought to be the perſon who fixed the Epoch of the Creation of the World, and computed the years from thence, as the *Jews* do ſtill at this day. Before, they made uſe of different Epochs; the departure out of *Egypt* was the Æra of ſome; the Law delivered on Mount *Sinai*, was that of others. Some computed their years from the Dedication of the Temple; others from their Return from

[Margin: Baſnage Hiſt. des Juifs, t. 2. l. 4. c. 6.]

* Hillel *was* Naſi, *or Preſident of the great* Sanhedrim, *and* Shammai Ab Beth Din, *that is Vice-Preſident of the ſame.* Naſi *in* Hebrew, *ſignifies Prince, and* Ab Beth Din, *Father of the Houſe of Judgment.*

† *By* Deuteroſes *are meant Paraphraſes and Comments upon Scripture: whence in an old Comment compoſed by two Rabbins upon* Pirke Avoth, *or the* Sentences of the Fathers, *the Scribes are called Scripturiſts or Textuaries, in oppoſition to* Eliezar, Abarbanel *and* Maimonides, *who were ſo many* Deuteroſes *or Paraphraſts and Commentators of Holy Scripture.* *See* Baſnage Hiſt. des Juifs, t. 2. p. 424. *See likewiſe* Prid. Connect. Part II. B. 8.

from the *Babylonish* Captivity; nay, there were some who borrowed their Epoch from the Entrance of *Alexander* the Great into *Jerusalem*. But *Hillel* introduced the custom of reckoning their Years from the beginning of the World, a custom which has been regularly followed since the completion of the *Gemara*; and according to the calculation made by it, *Jesus Christ* was born in the year of the World 3760; whereas according to ours, he was born in the year 4000 from the creation of the World.

The *Jews* are accused with having designedly abridged the Chronology of the Old Testament, and diminished the number of years which had run out before *Jesus Christ*, that so they might be the better able to elude the prophecies which spoke of the *Messiah's* coming. The incredulous *Jews* were perplexed with them, and particularly they were attacked with the prediction of one *Elias*, who affirmed, that the *Messiah* would be born, and the Law abolished, at the end of the fourth Millenary of the World: for he reckoned two thousand years under the Law of Nature, two thousand under the Law of *Moses*, and two thousand under the *Messiah*; after which the World was to have a conclusion. As this Tradition came from the *Jews*, and many of them were staggered at it, and became converts to *Christianity*; the second *Hillel* thought he should do an essential service to his Nation, in lessening the number of years which had expired from the creation of the World to the birth of *Jesus Christ*.

The *Jews* farther assert, that *Hillel* whom we are speaking of, composed a Cycle of nineteen years, whereby he reconciled the course of the Sun with that of the Moon, by the help of seven intercalations. He inserted a month at the third year, at the sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth. The *Jews* received this Cycle with so much the more readiness, as he was Prince of the captivity in the West, and he was always followed, till *Sid* reformed the Calendar in *Spain*, by King *Alphonzo's* order.

Bartolocci Bibl. Rabbin. t. 2. p. 416, 548. Basnage Hist. des Juifs, t. 2. l. 4. c. 5. art. 15.

Hillel reformed likewise the *Tekupha*, that is to say, *the Revolution* of the year, by fixing the Solstices and Æquinoxes in a more exact manner than had been hitherto done; for example, the Autumnal Æquinox had been misplaced on the 7th of *October*: he resettled it at the 24th of *December*.

He is believed to have wrote a famous Bible with his own hand, which was preserved till the sixteenth Century. *Kimchi* says, that the Pentateuch belonging to it was kept at *Toledo*.

Origen was acquainted with *Hillel* II. and frequently consulted him. St. *Epiphanius* assures us, that before his death he was converted to *Christianity*; which particular is related after the following manner, as he learnt it from the mouth of *Joseph*, who had been an intimate friend of *Hillel's*, Tutor to his son, and one of his Disciples. *Eusebius* of *Vercell* and St. *Epiphanius* going to see *Joseph* at *Scythopolis*, he told them, that *Hillel*, who was a descendant from *Gamaliel*, and had been Patriarch of the *Jews*, perceiving his end to be drawing near, sent for the Bishop of *Tiberias*, under pretence of consulting him about his disease, as a Physician of good experience; but ordering his servants to retire out of the room, he was at his own request privately baptized. This is thought to have happened about the year of *Jesus Christ* 310 or 312. Origen. Epiphan.

He left a son under age in the tuition of two friends, who brought him up in the principles of the *Jewish* Religion: he was Patriarch or Prince, as his father had been before him. *Joseph*, one of his guardians, becoming a convert to *Christianity*, related these particulars to *Epiphanius* and *Eusebius* of *Vercell*, as we have before observed.

III. HILLEL, the father of *Abdon*, Judge of *Israel*. Judg. xii. 13.

HIMENÆUS, 1 *Tim*. i. 20. and 2 *Tim*. ii. 17. See hereafter HYMENÆUS.

HIN, an hollow measure of the *Hebrews*. It was half an *Hebrew Seah*, or the sixth part of a *Bath*. It held one gallon and two pints*.

HIND. The import of the *Hebrew* Text is often *Hind*, where we read in the Vulgate *Stag*: for example, *Gen*. xlix. 21. *Naphtali* is a *Hind let loose*. And in the Psalms, *Psal*. xviii. 33. *He maketh my feet like Hind's feet*. The Hind is a gentle, amiable Creature, *Prov*. v. 19. The wise man compares a regular man's wife to a Hind and a Fawn: *Cerva charissima & gratissimus hinnulus*: in the Hebrew, *Cerva amorum, & hinnulus gratiæ*.

TO HINDER. *Prohibeo* is used for *to forbid*. *Quod Domini lege prohibetur*: Lev. iv. 22. or for, *to divert from*. *Blessed be thou which hast kept me this day from coming to shed blood*: and for to refrain, *I will not* 1 Sam. xxv. 33. Psal. xl. 9.

* Hin was a liquid Measure; as of Oil, for instance: Exod. xxx. Ezek. xlv. 46. or of Wine, Exod. xxix. Levit. xxiii. According to Josephus, it contained two Attick Congii, lib. 3. cap. 9. & 11. Therefore it was the sixth part of an Ephah. Josephus writes, lib. 3. ἀρχαιολ. that they offered with an Ox, the half of an Hin of oil; or, in English measure, according to Josephus, 6 pints 25,608 solid inches; according to the Tables, 5 pints 1,267 solid inches. With a Ram they offered the third part of a Hin, or 2 pints, 10,469 solid inches. And with a Lamb, the fourth part, or 2 pints, 15,071 solid inches. The Prophet Ezekiel was commanded to drink water to the quantity of the sixth part of an Hin, that is 1 pint, 19,672 solid inches.

The LXX render Hin falsly χοῦν, or one Congius, Levit. xix. and with a much greater difference from the truth, the Latin Version renders it Sextarius. Epiphanius makes a twofold Hin; the greater of 18 Sextarii, the lesser of 9. Arbuthnot, Tables of Ancient Coins, Weights, and Measures.

not refrain my lips: I will not ceafe to praife thee. *Prohibe linguam tuam a malo*: Keep thy tongue from evil. *Mortuo non prohibeas gratiam*: Shew thy gratitude to the dead. *Haggai*, chap. 1. ver. 10. *Prohibiti funt cœli ne darent terræ pluviam*: God hath not permitted the heavens to give rain unto the earth, *Ecclus.* xlvi. 9. *Prohibere gentem a peccatis*: To divert the people from fin. *Jeremiah* xlviii. 10. Curfed be he that keepeth back his fword from blood: *Maledictus qui prohibet gladium fuum a fanguine.*

[Pf. xxxiv. 13. Ecclus. vii. 33.]

HINNOM. The Valley *Gehennom*, or *the Valley of the fons of* Hinnom, fo called from *Hinnom*. This Valley lies to the Eaft of *Jerufalem*. It is alfo called the Valley of *Topheth*. It is believed, that the God *Moloch* was worfhipped there, and that a perpetual fire was kept up there in honour of him. See what we have faid on GEHENNA.

[Jofh. xv. 8. xviii. 16. 2 Kings xxiii. 10. Neh. xi. 30. Jerem. vii. 31.]

HIPPICOS, a Tower of the City of *Jerufalem*, built by *Herod* the Great, and demolifhed by the *Romans*.

HIPPOPOTAMUS. We do not meet with this word in the Text of the Old Teftament. But as *Bochart*, and fome others before him, have afferted, that the *Hebrew Behemoth*, which fignifies *Animals* in general, did in particular denote the *Hippopotamus*, in the Text of *Job*, ch. xl. vf. 10, &c. we fhall here give the defcription of it. The word *Hippopotamus*, according to the *Greek* import of it, fignifies a *River-horfe*. It is to be found principally in the *Nile*, in the *Indus*, and other great rivers. The feet of it are faid to grow forked like an ox's; in its back, mane, and tail it refembles an horfe, and neighs like one. It has the teeth of a boar, but not fo fharp; its hide, when it is not moiftened, refifts all forts of weapons.

[Bochart. de animal. facr. parte 2. l. 5. c. 15.]

[Job xl. 10. הנה נה בהמות]

Thevenot, who had feen one, defcribes it after the following manner: It is as it were of a dun colour, and refembles a buffle very much behind; but its legs are fhorter and larger. It is about the fize of a camel, and its muzzle like that of an ox. The body of it is twice as large as an ox's, its head like that of an horfe, its eyes and ears fmall, its noftrils very wide, has no cheft, its feet very big, and almoft round, with four claws on each, like thofe of a crocodile, the tail fmall like that of an elephant, the skin bare, and almoft without hair. In its lower jaw, it has four great teeth half a foot long, two whereof are hooked, and about the fize of an ox's horns. It has one on each fide its mouth: the two others which are ftrait, jut forward, and grow long out of its mouth. It was killed with musket-fhot by fome *Janizaries*, who found it upon land where it was come to feed. They fhot at it feveral times without piercing through its skin; but at laft, being wounded in the jaw, it fell.

[Thevenot. Voyage, partie 2. c. 72.]

This Author confeffes, that many took this Animal for a Sea-buffle, but he with fome others difcovered it to be a Sea-horfe: yet I queftion whether this is the true *Hippopotamus*. However, let this be as it will, we have interpreted the *Hebrew*, *Behemoth*, by Elephant. The Reader may fee what we have faid of it under the Title belonging to it. Some are of opinion, that the fpecies of the *Hippopotami* is extinct in the *Nile*.

HIPPOS, a City of note in the time of *Jofephus* the Hiftorian, and Capital of a fmall Canton called *Hippene*. This City was fituated beyond the Lake of *Tiberias*, thirty furlongs from *Tiberias*, and fixty from *Gadara*. The Plains of *Hippos* and *Scythopolis* were adjacent to one another. The *Hippene*, *Gadara*, and the *Gaulanitis* were the fouthern boundaries of *Galilee*. *Hippos* was an Epifcopal City, and we find fome of its Bifhops among the fubfcribers to particular Councils. What its ancient name was, we do not know; for *Hippos* is a *Greek* word, which fignifies *an horfe*.

[De Bello. l. 3. c. 2. Jofeph. lib. de vita, p. 1025. De Bello, l. 3. c. 1.]

I. HIRAM, King of *Tyre*, the fon of *Abibal*, mentioned even by profane Authors, diftinguifhed himfelf by his magnificence, and adorned the city of *Tyre* with many fine works. As foon as *David* was feated on the throne, and acknowledged King by all *Ifrael*, *Hiram* fent Ambaffadors to him with artificers, carpenters, and ftone-cutters, together with cedar, to build a palace for *David*. The fame *Hiram* fent Ambaffadors to *Solomon*, as foon as he heard that he was anointed King in his father's room[a], to congratulate him upon his acceffion to the crown. And *Solomon* on his part fent to him, to defire timber and ftones of him for building the Temple of the Lord, together with labourers to hew both the timber and ftones. *Hiram* promifed *Solomon* all that he defired, provided he would ingage to furnifh *Hiram*'s family with a certain quantity of corn and oil.

[Vide Dium apud Jofeph. l. 1. contra Appion. p. 1042. 2 Sam. v. 11, 12. About the year of the World 2958, before J. C. 1052, before the Vulg. Æra 1046. [a] 1 Kings v. 1, 2, 3, &c. In the year of the World 2992, before J. C. 1008, before the Vulgar Æra 1012.]

These two Princes had all their lives a good underftanding with each other; and *Dius*, who wrote the Annals of *Tyre*, relates, that they held a correfpondence by letters; and in *Jofephus*'s time, *Hiram*'s letters were ftill to be feen, with *Solomon*'s anfwers. *Menander* of *Ephefus*, and the fame *Dius*, fpeak of certain riddles, which thefe two Princes propofed one to the other. *Dius* fays, that *Solomon* firft fent fome to *Hiram*, which the latter was not able to refolve, and therefore paid a great fum of money to *Solomon*; but that afterwards he explained them with the affiftance of one *Abdemon*: and then propofing others to *Solomon* which he could not refolve, *Hiram* received a much larger fum of money than he himfelf had paid upon the like occafion.

[Dius apud Jofeph. contra Appion. l. 1. p. 1042. Vide Jofeph. Antiq. l. 8. c. 2. p. 267, 268.]

After that *Solomon* had finifhed all his works, he made a prefent to *Hiram* of twenty

In the year of the World 3012, before J. C. 988, before the Vulgar Æra 992. 1 Kings ix. 10, &c.

twenty towns in *Galilee*. *Hiram* went to view these places: but was not pleased with them, and he called them *the land of Chabul*, saying, Are these, my brother, the towns which you have given me? *Josephus* says, that *Chabul* signifies something that displeases. Others translate it, *a land full of briars*; and others, *too strong, too moist a soil*. See CHABUL, where we have examined the situation of these twenty cities. The Scripture remarks, that *Hiram* lent *Solomon* an hundred and twenty talents of gold, while he was imployed in building; which hundred and twenty talents of gold make six hundred and fifty seven thousand pounds sterling. This is what we learn from Scripture concerning *Hiram*, King of *Tyre*.

1 Kings ix. 14.

II. HIRAM, the son of a *Tyrian*, whose name we are unacquainted with, and a *Jewish* mother of the tribe of *Naphtali*, according to the book of *Kings*; or of a *Tyrian* father, and a mother of the Tribe of *Dan*, according to the book of *Chronicles*. This *Hiram* was an excellent Artificer in all sorts of works in brass or copper. He understood not only how to execute, but likewise to invent the finest works. He made two large columns of brass for *Solomon*, which were placed at the entrance of the Temple-Porch, one whereof was called *Jachin*, the other *Booz*. He moreover made that large Bason, called the Brazen-Sea, wherein water was kept for the use of the Temple; and ten brazen Basons of a lesser size, with their bases, for the use of the Priests.

1 Kings vii. 13. 14. 2 Chron. ii. 14.

HIRAS, a *Canaanite* of the city of *Adullam*, father-in-law to *Judah* the son of *Jacob*, who married his daughter *Shuah*. Gen. xxxviii. 1, 2.

I. HIRCANUS, *John Hircanus*, the son of *Simon Maccabæus*: It is believed that he was called *Hircanus*, according to the Memoirs which are printed in *Arabic*, at the end of M. *le Jeay*'s Polyglot, by reason of the victory obtained by him over *Hircanus*, whom the books of the *Maccabees* [a] and *Josephus* [b] call *Cendebeus*. *Josephus* the son of *Gorion* [c] says, that *Simon's* eldest son was called *Hircanus*, and that after his death, the same name was given to *John* his second. *Eusebius* [d], *Sulpicius Severus* [e], and others were of opinion, that he had the name of *Hircanus* from a victory obtained over the *Hircanians*, perhaps in the expedition, wherein he accompanied *Antiochus Sidetes* beyond the *Euphrates*: all which is very uncertain. It is very sure, that the name of *Hircanus* was not at that time unknown, or new among the *Hebrews*.

Vide 1 Macc. iii. 11. & Joseph. Antiq. l. 12. c. 4.

The High-Priest *Simon*, who was also Prince of the *Jews*, made his son *John Hircanus* Governour of the frontiers of *Judæa* upon the Sea-coast. *Hircanus's* quarters were generally at *Gazara*; and King *Antiochus Sidetes* coming to besiege *Dora*, whither *Tryphon* had escaped, sent *Cendebeus*, one of his Generals, against the *Jews*, with orders to seize on *Gazara*, and reduce the *Jews* to obedience. *John Hircanus* immediately gave notice of this to his father *Simon*, who was at *Jerusalem*. Hereupon *Simon* sending his two sons *John Hircanus* and *Judas*, gave them twenty thousand horse and foot, and sent them against *Cendebeus*. As soon as the two armies were in sight, and the sacred Trumpets were sounded in the *Jewish* army, *Cendebeus* fled with all his forces. *John* and *Judas* pursued them, and killed great numbers of them.

1 Macc. xiii. 54. In the year of the World 3865, before J. C. 135, before the Vulgar Æra 139. 1 Macc. xv. 38, 39, 40. 1 Macc. xv. 1, 2, &c.

In the year of the World 3866, before J. C. 134, before the Vulgar Æra 138.

Some time after [f], *Simon* having been unhappily killed in a treacherous manner by *Ptolemy* his son-in-law [g], *John Hircanus* and *Judas* had seasonable notice of it, to prevent the snares which he had laid for them, and hinder him from making himself master of *Jerusalem*. They went and besieged him in the castle of *Docus*, near *Jericho*, where he had assassinated *Simon*; but *Ptolemy* commanding the mother and two brothers of *John* and *Simon* to be scourged, when they intended to assault the place, compassion and tenderness hindered them from pressing the siege closely, and the Sabbatical year coming on, they withdrew; and *Ptolemy* escaped to *Philadelphia*: this is *Josephus's* relation. But some learned Criticks look upon this whole recital to be fabulous.

f In the year of the World 3869, before J. C. 131, before the Vulgar Æra 135. g 1 Macc. xvi. 11, &c. Joseph. Antiq. l. 13. c. 14. and the fourth of the Maccabees.

But however this may be, it is certain, that after the death of *Simon*, *John Hircanus* was acknowledged Prince and High-Priest of his Nation. And King *Antiochus Sidetes* having been informed, that *Simon* was no longer at the head of the *Jewish* affairs, prepared to march against *Jerusalem*. He laid siege to it, and incamped near the north part of the city, which was the only place, at which it was accessible. *Hircanus* made a vigorous defence, and in a sally, drove the enemy to a good distance from the city, and ruined the towers and works.

4 Macc. & Joseph. Antiq. l. 13. c. 16. In the year of the World 3869, before J. C. 131, before the Vulgar Æra 135.

The Feast of Tabernacles coming on, *Hircanus* sent to the King, desiring a suspension of arms till the solemnity was over. *Antiochus* granted it, and sent even Sacrifices and rich Presents. This liberality ingaged *Hircanus* to make proposals of peace to him. The propositions were agreed to. *Antiochus* came into the city, and *Hircanus* gave him a great sum of money. *Josephus* says, that the King ordered the battlements of the walls to be pulled down, and obliged the *Jews* to pay him certain tributes. It is said, that *Hircanus* upon this

Antiq. l. 13. c. 16. 4 Macc. ii. Antiq. l. 13. c. 19.

[a] 1 Macc. xv. 38, 39. [b] Joseph. Antiq. l. 13. c. 13. [c] Ben-Gorion. l. 4. c. 2. [d] Euseb. in Chronico [e] Sulpit. Sever. l. 2. Hist. Coeteri alii

this occaſion ordered *David's* tomb to be ſearched narrowly, and that he took out great riches from thence. See what we have ſaid concerning *David's* tomb, at the end of the Article relating to this Prince.

In the year of the World 3873, before *J. C.* 127, before the Vulgar Æra 131.

[a] 4 Macc. Joſeph. Antiq. l. 13. alii.

Three years after the return of *Antiochus Sidetes* into his own country, he reſolved to make war with *Phraates* King of *Parthia*. He invited *Hircanus* to go with him. [a] The beginnings of this war were very ſucceſsful to *Antiochus*; he worſted the *Parthians* three times, and took *Babylon*: but his troops having rendred themſelves odious and inſupportable by their exceſſes, the people roſe, and put the King's forces to the ſword, which lay diſperſed in winter-quarters. It is obſerved, that during this war the King's army was obliged to ſtay two days in one place, by reaſon of the *Jews*, who required to reſt upon the Sabbath-day. *Hircanus* ſeeing the defeat of *Antiochus*'s army, returned into *Syria*, and took *Alep*, *Medaba*, *Samega*, *Sichem*, and *Gerizim*, came back very happily to *Jeruſalem*, ſhook off the *Syrian* yoke, and recovered an intire liberty.

4 Macc. ii. Nicol. Damaſc. apud Joſeph. Antiq. l. 15. c. 16.

In the year of the World 3875, before *J. C.* 125, before the Vulgar Æra 129.

[b] Antiq. l. 13. c. 17.

[c] 4 Macc. ii.

[d] Antiq. l. 13. c. 17. & 4 Macc. ii. In the year of the World 3877, before *J. C.* 123, before the Vulgar Æra 127.

[e] In the year of the World 3894, before *J. C.* 106, before the Vulgar Æra 110.

[f] Antiq. l. 13. c. 18. & 4 Macc. iv.

The year following, he made war with the *Idumæans*, conquered them, obliged them to receive circumciſion, and other *Jewiſh* ceremonies; [b] the uſe whereof they continued till after the deſtruction of *Jeruſalem* and the Temple by the *Romans* [c]. He afterwards deputed Ambaſſadors to *Rome*, to renew the Alliance with the *Roman* people [d]: and ſome years [e] after, he undertook the ſiege of *Samaria*, the conduct whereof he truſted to his ſons *Antigonus* and *Ariſtobulus*, who gave great proofs in this war of their valour and prudence. *Samaria* was taken after about a year's ſiege. *Hircanus* ordered the city to be demoliſhed [f], and it was not repaired till long after, under *Gabinius*. *Hircanus* died in the year of the World 3898, before *Jeſus Chriſt* 102, before the Vulgar Æra 106, after having governed the Commonwealth of the *Jews* for nine and twenty years. *Ariſtobulus* his ſon ſucceeded him. *Joſephus* ſays, that *John Hircanus* received the Spirit of Prophecy from God.

Joſeph. Antiq. l. 13. c. 18.

After the reduction of *Samaria*, he was maſter of all *Judæa*, *Samaria*, *Galilee*, and ſeveral frontier places, and thereby became one of the moſt powerful Princes thereabouts; no one of his neighbours durſt any more attack him, and the reſt of his days he paſſed in perfect repoſe, as to affairs abroad, but at home he met with ſome trouble from the *Phariſees*. This Sect had acquired ſuch a reputation, as gave them a great aſcendant over the people. *Hircanus* had endeavoured by all ſorts of means to bring them over to his intereſt; he had been brought up among them, had always profeſſed himſelf to be of their Sect, and upon all occaſions gave them proofs of his benevolence.

He one day invited the Leaders of them to a magnificent entertainment, and when the banquet was over, deſired them to tell him, if he had done any thing in the conduct of his life which was contrary to Juſtice or Religion, according to the Maxims received and taught among them. As ſoon as he had ended his diſcourſe, all began to praiſe his Adminiſtration, and give him the commendations due to a brave Man, and a juſt and worthy Governour. *Hircanus* received with joy theſe applauſes from the *Phariſees*, which he believed he had merited by his behaviour.

But when the reſt had ceaſed ſpeaking, *Eleazar*, who hitherto had ſaid nothing, roſe up, and directing his diſcourſe to *Hircanus*, ſaid, Since you deſire to have the truth freely told you, if you would ſhew yourſelf a juſt man, reſign the High-Prieſthood, and content yourſelf with the Civil Government of the Nation. *Hircanus* asked what reaſons he had for giving this advice? Becauſe, replied he, we know upon the teſtimony of ſome among us, who are advanced in years, that your mother was a captive, and that, as the ſon of a ſtrange woman, you are by the Law incapable of poſſeſſing this office.

Joſephus aſſures us, that the fact was falſe, and that all who were preſent extremely blamed him, who had affirmed it, and declared their indignation in ſtrong terms againſt him. *Hircanus* was ſo incenſed at it, that he reſolved to be revenged in a moſt ſignal manner. *Jonathan*, his intimate friend and a zealous *Sadducee*, taking the advantage of the diſpoſition he was then in, animated him vigorouſly againſt the party of the *Phariſees*, and perſuaded him to deſert it, and embrace that of the *Sadducees*. The meaſures which he took for effecting his deſign, were theſe: he intimated to *Hircanus*, that this was no ſally of *Eleazar's*, but an act concerted by the whole Cabal, whereof *Eleazar* was but the organ; and for his further conviction, he had nothing more to do, than to conſult them how to puniſh the falſe accuſer; that if he would pleaſe to make the experiment, he would find, by their regard to the criminal, that they were all his accomplices.

Antiq. l. 13. c. 18.

Hircanus followed his advice, and conſulted the chief leaders of the *Phariſees*, with relation to the penalty which he deſerved, who had thus ſlandered the Prince and High-Prieſt of his Nation; expecting, without doubt, that they would condemn him to death. But their anſwer was, that calumny was no capital crime, and that all the puniſhment it merited could be only whipping and impriſonment. This gentleneſs in a caſe of ſo grievous a nature, perſuaded

ſuaded *Hircanus* that all *Jonathan* had intimated to him was true, and he became a mortal enemy to the whole Sect of *Phariſees*, and forbad the obſervance of ſuch commands as were founded only on their pretended Traditions; inflicted penalties on thoſe who acted contrary to his orders, and entirely forſook their party, to embrace that of the *Sadducees*.

Hircanus did not long ſurvive this ſtorm, for he died the year following, after having enjoyed the High-Prieſthood nine and twenty years. *Joſephus* ſays, that he was favoured with the gift of prophecy, and foretold, that his two eldeſt ſons *Ariſtobulus* and *Antigonus* ſhould not long outlive him, and that the ſucceſſion ſhould fall to *Alexander* his third ſon. He knew likewiſe by revelation the very moment wherein *Antiochus* of *Cyzicus* became victorious over his two ſons who were then at war with him, though he was two days journey from the place where the battle was fought.

Antiq. l. 18. c. 6.

The caſtle called *Baris* is likewiſe ſaid to have been built by him, which was afterwards made uſe of as a Palace for the *Aſmonæan* Princes, as long as the ſovereignty over the *Jews* continued in their hands. This Palace was built upon a ſteep rock fifty cubits high, without the incloſure of the Temple-ſquare, and upon the ſame mountain. It was ſquare, and two furlongs about. Here the Pontifical Robes were kept, which the High-Prieſt wore in great ſolemnities. Here too *Herod* the Great afterwards built the tower *Antonia*. See above BARIS.

II. HIRCANUS, the ſon of *Joſeph*, and grandſon to *Onias* II. the High-Prieſt. *Joſeph* his father was Receiver of the King of *Egypt*'s Revenues, and had many ſons; but he principally loved *Hircanus*, becauſe he found more wit and induſtry in him, than in his other children. *Joſeph* had this ſon by his own niece: the matter, as it is reported by *Joſephus* the Hiſtorian, is as follows. *Joſeph* going to *Alexandria*, upon affairs relating to his office of Receiver, was accompanied thither by his brother *Solymius*, who carried one of his daughters with him, whom he deſigned to marry at *Alexandria*, if he could find a ſuitable match for her among the *Jews* of that place. When they were arrived there, *Joſeph* fell paſſionately in love with a young woman whom he ſaw dancing. He owned his weakneſs to his brother, and deſired his aſſiſtance to procure this young girl for him, but to manage the matter ſo ſecretly, that he might not ſuffer in his reputation. *Solymius* promiſed him: but inſtead of the dancer, he put his own daughter into his brother's bed, who having drunk a little, did not perceive that ſhe was his niece. This intrigue laſted for ſome time, without *Joſeph*'s making a diſcovery; his paſſion inſtead of diminiſhing, was every day ſtill more inflamed. He confeſſed to his brother, that he was apprehenſive he ſhould not be able to get the better of himſelf in this particular, and his great uneaſineſs was, that the Law would not allow him to marry this young woman, becauſe ſhe was a ſtranger; and that if the Law would permit it, the King would never conſent to it.

Antiq. l. 12. c. 4.

Exod. xxxiv. 16. Deut. vii. 3. 1 Kings xi. 2. Ezra ix. 10. Nehem. x. 30. and xiv. 25.

Hereupon his brother diſcovered the whole affair to him, and told him, that the perſon whom he was ſo paſſionately fond of, was his own niece, that it was in his power to marry her when he pleaſed; that what he had done was to prevent his committing ſo ſcandalous a ſin, as that of having ſuch a commerce with a ſtrange woman as was forbidden by the Law; that he had choſen rather to injure his own daughter, than expoſe him to this infamy. *Joſeph* was extremely affected with his brother's friendſhip, expreſſed his gratitude to him, and at the ſame time married his daughter, by whom the year following he had the *Hircanus* we are here ſpeaking of.

The Law of *Moſes* does indeed forbid the marriage of the aunt with her nephew, but not the uncle's with his niece. The reaſon which the *Jewiſh* writers give for it, is, that the aunt with reſpect to the nephew being in the ſame line as the mother, has naturally the ſuperiority over him, which natural ſuperiority could not ſubſiſt in marriage, in which ſtate the woman is a degree lower: wherefore the nephew's marrying his aunt would in a manner overthrow the order of nature; but the marriage of the uncle with the niece is not liable to the ſame inconveniences; for each ſtill continues in that rank of order with reſpect to one another, wherein nature had placed them.

Levit. xviii. 12, 13. xx. 19.

Joſeph at a particular time ſent *Hircanus* to the diſtance of ſeven days journey from his houſe, with three hundred yoke of oxen, and ſervants to ſow a large piece of ground. But to make a trial of his ſon's wit, he took away the traces, wherewith the oxen were faſtened to the plow; ſo that when they were come to the place appointed, the plowmen finding no traces, would have ſent immediately to their maſter for them; but *Hircanus* rejected this propoſal, ordered ten pair of oxen to be killed, diſtributed the fleſh of them among his labourers, and made uſe of the hides in preparing bands and traces for his plows. At his return, his father commended his wiſdom, and was pleaſed with what he had done.

Antiq. l. 12. c. 4. p. 404. & ſeq.

Some time after, *Ptolemy Philopater* King of *Egypt*, having had a ſon by his wife *Eurydice*, all the Governours of Provinces, and Receivers of the King's Revenues, went to *Alexandria*, to make their complements and preſents upon the birth of

In the year of the World 3795. before J. C. 205. before the Vulgar Æra 209.

of young Prince *Ptolemy Epiphanes*. *Joseph* sent his youngest son *Hircanus* thither, with letters directed to *Arion* his Agent at *Alexandria*, that he might furnish him with something wherewithal to make a present to the King and Queen. The other persons who had been sent with this commission, gave some more, some less: but none had offered any thing above the value of twenty talents. *Hircanus* designing to excel them all in liberality, compelled *Arion* to give him a thousand talents, with which he bought an hundred young lads, whom he presented to the King, and as many handsome young girls, whom he presented to the Queen.

Joseph. Antiq. l. 12. c. 4. p. 404, 405.

His present was very well received; and when he proposed to go away, the King gave him letters of recommendation for his father and brothers, who being provoked with the excessive expence he had been at, at *Alexandria*, laid an ambush for him in the way; but he defended himself so well, that he killed two of his brothers, and dispersed those who had formed designs upon his life.

When he came to *Jerusalem*, and saw no one would receive him, he retired to the other side of *Jordan*, where he passed the remainder of his life in a very fine house, which he had built for himself in a place called *Tyre*, imploying himself in levying contributions upon the *Arabians*, compelling them to pay by force of arms, and making war upon them. Here he continued during the seven last years of *Seleucus Philopater*'s reign. But when he saw that *Antiochus Epiphanes* had got possession of the kingdom, he was afraid lest this Prince should hunt him out, by reason of the mischief, which he had done the *Arabians*; he therefore killed himself, and *Antiochus Epiphanes* confiscated his fortune.

In the year of the World 3829, before *J. C.* 171, before the Vulgar Æra 175.

Antiq. l. 12. c. 15.

This *Hircanus* is spoken of in the second book of *Maccabees*, and is called *Hircanus the son of Tobias*; because in reality he was the grandson of *Tobias*, and *Joseph*'s own son. When *Heliodorus* proposed to carry off the treasures of the Temple by the order of King *Seleucus*, he was told, that the greatest part of the riches which were lodged there, were left in trust by *Hircanus* the son of *Tobias*, Receiver of the King's Revenues.

2 Macc. iii. 11.

III. HIRCANUS, eldest son of *Alexander Jannæus* King of the *Jews*, and brother to *Aristobulus*, of the *Asmonæan* race. After the death of *Alexander Jannæus*, his wife *Alexandra*, or *Salome*, got possession of the Regency, which she enjoyed nine years, gave the High-Priesthood to *Hircanus*, and left *Aristobulus*, without imployment. As soon as she was dead [a], *Aristobulus* got together some troops, and made himself master of the principal forts in the country; so that he wanted nothing, as we may say, but the Royal Ornaments and Name of King. Notwithstanding, *Hircanus* continued three years, or, as *Josephus* somewhere says, three months, in possession of the regal Power. [b] After a battle which was fought near *Jericho* between the forces of *Hircanus* and *Aristobulus*, wherein those of *Hircanus* were defeated, the latter retired to the Citadel of *Jerusalem*, and they who were of his party into the Temple; but *Aristobulus* entring *Jerusalem*, soon made himself master of the Temple, and a Treaty of peace was set on foot between the two brothers. It was agreed, that *Aristobulus* should enjoy the honours of the Crown and High-Priesthood, and that *Hircanus* should continue a private person, with the peaceable enjoyment of his fortune.

In the Year of the World 3926, before *J. C.* 74, before the Vulgar Æra 78.

Antiq. l. 13. c. ult. l. 14. c. 1. Vide Usser. ad an. M. 3935, & 3938. & Joseph. Antiq. l. 14. c. 1. [b] Antiq. l. 15. c. 9. Antiq. l. 14. c. 1. In the year of the World 3938, before *J. C.* 62, before the Vulgar Æra 66.

But this peace was of no long duration; *Antipater*, *Hircanus*'s friend, never ceased folliciting him, to secure himself from the snares, which *Aristobulus* was laying for him, till he had determined him to put himself under the protection of the *Arabian* King. Some time after, he returned to *Jerusalem*, and taking *Hircanus* with him, carried him to *Aretas* King of *Arabia*, then at *Petra*. *Antipater* afterwards was often pressing *Aretas* to resettle *Hircanus* upon the throne of *Judæa*. To this end he made use of presents, prayers, and promises; and *Aretas* at last resolved to espouse his cause, and declare war against *Aristobulus*. A battle was fought, wherein *Aristobulus* was overcome, and forced to fly for safety to *Jerusalem*, and afterwards to secure himself in the Temple, where he was besieged by *Hircanus* and the *Arabian* army.

Antiq. l. 14. c. 2. p. 469. In the year of the World 3939, before *J. C.* 61, before the Vulgar Æra 65. Antiq. l. 14. c. 3.

In the mean time *Scaurus*, Commander of the *Roman* army, came to *Damascus*, and having received Embassies both from *Hircanus* and *Aristobulus*, who desired his assistance, and offered him large sums of money; he embraced the party of *Aristobulus*, who proposed to give him four hundred talents, rather than that of *Hircanus*, who made less offers to him, and wrote both to *Hircanus* and *Aretas*, threatning them with *Pompey*'s, and the *Roman* arms, if they did not without delay retire from *Jerusalem*. *Aretas* obeyed without making any difficulty of it, and *Aristobulus* having sallied upon the troops of *Hircanus*, killed about seven thousand of his men.

Antiq. l. 14. c. 4.

The next year, *Pompey* came himself to *Damascus* [c], where he received Embassies from *Aristobulus* and *Hircanus*. *Pompey* commanded these two Princes to come in person, and give an account to him of their conduct. After he had heard them, he dismissed them, and told them, he

In the year of the World 3940, before *J. C.* 60, before the Vulgar Æra 64. [c] Antiq. l. 14. c. 5.

[a] In the year of the World 3935, before *Jesus Christ* 65, before the Vulgar Æra 69.

he would come himſelf into their country, and decide their difference. Accordingly he came thither ſoon after, and laid ſiege to *Jeruſalem*, *Hircanus* ſupplying the *Roman* troops with plenty of all neceſſaries. The ſiege laſted three months, and the City and Temple were taken upon the 20th of *December*, in the year of the World 3940, before *Jeſus Chriſt* 60, before the Vulgar Æra 64. *Pompey* reſtored the High-Prieſthood to *Hircanus*, and the Dignity of Prince of the *Jews*; but without allowing him to uſe the Diadem; and ſubjected the *Jews* to the payment of a tribute to the *Romans*.

Antiq. l. 14. c. 8.

After *Julius Cæſar* had reduced all *Syria* and *Egypt* to his obedience, he confirmed the High-Prieſthood to *Hircanus*, together with the Government of his Nation, and declared him Ethnarch, and the *Roman* people's friend. (Antiq. xiv. 17.) Thus *Hircanus* continued in the peaceable poſſeſſion of theſe two Dignities, from the year of the World 3940, when he received them from *Pompey*, to the year of the World 3964, before *Jeſus Chriſt* 36, before the Vulgar Æra 40, when he was taken priſoner by the *Parthians*, and carried to *Babylon*. But as he was naturally ſtupid and lazy, *Antipater* had the principal ſhare in the government of Affairs, and left *Hircanus*, as we may ſay, the name only of Prince of the *Jews*. He engaged *Hircanus* to marry *Mariamne* the daughter of *Alexandra*, and grand-daughter of *Hircanus*, to his ſon *Herod*; and procured the Government or Intendancy of the two principal parts of *Hircanus*'s Dominions for his ſons *Herod* and *Phaſaël*; *Galilee* for *Herod*; *Jeruſalem* and the territories adjacent for *Phaſaël*. The Grandees among the *Jews* grew jealous of *Antipater* and his ſons, and even accuſed *Herod* of having very much exceeded his power in ſome things, that he had done in *Galilee*. But *Hircanus*, who favoured *Herod*, adviſed him ſecretly to fly in the night-time from *Jeruſalem*, and return to his Government [a]. *Antigonus*, the ſon of *Ariſtobulus*, having ingaged the *Parthians*, who were then in *Syria* [b], by great promiſes, to come and reſtore his father to his throne; *Pacorus*, the King of *Parthia*'s ſon, went to *Jeruſalem*; and having been received by *Phaſaël*, *Herod*'s brother, as a Gueſt, perſuaded him to come with *Hircanus* to *Barzaphernes*, who commanded the *Parthian* army, that they might bring things to an accommodation. But *Barzaphernes* ordered *Hircanus* and *Phaſaël* to be ſeized; conducted *Antigonus* to *Jeruſalem*, and put *Hircanus* and *Phaſaël* into his hands. *Antigonus* fearing left *Hircanus* might ſome time or other be reſtored by the intereſt of the people, to the High-Prieſthood, ordered his ears to be cut off, that ſo for the future he might be rendred incapable of this Dignity: the Law of *Moſes* excluding all ſuch from it, as are any way maimed. After this he gave him up to the *Parthians*, who carried him in fetters beyond the *Euphrates*.

In the year of the World 3957, before *J. C.* 43, before the Vulgar Æra 47.

Antiq. l. 14. c. 24, 25. & de Bello, l. 1. c. 11.

Antiq. l. 14. c. 16, 17. & de Bello, l. 1. c. 8.

In the year of the World 3958, before *J. C.* 42, before the Vulgar Æra 46.

[a] Antiq. l. 14. c. 17.

[b] In the year of the World 3964, before *J. C.* 36, before the Vulgar Æra 40.

Antiq. l. 14. c. 24, 25.

Levit. xxi. 17, 18, &c.

He continued there till the year of the World 3968, before *Jeſus Chriſt* 32, before the Vulgar Æra 36. *Herod* was at that time King of the *Jews*; and this artificial Prince apprehending always ſome revolution, deſired to have *Hircanus* in his power, to watch him, and prevent his giving him diſturbance. *Hircanus* therefore ſollicited thereto by *Herod*, and preſſed by the natural inclination, which all men have to ſee their native country, procured permiſſion from *Phraates* King of *Perſia*, to return into *Judæa*. *Herod* at firſt loaded him with honours: but he had not been there long, before he ſaw that all the careſſes of *Herod* were feigned.

Antiq. l. 15. c. 2, 3.

After the defeat of *Antony*, *Alexandra*, *Mariamne*'s mother, and the daughter of *Hircanus*, believed that *Herod*, who had always adhered to the intereſt of *Antony*, would feel the effects of *Auguſtus*'s reſentment; ſhe imagined it poſſible for *Hircanus* to be once more placed upon the throne of *Judæa*; ſhe endeavoured to inſpire him with theſe hopes, and ſollicited him to ask of *Malchus* King of *Arabia*, that he would allow him a retreat at his court. *Hircanus*, who had no ambition, at firſt rejected theſe propoſals; but at laſt overcome by the importunities of his daughter, he wrote to *Malchus*, deſiring him to ſend a detachment of horſe, which might conduct him as far as the lake *Aſphaltites*, a frontier of *Arabia*, to ſecure him from the ill-will and treachery of *Herod*.

In the year of the World 3974, before *J. C.* 26, before the Vulgar Æra 30.

Doſitheus, who was charged with theſe letters, diſcovered the whole deſign of *Hircanus* to *Herod*. *Herod* deſired *Doſitheus* to carry the letters ſealed to *Malchus*, and bring his anſwer. *Malchus* anſwered, that he would very willingly furniſh him with horſes and every thing neceſſary, and offered him a ſecure ſanctuary in his dominions. As ſoon as *Herod* had received theſe letters, he ſent for *Hircanus*, and asked him, what correſpondence he carried on with *Malchus*? *Hircanus* would not own any; but *Herod* producing the letters, and convicting him, put him to death, in the year of the World 3974, before *Jeſus Chriſt* 26, before the Vulgar Æra 30.

Antiq. l. 15. c. 9.

HIRCANION, a very ſtrong Caſtle and Town in *Judæa*. *Joſeph. de Bello*, l. 1. c. 14. p. 742.

HIR-SHEMESH, a City in the Tribe of *Dan*. Joſh. xix. 41. This name ſignifies, *The City of the Sun*.

עיר שמש Urbs Solis.

HIRELING. *Moſes* requires, that the Hireling ſhould be paid as ſoon as

Levit. xix. 13. his work is over: *The wages of him that is hired shall not abide with thee all night unto the morning. An Hireling's days or year* is a kind of Proverb, signifying a full year, without abating any thing of it. *His days are like the days of an Hireling*, Job vii. 1. The days of man are like those of an Hireling; as nothing is deducted from them, so nothing likewise is added to them. And again, chap. xiv. 6. *Till he shall accomplish as an Hireling his day*: to the time of his death which he waits for as the Hireling for the end of the day. See likewise *Isai.* xxi. 16. *Within a year, according to the year of an Hireling*. And xvi. 14. *Within three years, as the years of an Hireling*.

HIRELING, in *Moses*, is taken sometimes for a Labourer, or strange Servant who was not a *Jew*: for example, he forbids Exod. xii. 45. the *Stranger* to eat the Passover. In another place, Levit. xxii. 10. by this word is meant an hired *Jew* who is not a Priest: he is not allowed to eat of meat sanctified and sacrificed John x. 12, 13. to the Lord. In the Gospel, the *Hireling* is set in opposition to the true Shepherd; the first neglects the sheep, the second loves and guides them carefully.

The Hirelings whom the Father of the family (that is to say, God) sends into his Vineyard, are the Prophets and Apostles, *Jews* and *Christians*; the second succeed the first, and all receive their reward when Matth. xx. 28. their work is done.

The *Labourer* or the *Hireling is worthy of his hire*, or wages; this is a Proverb, *Matth.* x. 10. and 1 *Tim.* v. 18.

TO HISS, is a kind of insult and contempt: *All they*, who shall see the destruction 1 Kings ix. 8. of this Temple, *shall be astonished, and shall hiss, and say*, How comes it that the Lord hath treated thus this City? And *Job*, speaking of the wicked Job xxvii. 23. under humiliation, says, that *they shall clap their hands at him, and shall hiss him out of his place*. I will make this City Jer. xix. 8. the subject of ridicule and scorn; *I will make it desolate and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. Jeremiah* repeats this very expression in several other places. See *Jerem.* xlix. 17. l. 13. *Lam.* ii. 15, 16. See likewise *Ezek.* xxviii. 36. *Zeph.* ii. 15.

To HISS, to call any one with hissing, is a mark of power and authority. The Lord says, that in his anger, he shall hiss, and call the enemy against *Jerusalem*: *He will hiss unto them from the end of the* Isa. v. 26. *earth*. He will bring them with an hiss from the very extremities of the earth. Isai. vii. 18. And in another place, *The Lord shall hiss for the fly*, and shall bring it to him, *that is in the uttermost part of the rivers of* Egypt, *and for the bee that is in the land of* Assyria. The two flies which God will bring thus with a hiss, are the Kings of *Egypt* and *Assyria*. They shall come with their troops into the territories of *Israel*, and shall disperse themselves over the whole country. *Theodoret* and St. *Cyril* of *Alexandria* writing upon *Isaiah*, remark, that in *Syria* and *Palestine*, they who looked after bees, drew them out of their hives, carried them into the fields, and brought them back again with the sound of a flute, and the noise of hissing. *Zachary*, speaking of the return from the *Babylonish* captivity, says, That the Lord will gather Zach. x. 8. the House of *Judah*, as it were, with an hiss, and bring them back into their country; which shews the ease and authority with which he will perform this great work; *Sibilabo eis, & congregabo illos*.

HITTITES, the Land of the *Hittites*, spoken of in chap. i. of *Judges*, vs. 26. *A man of* Bethel *went into the Land of the* Hittites, *and built a city, and called the name thereof* Luz. It is our opinion, that this man retired into the Land of the *Hittites*, southward of the Tribe of *Judah*, and that he there built *Lusa*, *Elysa*, or *Lussa*, which the Geographers speak of. Ptolem. l. 5. c. 16. & 17. *Josephus* says, that the *Jews* took the city of *Lussa* from the *Arabians*. Antiq. l. 14. c. 2. It was in memory of his native place, that this man of *Bethel* called his new city by the name of *Lusa*. The *Hittites* were the descendants of *Heth*.

HIVITES, a People descended from *Hevæus*, the son of *Canaan*. They dwelt at first in the country which was afterwards possessed by the *Caphtorims*, or *Philistins*. The Scripture says expressly, that the Deut. ii. 23. Caphtorims *drove out the* Hivites, *who dwelt from* Haserim *unto* Gaza. There were Josh. xiii. 4. *Hivites* likewise at *Schechem*, and *Gibeon*, and consequently in the centre of the promised Land; for the inhabitants of *Schechem*, and the *Gibeonites* were *Hivites*. Lastly, Josh. xi. 19. there were some beyond *Jordan*, at the Genes. xxxiv. 2. foot of mount *Hermon*. *Bochart* is of opinion, Josh. xi. 3. that *Cadmus*, who carried a Colony of *Phœnicians* into *Greece*, was an *Hivite*. His name, *Cadmus*, comes from the *Hebrew*, *Kedem*, *the East*, because he was of the Eastern part of the land of *Canaan*. The name of his wife *Hermione*, comes from mount *Hermon*, at the foot whereof the *Hivites* had their dwelling. The metamorphosis of *Cadmus*'s companions into serpents is grounded on the signification of the name *Hivites*, which in *Phœnician* signifies *Serpents*. See AVIMS.

HOBAB, the son of *Jethro*, and brother-in-law to *Moses*. *Moses* being upon the point of departing from mount *Sinai* to go to the conquest of the promised Land, said to *Hobab*, we are journeying unto the Numb. x. 29. place, of which the Lord said, I will give it you: come thou with us, and we will do thee good. *Hobab* answered, That he could not go, and would return into his own country. But *Moses* insisted, and entreated

him fo earneftly, that he at laft yielded to his requeft. Some think the *Kenites*, who dwelt fouthward of *Judah*, were the defcendants of *Hobab* the *Midianite*.

Judg. i. 16. 1 Sam. xv. 6.

HOBAH, *Hobal*, *Shoba*, or *Shobal*. It is faid in the book of *Genefis*, that *Abraham* purfued *Chedorlaomer*, and the other confederated Kings, *as far as* Hobah *to the left*, or to the north of *Damafcus*. We are of opinion, that this is the city of *Abila*, in the valley lying between *Libanus* and *Antilibanus*.

Gen. xiv. 15.

HODAVIAH, 1 *Chron.* v. 24. was of the Tribe of *Manaffeh*, and diftinguifhed for his valour.

HODOVIAH, a *Levite*, the father of *Dimeel*. He returned from the *Babylonifh* captivity. *Ezra* ii. 40.

HODSHI, or *Chodfhi*, a place in the Land of *Gilead*. It is faid, that *Joab* going by *David's* order to number the people, came to *Gad*, and to the Mountain of * *Hodfhi*. We do not know the fituation of this place.

2 Sam. xxiv. 6.

HOHAM, King of *Hebron*, one of the five who laid fiege to *Gibeon*: after the lofs of the battle he was taken, put to death, and hanged by *Jofhua's* orders.

Jofh. x. 1, 2, 3. &c. In the year of the World 2553, before J. C. 1447, before the Vulgar Æra 1451.

HOGLAH, the daughter of *Zelophehad*, of the Tribe of *Manaffeh*, Numb. xxvi. 33. *Hoglah* fignifies *an Heifer*.

HOLOCAUST, comes from the *Greek*, *Holocaufton* [a], which fignifies intirely burnt, becaufe all the flefh of Burnt-offerings was confumed by fire upon the Altars, herein differing from the Sacrifices for Sin and other Sacrifices, fome parts whereof, which were not confumed upon the Altar, were referved. The *Hebrew* word *Halah*, which is tranflated *Holocauft*, or *Burnt-offering*, is derived from a root, that fignifies *to go up*: becaufe the whole Sacrifice, which is thus offered, is made to afcend and evaporate in fmoke. The oldeft Sacrifices whereof we have any knowledge, are Burnt-offerings; and it is very probable, that before the Law, no others were offered, and that even the Sacrifices for Sin, and Thankfgiving were *Holocaufts*. See hereafter the Article SACRIFICE. After the erection of the Tabernacle, or at leaft after the building of the Temple, or the time when the Tabernacle was fixed in one place, two Lambs were offered every day as Burnt-offerings upon the brazen Altar, one in the morning, the other in the evening: the firft before all the other Sacrifices; and the fecond, after all thofe of the day.

עלה Afcendit, feu Holocauftum.

HOLOFERNES, Lieutenant-General of *Nebuchadonozar*, the King of *Affyria's* armies. In the Article NEBUCHADNEZZAR, we fhall fhew who this Prince was. See alfo ARPHAXAD. *Nebuchadonozar* therefore having in a remarkable encounter overcome *Arphaxad* King of the *Medes*; fent to all the Nations with an intention of obliging them this way to fubmit themfelves to his Empire [b], pretending that there could be no power capable of refifting him. Notwithftanding, the people, to whom he deputed his Ambaffadors, refufed to obey him; whereupon he fent *Holofernes* againft them at the head of a powerful army. This General paffed the *Euphrates*, entred *Cilicia* and *Syria*, and fubdued almoft all the people of thefe Provinces, fome voluntarily fubmitting, others being compelled by force to furrender; the General every where exercizing a thoufand cruelties, and endeavouring every where to have his mafter worfhipped as a God.

In the year of the World 3347, before J. C. 653, before the Vulgar Æra 657.

[b] Judith i.

Judith ii. iii. iv.

In the year of the World 3348, before J. C. 652, before the Vulgar Æra 656.

Having refolved to make a conqueft of *Egypt*, he advanced towards *Judæa*, which is the common road into that country, and little expected to meet with any refiftance from the *Jews*. In the mean time he was informed, that they were preparing to oppofe him; and *Achior* commander of the *Ammonites*, who had already fubmitted to *Holofernes*, and were as auxiliary troops in his army, reprefented to him what fort of perfons the *Hebrews* were, and told him, that they were a people protected in a particular manner by Almighty God, who rendred them invincible as long as they were obedient to him; and therefore he fhould not flatter himfelf with the expectation of overcoming them, unlefs they had committed fome offence againft God, whereby they might become unworthy of his protection. *Holofernes* provoked at this difcourfe, faid to him, fince you have acted fo well the Prophet, I will fhew you that there is no other God befides *Nebuchadnezzar*; and that you fhall perifh together with the *Hebrews*, whofe God, and whofe power you have fo glorioufly defcribed to us. At the fame time he commanded *Achior* to be taken and carried towards *Bethulia*, and delivered into the hands of the *Hebrews*. The fervants therefore of *Holofernes* took *Achior*, and having conveyed him within fight of, and pretty near to the walls of *Bethulia*, they tied him to a tree, and left him there, whither the *Jews* foon came and loofed him, and were informed from his mouth of all that had paffed.

Judith v.

Judith vi.

In the mean time, *Holofernes* formed the fiege of *Bethulia*; and having cut off the water which fupplied the city, and fet guards at the only fountain which the befieged had near the walls, the inhabitants of the city were foon reduced to extremity, and refolved to furrender, if God did not fend them fuccours in five days. *Judith* being informed of their refolution, conceived

Judith vii.

* *In the* Hebrew *Text* ואל ארץ תחת ים חרשי In terram inferiorem Hodfi. Englifh, *To the nether Land newly inhabited.*

[a] Ὁλόκαυστον ab ὅλος totus & καίω accendo.

ceived the deſign of killing *Holofernes* in his camp. She took her fineſt clothes, and went out of *Bethulia* with her maid-ſervant; and being brought to the General, ſhe pretended that ſhe could no longer endure the ſins and exceſſes of the *Jews*, and that God had inſpired her with the deſign of ſurrendering herſelf to him.

Judith viii. ix. x. xi.

As ſoon as *Holofernes* ſaw her, he was taken with her beauty; and ſome days after invited her to a great feaſt, which he prepared for the principal Officers of his army. But he drank ſo much wine, that ſleep and drunkenneſs hindred him from ſatisfying his paſſion. *Judith*, who in the night was left alone in his tent, cut off his head with his own ſword; and departing with her ſervant from the camp, ſhe returned to *Bethulia*, with the head of *Holofernes*. As ſoon as it was day, the beſieged made a ſally upon the enemies, who going into their General's tent, found his headleſs carcaſs wallowing in its own blood. They then diſcerned that *Judith* had deceived them, and fled with precipitation, leaving the camp abounding with rich ſpoils: the *Jews* purſued them, killed a great number of them, and returned loaded with booty.

Judith xii. xiii.

There is a great diverſity of opinions concerning the time when this war between *Holofernes* and the *Jews* happened. Some date it from the captivity of *Babylon*, in the reign of *Manaſſeh*, and Pontificate of *Eliakim* the High-Prieſt. Others place it at ſome time after the captivity. All which may be ſeen more at large in the Article JUDITH. We ſuppoſe it to have happened before the captivity, in the year of the World 3348, before *Jeſus Chriſt* 652, before the Vulgar Æra 656.

HOLON, *Cholon*, *Olon*, or *Helon*, a City of Refuge belonging to the Prieſts, and ſituated in the mountains of *Judah*.

Joſh. xv. 51. Joſh. xxi. 15. 1 Chron. vi. 69.

HOLY, *Holineſs*. By theſe words is ſometimes meant Holineſs and outward Purity, and ſometimes they are taken in the ſenſe of Holineſs merely internal; God is *Holy* in a tranſcendent and infinitely perfect manner. He is the Fountain of Holineſs, Purity, and Innocency. He ſanctifies his Saints, his People, his Prieſts. He requires perfect Holineſs in thoſe who approach him; and to be ſanctified and honoured by his ſervants. He rejects all worſhip which is not found and pure. In order to come near to his Altars, it is not ſufficient to have inward Holineſs. He demands of the *Iſraelites* an exemption from legal pollutions. *Be holy*, ſays he to them, *for I am holy*.

The Prophets call the Lord, *The Holy one of Iſrael*, as if the name of Holy were ſynonymous with that of God. *They provoked the Holy One of* Iſrael *to anger*; and in another place, *Let the counſel of the Holy One of* Iſrael *draw nigh and come*: and again, *The poor man ſhall rejoice in the Holy One of* Iſrael. The *Meſſiah* in like manner is called the *Holy One*; *Thou ſhalt not ſuffer thine Holy One to ſee corruption*. And in *Iſaiah*, *Thy Redeemer is the Holy One of* Iſrael. And in the Goſpel, *I know thee who thou art*; *the Holy One of God*. And again, *The Holy thing which ſhall be born of thee, ſhall be called the Son of God*. *Jeſus Chriſt* is called ſimply, the Holy One in the *Acts*; *Ye denied the Holy One and the Juſt, and deſired a murderer to be granted to you*. Laſtly, Holy is the common Epithet given to the third Perſon of the Trinity, *Holy Ghoſt*.

Iſai. i. 4. v. 9. x. 20. xxix. 19. xxxvii. 27. xli. 14, 16, &c. Pſal. xvi. 10. Iſai. xli. 14. Luke iv. 34. Luke i. 35. Acts iii. 14.

The *Iſraelites* are generally called Holy in the Scripture, becauſe they are the Lord's, who ſanctifies them; they profeſs the true Religion, are called to Holineſs, which they ſhould labour to acquire, and which many in reality did attain to under the old Law. *Ye ſhall be an holy Nation*. *Ye ſhall be holy Men unto me*. And again, *Be holy, for I am holy*; and elſewhere, *All the Congregation are holy every one of them*. We are, ſaid *Tobit* to his ſon, *filii ſanctorum*.

Exod. xix. 6. Exod. xxii. 31. Levit. xi. 44, 45. Numb. xvi. 3. Tobit ii. 18.

From the infinite Holineſs of God, it naturally followed, that every thing belonging to him ſhould be ſtyled Holy; his Temple, his Miniſters, his Solemnities, the Country which he gave to his people; we every moment find expreſſions to this purpoſe: This day is holy and ſolemn; holy Garments, holy Oil, holy Field, holy Land, holy City, holy Day, holy Name, holy Souls, *&c.*

Chriſtians are ſtill more particularly declared *Holy*, as being called to, and deſigned for a more holy Perfection, and a more excellent Holineſs, they having received the Earneſts of the Holy Spirit in a more plentiful and perfect manner. St. *Luke* in the *Acts*, and St. *Paul* in his Epiſtles generally deſcribe *Chriſtians* under the name of Saints: *Lord, I have heard by many of this man, how much evil he hath done thy Saints*. St. *Peter* came down to the *Saints* which dwelt at *Lydda*; he raiſed *Tabitha* from the dead, and preſented her to the Saints. St. *Paul* directs his Epiſtle to the *Romans*, *To the beloved of God called to be Saints*. St. *Paul* ſpeaks in twenty places of his gatherings *for the Saints*.

Acts ix. 13. Acts ix. 31, 41.

The Holy is uſed ſometimes for the whole Temple, and even for Heaven, which is the place of the Almighty's abode. For example; *Behold, the blood of it was not brought in within the Holy place*; *ye ſhould indeed have eaten it in the Holy place*: where Holy place ſignifies the Temple, or the Court of the Prieſts, which is called Holy compared with the Court of the people; as in *Ezek.* xlii. 14. *The Prieſts*

ſhall

shall not go out of the holy place into the utter court. And in 1 *Macc.* iv. 36. *Ascendamus nunc mundare sancta:* Let us go and purify the Temple.

By *Holy* are likewise understood in general all things holy, and consecrated to God; and *Holy of Holies*, such things as are in a particular manner consecrated to him: for example, The Altar of Burnt-offerings is called *Sanctum Sanctorum*, the most Holy, *Exod.* xxix. 36. In like manner, the perfumed oil with which *Aaron* anointed the Altar, and sacred Vessels, *Ex.* xxx. 10. In a word, all the utensils of the Holy and the Sanctuary are mentioned in the same style; as are the Offerings and Sacrifices, the use whereof was reserved to *Aaron* and his sons. See *Exod.* xxx. 36. *Levit.* ii. 3, 10. vi. 17, 25. and in other places.

Holy is used sometimes for Heaven; The Lord send thee help *from the Holy*, the Sanctuary, *Psal.* xx. 2. from Heaven. As for thee, O Lord, thy dwelling is in the Holy: *Tu autem in sancto habitas*, Psal. xxi. 4. He hath looked down from the height of his Holy, his Sanctuary; from Heaven did he behold the Earth, *&c.*

HOMONÆUS, the name of a place in *Galilee*, thirty furlongs from *Tiberias*. *Joseph. de vita sua*, pag. 1020.

HONESTUS, *Honestas*, are often
Wisd. vii. 11. used to signify riches: *All good things together came to me, with wisdom and innumerable riches in her hands: Innumerabilis honestas per manus illius.* And in
Wisd. viii. 18. another passage, *In operibus manuum illius honestas sine defectione.* And speaking of
Wisd. x. 10. *Jacob, honestavit illum in laboribus:* Wisdom made him rich in his travels, it made him rich, *honestum fecit illum.*

HONEY. Bees are some of the smal-
Ecclus. xi. 3. lest creatures that fly, says *Ecclesiasticus*, and the Produce of them is the sweetest thing in the world, The Scripture describing a troop of enemies pursuing with obstinacy and warmth, makes use of the
Deut. i. 44. similitude of Bees: *And chased them as Bees do.* And in another place; *Like*
Ps. cxvii. 12. *Bees they closed me in on every side.* God, in order to give us an idea of his Omni-
Isai. vii. 18. potency, says, That he will hiss for the fly that is in the uttermost part of the rivers of *Egypt*, and for the Bee, that is in the land of *Assyria*. By the Fly and the Bee here, are meant the Kings of *Egypt* and *Assyria*. See above BEELZEBUB and FLY, where we speak of the worship which the *Philistins* paid the Fly.

As to Honey, we see in *Leviticus*, that God did not permit any to be offered to
Levit. ii. 11. him upon his Altar: *Ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.* There are many reasons given for the expediency of this Law: for example, that Honey does not agree well with other things, which are offered in the way of Sacrifice, that it makes bread sower, and is not good with roast meat; or because Bees are insects which are judged to be unclean; or because Honey is the symbol Levit. xi. 20.
of carnal pleasures; or lastly, to keep at a distance from the customs of the Heathens, who were used to offer Honey in *Herodot. l. 2. Vide
their Sacrifices.

But at the same time that God forbids Bochart. de Animal.
any Honey to be offered to him in Sacrifice, Sacr. part.
he commands the first-fruits of it to be pre- 1. l. 4. c.
sented to him: *Primitias tantum eorum* 11. Vide & Ezech.
offeretis & munera. These first-fruits and xvi. 18,
offerings were designed for the support and 19.
sustenance of the Priests, and were not offered upon the Altar. Moreover, by the word *Honey*, the Rabbins and Authors of דבש Debasch.
Hebrew Dictionaries, understand not only Mל,Mel.
the Honey of Bees, but likewise the Honey of Dates, or the Fruits of the Palm-tree, or the Dates themselves, from which Honey is extracted; and when God injoins the first-fruits of Honey to be offered to him, the first-fruits of Dates seem to be meant by this expression; for we know very well that generally the first produce only of fruits was offered.

Every one knows, that Honey was formerly very common in *Palestine*. The expressions of Scripture, which import so frequently that this country was a land flowing with Milk and Honey, are a good Exod. iii.
proof of this. *Moses* says, that the Lord 8. xiii. 5.
has brought his people into a Land, the & passim. Deut.
rocks whereof drop Oil, and the stones xxxii. 13.
produce Honey in abundance. Honey ran Vide & Psal. lxxx.
upon the ground in the forest, where *Jo-* 17.
nathan dip'd the end of his staff in this liquor, and conveyed it to his mouth. 2 Sam.
Travellers observe, that it is still at this xiv. 25, 26, 27.
day in great plenty there, and that the inhabitants of the country mix it in all their sauces. *John* the Baptist fed upon wild Honey, which was to be found in rocks Math. iii.
up and down the country, or in hollow 4.
trees. Children were fed with Milk, Cream, and Honey. *Butter and Honey shall he eat, that he may know to refuse the evil, and chuse the good.* This was the sweetest Isai. vii.
and most delicious thing which was then 15.
known before the invention and preparation of Sugar. God complains of *Jerusalem* for offering that Bread, Oil, and Honey to Idols, which he had given to the inhabitants thereof for their nourishment. Lastly, too great a quantity of Honey is hurtful to the stomach, and creates a loathing. *Hast* Prov. xxv.
thou found Honey, says the wise Man, *eat* 16.
so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

HONOUR, *To Honour*. Honour, in the Scripture-style, is taken not only for the inward or outward respect which people have and pay to persons, who are superior to them; and to whom we owe parti-

particular marks of deference and distinction; but likewise for real services which are due to them: for example, (Exod. xx. 12.) *Honour thy father and mother, that thy days may be long in the land.* This Precept requires, not only that we should shew our Parents respect and deference, but likewise that we should assist them, and perform such services for them as they may stand in need of. And *Balak* King of *Moab* said (Numb. xxiv. 11.) to *Balaam, I thought to promote thee to great honour, but lo the Lord hath kept thee back from honour*; that is to say, hath deprived you of the reward I designed for you. (Prov. iii. 9.) And *Solomon, Honour the Lord with thy substance, and with the first-fruits of thine encrease*: Testify your respect to him by presents and offerings.

By *Honour* is also understood that adoration which is due to God only. (Esth. xiii. 14.) *I was afraid to transfer the Honour of my God to man*, says *Mordecai*. (Psal. xxix. 2.) And the *Psalmist*, *Give unto the Lord the Honour due unto his name.* (Mal. i. 6.) And *Malachi*, *If I be the Lord, where is my honour? Ubi est honor meus?* (1 Tim. i. 17.) And St. *Paul*, *Unto the only wise God be honour and glory.*

(Acts xxviii. 20.) HOPE. *The Hope of Israel*, was the coming of the *Messiah*, the end of the *Babylonish* Captivity, and the happiness of Heaven. The Lord is the Hope of the righteous; their Hope shall not be confounded; on the contrary, the Hope of the ungodly shall perish: (Prov. x. 28.) *Spes impiorum peribit*: it shall be without effect; or they shall live and die without Hope. (Job viii. 13.) *Hope deferred, maketh the heart sad*; but when any one possesses what he desires, his soul is comforted. The flesh of the righteous (Psal. xvi. 9. Acts ii. 26.) *shall rest in peace*; shall expect with tranquility a future resurrection. *Abraham* (Rom. iv. 18.) against hope believed in hope, *contra spem in spem*, when being advanced in years, God promised him a son. *The hope of the unthankful shall melt away as the winter's* (Wisd. xvi. 29.) *hoar-frost.* He speaks of the *Israelites* who neglected to gather Manna, which melted in the Sun; and so their hope vanished. (Zech. ix. 12.) The Prisoners of hope, *Vincti spei*, are the *Israelites* who were in Captivity, but were in hopes of deliverance.

Hope in the New Testament is generally taken for Hope in *Jesus Christ*, Hope of eternal Blessings, Hope of a future Resurrection: *Gloriamur in spe gloriæ filiorum* (Rom. v. 2.) *Dei. Experience produces Hope, and Hope* (Rom. v. 4, 5.) *maketh not ashamed.* Our Hope is founded on the patience and consolation which (Rom. xv. 4.) we derive from the Scriptures. Faith, Hope, and Charity make up the whole (1 Cor. xiii. 13.) treasure of *Christians*. *Jesus Christ* is all (1 Tim. i. 1.) our Hope: *Christi Jesu spei nostræ.* All our Hope in this life and the next, consists in his Merits, his Blood, his Grace, his Promises, and Spirit.

HOPHNI, and *Phinehas*, sons of *Eli* the High-Priest, were, says the Scripture, (1 Sam. ii. 12, 13, &c.) sons of *Belial*, wicked, dissolute, and perverse men, whose will and lust were the only rule they acted by. They knew not the Lord, they did not pay him the honour which was due to him, nor performed the functions of their Ministry in the Tabernacle, as they ought to do; for when any *Israelite* had sacrificed a Peace-offering, the son or servant of the Priest came while they were dressing the flesh of it, and holding a fork with three teeth belonging to it in his hand, he put it into the pot, and all that he could take up with it was the Priest's. They treated thus all the people of *Israel*, who came to sacrifice at the Tabernacle in *Shiloh*. In like manner also before the fat was burnt, the Priest's servant came, and said to him, who sacrificed, Give me flesh to roast, for I will have none sodden, but raw. Let us first burn the fat, said he who sacrificed, according to custom, and after that take as much flesh as you will. But the servant replied, no; you shall give it me presently, or I will take it by force. Wherefore the sin of *Eli*'s sons was great before the Lord; because they diverted the Children of *Israel* from coming to offer their sacrifices.

That we may have a right understanding of this place, it is necessary to observe, that the Text takes no notice of Burnt-offerings, or Sacrifices for sin, but only of Peace-offerings, or those presented out of mere devotion; the blood whereof, the fat, the kidneys, and the caul which covers the intestines, were offered to the Lord. After this, all the rest of the Sacrifice belonged (Levit. iii. 1, 2, 3, 4, 5, &c.) to him, at whose expence the offering was made. He was to give the Priest for his fee, the right shoulder and the breast of the victim. (Levit. vii. 31, 32.) *Moses* does not say, whether this should be given dressed, or raw: but it appears from this place, 1. That it was not given to the Priest till it was dressed; and, 2. that the Priest had no right to demand it, till the fat was offered upon the fire of the Altar.

Now the High-Priest *Eli* was no stranger to his sons irregularities: he knew besides, that they lay with the women, who came to watch at the door of the Tabernacle. He reproved them for it, but so faintly, that they took no care at all to change their behaviour. Wherefore the Lord sent a Prophet to him, who said, Why do you (1 Sam. ii. 22, 23, &c.) trample under foot my Sacrifices and Offerings, which I have commanded to be presented to me in my Tabernacle? And why have you honoured your sons more than me, by thus eating with them the best of what is offered by all *Israel*? Therefore thus saith the Lord, I promised indeed that thy house should serve before me for ever; but now I am very far from designing this, says the Lord: for them that honour me,

(In the year of the World 2851, before J. C. 1149, before the Vulgar Æra 1153.)

me, I will honour; and they that despise me, shall be lightly esteemed. The time is coming when I will cut off thine arm, and the arm of thy father's house, and there shall not be an old man in thy family; and when all *Israel* shall be in prosperity, thou shalt see a man in the Temple, who shall be the object of thine envy. Thy two sons, *Hophni* and *Phinehas*, shall both die in the same day, and I will raise up a faithful Priest for my service, who shall act according to my own heart.

About the year of the World 2861, before J. C. 1139, before the Vulg. Æra 1143. 1 Sam. ii. 11, 12, &c.

Some years after, the Lord caused *Eli* and his sons to be threatned by the young Prophet *Samuel*, to whom he said, that since *Eli* had not reproved and corrected his sons as he ought, the iniquity of his house should be never expiated, either by Sacrifices or Offerings, but that he would pour out all the evils upon it, wherewith he had threatned it. Accordingly, the *Philistins* having declared war against the *Israelites*, and they in the first action with the *Philistins* having fled, and lost about four thousand men, the Elders of *Israel* said; Bring hither the Ark of the Lord, that being placed among us, it may save us from the hand of our enemies. The people therefore sent to *Shiloh*, and the two sons of *Eli*, *Hophni* and *Phinehas*, brought the Ark into the camp. But God permitted the *Philistins* to obtain another victory over the *Israelites*, so that they killed thirty thousand men, among the rest *Hophni* and *Phinehas*, and took the Ark of the Covenant, and carried it away with them into their own country. The news of this misfortune being brought to *Shiloh*, the wife of *Phinehas*, who was ready to lie in, was suddenly seized with her bearing pains, and died in labour. *Eli* being informed that his two sons were dead, and the Ark taken, fell backwards from his seat, and broke his neck. Thus the threatnings of God were verified against the house of *Eli*.

1 Sam. iv. 1, 2, 3, &c. In the year of the World 2888, before J. C 1112, before the Vulgar Æra 1116

Jerem. xliv. 30.

HOPHRAH, King of *Egypt*, who lived in the time of *Zedekiah* King of *Judah*, and *Nebuchadnezzar* the great King of *Chaldæa*. *Herodotus* calls him *Apries*. *Zedekiah* King of *Judah*, being weary of the *Babylonish* yoke, which that King had obliged him to submit to, made an alliance with *Hophrah* King of *Egypt*, and to this end sent Ambassadors to him in the seventh year of his reign. *Ezekiel* reproaches him for so doing in very strong terms; *He who sent his Ambassadors into* Egypt, *that they might give him horses and much people: shall he prosper? shall he escape that doth such things? or shall he break the covenant and be delivered? As I live, saith the Lord, surely in the place where the King dwelleth that made him King, whose oath he despised, and whose covenant he brake, even with him in the midst of* Babylon *he shall die*.

Herodot. l. 2. c. 161, 162, 169.

Ezek. xvii. 15.

Two years after, that is to say, in the ninth year of *Zedekiah*, *Nebuchadnezzar* marched against *Jerusalem*, and took all the cities of *Judah*, except *Lachish*, *Azekah*, and *Jerusalem*. *Pharaoh Hophrah* seeing his ally in the utmost extremity, left *Egypt*, and came at the head of his army to his assistance. *Nebuchadnezzar* hereupon raised the siege of *Jerusalem*, and marched against the King of *Egypt*; and at the same time, *Jeremiah* foretold to *Zedekiah*, that the *Egyptians* would return into their own country, without daring to encounter the *Chaldæans*, and that *Nebuchadnezzar* would take *Jerusalem*, which fell out accordingly; *Zedekiah* himself being taken, and carried prisoner to *Babylon*. At that time *Jeremiah* prophesied, that the King of *Egypt* should be delivered into the hands of his enemies, in like manner as *Zedekiah* had fal'n into the hands of *Nebuchadnezzar*; and *Ezekiel* addressed his discourse to *Hophrah* in the words following: "Thus saith the Lord, Behold I am against thee, *Pharaoh* King of *Egypt*, the great Dragon "that lieth in the midst of the rivers, "which hath said, my river is mine own, "and I have made it for myself. But I "will put hooks in thy jaws, and I will "cause the fish of thy rivers to stick unto "thy scales, and I will bring thee up out "of the midst of thy rivers, and all the "fish of thy rivers shall stick unto thy "scales. And I will leave thee thrown "into the wilderness, thee and all the fish "of thy rivers: thou shalt fall upon the "open fields, thou shalt not be brought "together, nor gathered: I have given "thee for meat to the beasts of the field, "and to the fowls of heaven. And all "the inhabitants of *Egypt* shall know, "that I am the Lord, because they have "been a staff of reed to the house of *Israel*. When they took hold of thee by "thy hand, thou didst break, and rent all "their shoulder: and when they leaned "upon thee, thou brakest, and madest all "their loins to be at a stand. Therefore "behold I will bring a sword upon thee, "and the land of *Egypt* shall be desolate "and waste, and they shall know that I "am the Lord, *&c.*"

2 Kings xxv. 1. 2 Chron. xxxvi. 17. Jerem. xxxix. 1. lii. 4.

Jerem. xxxvii. 5, 6.

Jerem. xliv. 30.

Ezek. xxix. 1, 2, &c.

The xxx^th and xxxi^st Chapters of the same Prophet are likewise levelled against the King of *Egypt*. There *Ezekiel* describes the fall of *Egypt*, the ruin and desolation of it after a very pathetick manner, in the eleventh year of *Zedekiah*. In the seventh day of the first month the Lord said to *Ezekiel*, "Son of man, I have "broken the arm of *Pharaoh* King of "*Egypt*; and lo, it shall not be bound up "to

Ezek. xxx. 20.

"to be healed, to put a roller to bind it, "to make it ſtrong to hold the ſword . . . "I will break his arms, and I will cauſe "the ſword to fall out of his hand. I "will ſcatter the *Egyptians* among the "nations, and will diſperſe them through "the countries. I will ſtrengthen the arms "of the King of *Babylon*, and put my "ſword in his hand, and the arms of "*Pharaoh* ſhall fall down, and they "ſhall know that I am the Lord, when I "ſhall put my ſword into the hand of "the King of *Babylon*."

Ezek. xxxi. 1, 2, &c. The firſt day in the third month of the eleventh year.

Some months after, *Ezekiel* propheſied again againſt *Hophrah* King of *Egypt*: "And the word of the Lord came unto him, "ſaying, Son of man, ſpeak unto *Pharaoh* "King of *Egypt*, and to his multitude, "whom art thou like in thy greatneſs? "Behold the *Aſſyrian* was a cedar in *Le-* "*banon* with fair branches, and with a "ſhadowing ſhroud, and of an high ſta- "ture, and his top was among the thick "boughs, and under his ſhadow dwelt "many nations . . . . all the trees of *Eden*, "that were in the garden of God, envied "him. But becauſe he was lifted up with "pride, I have delivered him into the "hand of the mighty one of the heathen, "who will treat him as he pleaſes. . . . And "thou *Pharaoh* ſhalt be brought down "with the trees of *Eden* unto the nether "parts of the earth; thou ſhalt lie in the "midſt of the uncircumciſed, with them "that be ſlain by the ſword: ſuch ſhall "be the fate of *Pharaoh*, and all his "people, ſaith the Lord God."

Ezek. xxxii. 1, 2, 3, &c.

The Prophet continues in the following chapter, and makes a mournful ſong upon the fall of *Pharaoh Hophrah*. "Thou "art like a young lion of the nations, and "thou art a whale in the ſeas, and thou "cameſt forth with thy rivers, and troubledſt "the waters with thy feet, and fouledſt "their rivers. Therefore thus ſaith the "Lord, I will ſpread out my net over "thee, with a company of many people, "and they ſhall bring thee up in my net. "Then I will leave thee upon the land, "and I will caſt thee forth upon the open "field, and will cauſe all the fowls of "heaven to remain upon thee, and I will "fill the beaſts of the whole earth with "thee. At thy death I will cover the "heaven, and make the ſtars thereof dark: "I will cover the ſun with a cloud, and "the moon ſhall not give her light. All "the bright lights of heaven will I make "dark over thee. . . . . the ſword of the "King of *Babylon* ſhall come upon thee: "by the ſwords of the mighty will I "cauſe thy multitude to fall, they are all "invincible people; they ſhall deſtroy the "pride of *Egypt*, and the whole multi- "tude of her people ſhall be diſperſed; "and when I have thus deſtroyed *Egypt*, "and all that dwell therein, then they ſhall "know that I am the Lord."

Theſe predictions were executed without delay, firſt againſt the perſon of *Apries*, or *Hophrah*, by the hands of *Amaſis*, and afterwards againſt the kingdom of *Egypt*, and the *Egyptians*, by *Nebuchadnezzar's* army. *Herodotus* ſays, that *Hophrah* was the ſon of *Amaſis*, &c.

After the death of *Hophrah*, *Nebuchadnezzar* took and deſtroyed *Jeruſalem*, then he attacked the city of *Tyre*[a], and took it after a ſiege of thirteen years. During this long ſiege, he was reduced to great ſtraits, and to make him amends in ſome ſort for his loſſes, God ſaid to *Ezekiel*; "Son of man, *Nebuchadnezzar* with his "army has done me great ſervice at the "ſiege of *Tyre*; the heads of all his people "ſhed their hair, and all their ſhoulders "were peeled: yet neither he nor his "army have received any recompenſe for "the ſervice they have done me in taking "*Tyre*: therefore thus ſaith the Lord, I "will give the land of *Egypt* to *Nebu-* "*chadnezzar*, he ſhall take all the people, "and make booty of them: he ſhall di- "vide the ſpoil, and after this manner "his army ſhall receive their wages, and "he ſhall be paid for the ſervice he has "done me at the ſiege of *Tyre*: I have "given him the land of *Egypt*; becauſe "he hath wrought for me, ſaith the Lord."

In the year of the World 3415, before *J. C.* 585, before the Vulgar Æra 588.

[a] In the year of the World 3432, before *J. C.* 568, before the Vulgar Æra 571.

Ezek. xxix. 18, 20. xxx. 1, 19.

Accordingly *Nebuchadnezzar* marched againſt *Egypt*, and ſubdued it from *Migdol* or *Magdol*, which is at the entrance of the kingdom, as far as *Siena*, which lies at the other extremity towards the frontiers of *Ethiopia*. He committed ſtrange ravages every where, killed a great number of inhabitants, obtained great victories, and reduced the land to ſuch a ſolitude, that it could not recover itſelf in forty years. *Nebuchadnezzar* granted *Amaſis* conditions of peace: he left this Prince in *Egypt* with the title of King, but tributary and ſubject to him: after which he returned to *Babylon* loaded with the ſpoils of ſo many conquered Provinces.

Ezek. xxx. 6. Idem xxix. 30, &c. Idem xxix. 13.

HOR, a Mountain in *Arabia Petræa*, on the confines of *Idumæa*, which *Aaron* received the Lord's orders to aſcend, in order to be gathered to his fathers. He died, and was buried there in the fortieth year of the departure of the *Hebrews* out of *Egypt*, in the year of the World 2552, before *Jeſus Chriſt* 1448, before the Vulgar Æra 1452.

Deut. xxxii. 50. Numb. xx. 26. xxvii. 13.

HORAM, King of *Gezer*, who being deſirous to aſſiſt the King of *Lachiſh*, was defeated by *Joſhua*, and his whole country ravaged. *Joſh.* x. 33. In the year of the World 2554, before *Jeſus Chriſt* 1446, before the Vulgar Æra 1450.

HO-

HOREB, a Mountain in *Arabia Petræa*, very near Mount *Sinai*; so that *Horeb* and *Sinai* seem only to be two Hills belonging to the same Mountain. *Sinai* lies to the East, and *Horeb* to the West; so that when the Sun rises, the latter is covered with the shadow of *Sinai*. There are two or three fine springs, and abundance of fruit-trees on the top of *Horeb*; whereas there is none but rain-water on *Sinai*. At *Horeb* God appeared to Exod. iii. 1, 2, 3, &c. *Moses* in the burning bush. At the foot of the same Mountain *Moses* struck the rock, and drew water from it to satisfy the people's thirst. Exod. xvii. 6. Lastly, *Elijah* retired to the same place to avoid the persecution of *Jezebel*. 1 Kings xix. 8. It is said very frequently in the *Hebrews*, that God gave his Law to the *Hebrews* at *Horeb*, though in other places this is said expressly to have been done at *Sinai*; because, as we have observed, *Horeb* and *Sinai* made in some sort but one Mountain.

The Rock of HOREB, whence *Moses* drew water. See *Exod.* xvii. 6, 7. and hereafter RAPHIDIM.

HOREM, a City of *Naphtali*. Josh. xix. 38.

HORI, the son of *Lotan*, of the race of *Seir* the *Horite*. Gen. xxxvi. 22.

HORITES, an ancient people, who at the beginning dwelt in the Mountains of Gen. xiv. 6. *Seir* beyond *Jordan*. They had Princes, and were powerful even before *Esau* made a conquest of their country. Gen. xxxvi. 20.—30. The *Horites*, the descendants of *Seir*, and the *Edomites*, seem afterwards to have been confounded, and to have composed but one people. Deut. ii. 1. & xxxiii. 2. & Judg. v. 4. They dwelt in *Arabia Petræa*, and *Arabia Deserta*, to the south-east of the Promised Land.

חורים Chorim, or Horim, Horræi. We find the *Hebrew* word *Chori* or *Chorim*, which in the book of *Genesis* is translated *Horites*, to be used in an appellative sense in several other passages of Scripture, and to signify, *Heros*, great and powerful men; 1 Kings xxi. 8, 11. & Neh. ii. 16. iv. 14. v. 7. vi. 17. vii. 5. xiii. 17. Eccl. x. 17. Isai. xxxiv. 12. Jerem. xxvii. 20. xxxix. 6. and it is very probable that the *Greeks* derived from hence their *Heroes*, in like manner as they derived *Anax*, a King, from the sons of *Anak*, the famous Giant in *Palestine*.

HORMAH, *Herma*, *Harma*, or *Arama*; it should be written *Chorma*, or *Cherma*. This City was called *Zephath* before the *Hebrews* gave it the name of חרמה Anathema. *Hormah*, which signifies Anathema. What gave occasion for this denomination, was this: Judg. i. 17. the King of *Arad*, who was a *Canaanite*, and dwelt to the south of the Land of Promise, having attacked the *Hebrews*, put them to flight, and took a very rich booty from them: hereupon the *Israelites* engaged themselves by vow to devote every thing belonging to the King of *Arad* to the curse, and intirely destroy it: for which reason this place was called *Hormah*. Numb. xxi. 3. It is very probable that this vow was not executed till after *Joshua* entred into the Land of Promise. חרמה Chormah. Among the Kings overcome by him, we find a King of *Herma* or *Hormah*, and a King of *Ared* or *Arad*. Josh. xv. 30. *Hormah* belonged to the Tribe of *Simeon*.

HORNS. The *Hebrews* by the word *Horns* sometimes understood an eminence, an angle, a corner; Isai. v. 1. *Vinea facta est dilecto meo in cornu filio olei*: my beloved has a vineyard situated on an Eminence, or on the corner of a rich and fertile Mountain. By the *Horns* of the Altar of Burnt-offerings, many understand the Angles of this Altar; Exod. xxvii. 2. xxx. 2. but it is certain that there were besides Horns or Eminences at the four corners of the Altar, to which were fastened four chains that the grate belonging to the Altar hung by.

Horn signifies likewise glory, brightness, rays; for example, it is said, that *Moses*'s face was encompassed with Horns, Exodus xxxiv. 29. that is to say, it was radiant, that as it were Horns of light issued from it. And in other places it is said, 1 Sam. ii. 1, 10. *Mine Horn is exalted in the Lord. He hath exalted the Horn of his anointed*: that is to say, he hath loaded me with honour; he hath advanced the Glory of his King or Priest. *Lift not up your horn on high*, says the *Psalmist*; Psal. lxxv. 5, 6. do not boast yourselves. *His Horn shall be exalted with honour*; he shall be loaded with honours, &c.

As the Ancients frequently made use of Horns to hold liquors, the vessels wherein oil was put, and perfumes, are called often Horns, whether they really were of horn, or of any other matter. Fill thine Horn with oil, says the Lord to *Samuel*, 1 Sam. xvi. 1. and go, anoint *David* King. The High-Priest *Zadok* took an horn of oil out of the Tabernacle, and with it anointed *Solomon*. 1 Kings i. 39. *Job* called one of his daughters by the name of *Horn of Antimony*, *Cornu stibii*, Job xlii. 14. or Horn to put Antimony in, which the women of the East still make use of at this day.

The principal defence and greatest strength of horned beasts consists in their Horns; and the Scripture mentions the Horn as the symbol of strength. The Lord exalteth the Horn of *David*; the Horn of his People; Psalm cxxxii. 17. he breaketh the Horn of the Ungodly: he cutteth off the Horn of *Moab*, Eccl. xlvii. 6. he cutteth off in his fierce anger all the Horn of *Israel*; Eccl. xlvii. 8. he promises to make the Horn of *Israel* bud forth; Jer. xlviii. 25. to re-establish the honour of it, and restore it to its former vigour. Lament. ii. 3. *Moses* compares *Joseph* to a young bull, and says, that he has Horns like those of a Rhinoceros. Ezek. xxix. 21. Deut. xxxiii. 17. The sacred Authors frequently express victory in words like these following: Thou shalt toss them

into

into the air with Horns; thou shalt disperse them as a Bull disperses every thing that comes before him with his Horns. Psal. xliv. 6.

Kingdoms and great Powers are often described by the word Horns. It is thus Daniel represents the power of the *Persians*, of the *Greeks*, of *Syria*, and *Egypt*. He figures to us *Darius* and *Alexander* like a Goat and a Ram running violently at each other with their Horns: and *Antiochus Epiphanes* as an Horn which utters blasphemies, and makes war with the Saints. In these passages, the Prophet represents these animals to us as having many Horns, one whereof grew from the other; which should not surprize us, since in *Barbary* and the Isle of *Cyprus* there are Rams to be seen still at this day which have many Horns. In *Daniel* they are mysterious; but the mystery is founded upon a particular which sometimes happens in nature. Ezek. xxxii. 2. xxxiv. 21. &c. 1 Macc. vii. 46. Dan. vii. viii.

In the first book of the *Maccabees*, ix. 1, 12, 16, the right and left wings of an army are called the right and left Horn. And in *Habakkuk* it is said, that the Lord cometh from *Paran* all encompassed with glory and majesty, having *Horns in his hands*; that is to say, having his hands armed with flaming darts, and fiery arrows. In profane Authors darts and arrows are sometimes called Horns, because formerly they were armed with Horns. Several people fastened Horns to the end of their darts, and the Centaur *Dorylas* was provided with the two Horns of an Ox, instead of javelins. Hab. iii. 4. Ovid. Metam. l. 12.

Sævique vicem præstantia teli
Cornua dura boum multo madefacta cruore.

HORON, or *Oronaim*, a City of *Arabia*, from whence came *Sanballat*. See ORONAIM. Nehem. ii. 10, &c.

HORONAIM, a Town of the *Moabites*. Isai. xv. 5. *Josephus* speaks of it, *Antiq.* l. xiii. 23. xiv. 2.

HORSE, a very common beast, and very well known in these countries; but very rare among the *Hebrews* till *Solomon's* time. Before him, we find no horsemen mentioned in the armies of *Israel*. God forbids the Kings of his people to keep many Horses, and to make use of this pretence that so they might carry the people back again into *Egypt*. He commands *Joshua* to ham-string the Horses of the *Canaanites*, which he should take in battle, and to burn their chariots of war. *David* having won a great battle against *Hadadezer* King of *Shobah*, took seventeen hundred Horses, and lamed all belonging to the chariots of war, reserving only an hundred chariots. The Judges and Princes of *Israel* used generally to ride on Mules or Asses. After *David's* time, Horses were more common in the country of *Judah*, &c. Deut. xvii. 16. 2 Sam. viii. 4, 5.

Solomon is the first King of *Judah* who had a great number of Horses, and he kept them rather for pomp than for war; for we do not read that he made any military expeditions. He had, says the Scripture, forty thousand stalls of Horses for his chariots, and twelve thousand horsemen distributed in his fortified places. He had his Horses from *Egypt*, and there was not a set which did not cost him more than six hundred shekels, which make of our money about ninety pounds. *Moses* had forbidden the King of the *Hebrews* to keep a great number of Horses, left at any time he should be inclined to carry the people back into *Egypt*. 1 Kings iv. 26. 1 Kings x. 26. Ibid. v. 28, 29. Deut. xvii. 16.

HORSES *consecrated to the Sun*. We read in the second book of *Kings*, that *Josiah* took away the Horses which the Kings of *Judah* his predecessors had consecrated to the Sun. We know the Sun was worshipped over all the East, and that the Horse, the swiftest of tame beasts, was consecrated to this Deity, who was represented as riding in a chariot drawn by the most beautiful and swiftest Horses in the world, and performing every day his journey from East to West, in order to communicate his Light to mankind. In *Persia*, and among the *Massagetæ*, Horses were sacrificed to the Sun. 2 Kings xxiii. 17.

Placat equo Persis radiis Hyperione cinctum;
Ne celeri detur victima tarda Deo.

Ovid. Fast. l. 1. Herodot. l. 1. c. 55.

Xenophon describes a solemn Sacrifice of Horses, which was made with ceremony to the Sun: they were all of the finest, and were led with a white chariot, crowned, and consecrated to the same God. We may believe that the Horses which *Josiah* removed out of the Court of the Temple, were appointed for the like Sacrifices. Xenophon Cyropæd. l. 8.

The Rabbins inform us, that these Horses were every morning put to the chariots dedicated to the Sun, whereof there is mention made in the same book, and that the King, or some of his Officers, got up and rode to meet the Sun in its rising, as far as from the eastern gate of the Temple to the suburbs of *Jerusalem*. Rabb. Salom. & Kimchi.

Others are of opinion, that the Horses mentioned in the book of *Kings*, were of wood, stone, or metal, erected in the Temple in honour of the Sun. Others, that they were Horses which none were permitted to ride, or fasten to the yoke, but were free, and left to themselves, like those which *Julius Cæsar* let loose, and set at liberty, after his passage of the *Rubicon*. The *Persians* had likewise such Horses, as well as the ancient *Germans*. Those belonging to the *Persians* were of the colour of Tygers; those of the *Ger-* Suet. in Julio. Dion. Nicol. in Severo. Tacit. de Morib. German.

Germans were all white *. They were never employed in any profane use, and people took presages of what was to come from their neighing and their motion.

HORSE-LEACH, a sort of Worm that lives in the water, of a black or brown colour, which fastens upon the flesh, and does not quit it till it is intirely full of blood: *Non missura cutem nisi plena cruoris hirudo.* *Solomon* [a] in the *Proverbs* says, The Horse-leach hath two daughters, crying, Give, give. This Horse-leach is Lust; its two daughters are Avarice and Ambition, which are never satisfied. The Septuagint say *three* daughters, instead of two. *Bochart* is of opinion, that the *Hebrew* word *Halukah*, which the Septuagint and Vulgate translate *Horse-leach*, signifies Destiny, and that the two daughters of this Destiny are Hell and the Grave, which never say, It is enough.

Horat.

Boch. de Animal. Sacr. part. 1. l. i. c. 9.

HOSAI, the Prophet of the Lord, who lived in the time of *Manasseh* King of *Judah*, and wrote what happened under the reign of this Prince. The *Jews* are of opinion, that *Hosai* and *Isaiah* are the same person, this Prophet also living in the reign of *Manasseh*. Others take *Hosai* in a general sense for *Prophets* and *Seers*: and thus the Septuagint explain it.

2 Chron. xxxiii. 19.

The *Syriac* calls him *Hanan*, and the *Arabic*, *Saphan*.

הושׁ:נה Salva quæso.

HOSANNA, or rather *Hosa-na*, is an *Hebrew* word which signifies, *Save, I beseech you.* It is a form of blessing, or wishing one well. Thus at our Saviour's entrance into *Jerusalem*, when the people cried *Hosanna filio David*, their meaning was, *Lord preserve this Son of* David; heap favours and blessings on him.

I. HOSEA. This is the first name of *Joshua*, the son of *Nun*. The *Greeks* call him *Ause*, or *Ausem*. Afterwards he bore the name of *Joshua*. See the Article JOSHUA.

II. HOSEA, the son of *Beeri*, is the first of the small Prophets. *Epiphanius* says, that he was of the town of *Belemoth*, in the Tribe of *Issachar*, which is no other in all probability than *Beelmeon*, towards *Esdraelon*, in this Tribe. The Rabbins say, *Beerah* was his father, who is mentioned in the *Chronicles*, and was Prince of the Tribe of *Reuben* at the time when *Tiglath-pileser* carried some of the Tribes of *Israel* into captivity. But if it be so, *Hosea* must be said to be of the Tribe of *Reuben*, and a native of *Beelmeon* beyond *Jordan*. This Prophet lived in the kingdom of *Samaria*, and his prophecies for the most part have a view to this state; though there are likewise some particular things which concern the Kingdom of *Judah*.

Epiphan. de vita Prophet.

1 Chr. v. 6.

In the year of the World 3245, before J. C. 755, before the Vulgar Æra 759. See 2 Kings xv. 29.

We read in the introduction to his Prophecy, that he prophesied under the Kings of *Judah*, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*; and under *Jeroboam* II. King of *Israel*. If he prophesied in the reigns of all these Princes, he must have lived a very long time; for there are an hundred and twelve years from the beginning of *Uzziah*'s to the end of *Hezekiah*'s reign. Add, if you please, twenty or five and twenty years which might be the age of *Hosea*, when he began to prophesy, and this will make an hundred and thirty two, or an hundred and thirty seven years. And if we were to take ten years from *Uzziah*, and as many from *Hezekiah*, during which *Hosea* might not have prophesied, there will still remain an hundred and twelve or fifteen years. In the whole collection of *Hosea*'s prophecies, we find nothing which proves that he prophesied so long; and besides, why should his prophecies be dated in the title by the reigns of the Kings of *Judah*, when he did not live under their dominion? It is therefore very probable, that this title is not *Hosea*'s, but some ancient transcriber's; and that the true beginning of this Prophet's work, is at these words: *The beginning of the word of the Lord by* Hosea. It is our opinion, that he began about the end of *Jeroboam*'s reign, who was the second King of *Israel* of this name.

Uzziah's *began in* 3194, *and* Hezekiah's *ended in* 3306.

Vide nov. Edit. Hieron. t. 1. p. 727.

St. *Jerom*, and many others, believe *Hosea* to be the oldest Prophet, whose writings are in our possession. He was witness to the first captivity of the four Tribes, carried away by *Tiglath-pileser*, and the extinction of the kingdom of *Samaria* by *Salmanesar*. St. *Jerom* will have it, that he prophesied even afterwards. The first verses of chap. i. have a view to the death of *Zechariah* King of *Israel*, and son of *Jeroboam* II. From the sixth verse of the first chapter to the third chapter, is a prediction of the captivity of *Israel*: but after he has foretold this captivity, he declares the return and end of it. He inveighs strongly against the disorders, which prevailed in the kingdom of the ten Tribes. It appears, that in his time there were Idols, not only at *Dan*, *Bethel*, and *Samaria*, but likewise at *Gilgal* [b], upon *Tabor* [c], at *Sichem* [d], *Beer-sheba* [e], and upon the Mountains of *Gilead* [f]. He speaks of the *Israelites*, as of a people intirely corrupted, and the measure of whose sins was filled up. He foretels that their

Hieron. in Osee, initio. Basil. in Isai. i. Rufin. Riber. Sanct. alii.

[b] Hos. iv. 15. ix. 15. xii. 11.
[c] Hos. v. 1.
[d] Hos. vi. 8.
[f] Hos. v. 1. vi. 8.

* Herodian *calls them* Διὸς ἵππους. *The* Romans *thought it an irreligious insolence in* Camillus *to use white Horses in his Triumph.* Maxime conspectus ipse est curru equis albis juncto urbem invectus, parumque id non civile modo sed humanum etiam visum, Jovis Solisque equis æquiparatum Dictatorem in Religionem etiam trahebant. Liv. l. 5.

[a] Prov. xxx. 15. לעלוקה שתי בנות LXX. τῇ βδέλλῃ τρεῖς θυγατέρες.

[e] See *Amos* v. 5. *Amos* was contemporary with *Hosea*.

their golden calves ſhould be pulled down, caſt upon the ground, and carried into *Aſſyria*. (Hoſ. viii. 5. x. 5, 6.)

He reflects with the ſame ſeverity upon the irregularities which reigned in *Judah*. He ſtands up againſt thoſe who went to worſhip the falſe Gods at *Gilgal*. (Hoſ. iv. 15.) He ſpeaks of *Sennacherib's* invading the territories of *Judah*. (Hoſ. viii. 14.) He foretels that the people of *Judah* ſhould ſtill continue ſome time in their country after the captivity of the ten Tribes; (Hoſ. i. 7.) but that after this, they likewiſe themſelves ſhould be carried captives beyond the *Euphrates*, from whence the Lord would bring them back after a certain number of years. (Hoſ. i. 10, 11.) The ſtyle of *Hoſea* is obſcure, and his expreſſions often dubious and perplexed. The things whereof he ſpeaks contribute farther to his obſcurity, by reaſon of their diſtance, and our ignorance of the hiſtory of thoſe times.

In the beginning of *Hoſea's* Prophecy we read, that the Lord directed him, *To take unto him a wife of whoredoms, and children of whoredoms*; that is to ſay, to marry a woman, who before her marriage had lived a debauched life, but who after her marriage ſhould retire from all bad converſation, and whoſe children ſhould be legitimate, notwithſtanding that by reaſon of the blemiſh which their mother had contracted by her former life, they were called *the children of whoredoms*. This proſtitute woman, and the children to be born of her, were a figure, and a kind of real prophecy, which deſcribed the idolatry and infidelity of *Samaria* and the ten Tribes, formerly the Lord's ſpouſe, but afterwards become adulterous and corrupt. The children of this faithleſs woman are children of proſtitution, ſince they imitate the idolatry of their mother. God gives theſe children the names of *Jezreel*, *Lo-rechamah*, or *without mercy*, and *Lo-ammi*, *thou art no longer my people*; to ſhew, 1. That God was going to revenge upon the houſe of *Jehu* King of *Iſrael*, the ſins which he had committed at *Jezreel*, when he uſurped the Kingdom of the ten Tribes. 2. That the Lord would treat his idolatrous and ſinful people without mercy. 3. Laſtly, that he would reject them, and no more look upon them as his people.

Many interpreters [a] ſhocked at the irregularity of *Hoſea's* marriage with a woman of a bad life, have thought this to be only a parable; that the Prophet called the wife whom he married, a proſtitute, with a deſign only of awakening the attention of the *Iſraelites*; or that all this paſſed only in a viſion, without the Prophet's coming to the execution of it. But the whole ſequel of *Hoſea's* narration ſhews ſufficiently, that this marriage was very real, though figurative as to the things which it deſcribed, and were to be afterwards performed; and this is the opinion of St. *Baſil*, *Theodoret*, St. *Auſtin*, and many good Interpreters.

III. HOSEA, the laſt King of *Iſrael*. (2 Kings xv. 30.) He was the ſon of *Elah*, and having conſpired againſt *Pekah*, the ſon of *Remaliah*, King of *Iſrael*, he killed him, and made himſelf maſter of his dominions. (In the year of the World 3265, before *J. C.* 735, before the Vulgar Æra 739.) He did evil in the ſight of the Lord, but not like the Kings of *Iſrael*, who preceded him; that is to ſay, according to the *Jewiſh* Doctors, he did not reſtrain his ſubjects from going, if they would, to *Jeruſalem*, and worſhipping the Lord there; (2 Kings xvii. 1, 2, &c.) whereas the Kings of *Iſrael* his predeceſſors had forbid it under ſevere penalties, and had even placed guards upon the road to prevent it.

Salmaneſar, King of *Aſſyria*, having intelligence that *Hoſea*, whoſe kingdom till then had been tributary to the *Aſſyrians*, was thinking of a revolt, and to this end had taken meaſures with *So* King of *Egypt*, in order to ſhake off the *Aſſyrian* yoke, he marched againſt him, made inroads upon all the country, and after he had cauſed great deſolation in it, laid ſiege to *Samaria* [b]. The city was taken after a ſiege of three years, in the ninth year of *Hoſea's* reign. (In the year of the World 3282, before *J. C.* 718, before the Vulgar Æra 722.) *Salmaneſar* uſed the *Iſraelites* with the utmoſt cruelty. He opened the women big with child, and daſhed their tender infants in pieces againſt the ground. *Samaria* was reduced to an heap of ruins. The King of *Aſſyria* removed all the *Iſraelites* of the ten Tribes remaining in the country, beyond the *Euphrates*, and ſent *Cuthæans* in their room, (See 2 Kings xvii. 3, 6. Hoſ. xiii. 16.) who are ſtill at this day known there by the name of *Samaritans*. In this manner were the threatnings of God, ſo often pronounced againſt this ſinful city, verified. (Micah i. 6.)

The Chronology of *Hoſea's* reign is extremely perplexed, by reaſon of the inconſiſtency of ſome dates which are ſet down in Scripture. It is ſaid, 2 *Kings* xv. 30. that *Hoſea* began to reign in the twentieth year of *Jotham* the ſon of *Uzziah*. (This was the fourth of *Ahaz*, for *Jotham* his father died four years before, having reigned only ſixteen years, 2 *Kings* xv. 32, 33.) And in chap. xvii. 1. of this ſame book, it is ſaid, that *Hoſea* began to reign in the twelfth year of *Ahaz*. Laſtly, the Scripture, 2 *Kings* xv. 27. allows *Pekah* to have reigned but twenty years. Notwithſtanding, if the laſt year of *Pekah* and the firſt of *Hoſea* concur with the twentieth of *Jotham*, 2 Kings xv. 30. it is clear, that *Pekah* muſt have reigned two and

[a] Vide Hieronym. in Oſee. Iſidor. Haimo. Vat. Figuer. Burgenſ. Abenezra. Kimchi. Alii apud Theodoret. &c.

[b] *Salmaneſar* came into *Judæa* about the year 3276. He began the ſiege of *Samaria* in the year of the World 3279, before *Jeſus Chriſt* 721, before the Vulgar Æra 725.

and twenty years, since *Jotham* began to reign in the second year of *Pekah*, 2 *Kings* xv. 32. To reconcile all these differences, it may be said, that *Hosea* conspired against *Pekah* in the twentieth year of this Prince, which was the eighteenth after the beginning of *Jotham*'s reign. It was two years longer before *Hosea* made himself master of *Pekah*'s dominions; so that he was not acknowledged King of *Israel* till two years after, that is to say, in the fourth year of *Ahaz*, and the twentieth of *Jotham*. Lastly, in the twelfth year of *Ahaz*, he reigned quietly over all *Israel*, according to chap. xvii. 1. See *Usher* and the Commentators, in order to reconcile these different dates.

HOSHAIAH, the father of *Jezaniah*, one of the principal *Jews* of *Jerusalem* in the time of *Nehemiah*. Nehem. xii. 32.

HOSHAMA, the son of *Jeconiah*. 1 Chron. iii. 18.

HOSPITALITY. Hospitality has always been very much in esteem among civilized people. In *Homer* and the old *Greek* writers, we see what respect they had for their Guests. They believed, that the Gods sometimes went through the world disguised like travellers *, and observed the conduct of mankind towards one another. The apprehension they had of despising some God instead of a traveller, induced them to receive the greatest strangers with respect, and the Rights of Hospitality were the most sacred and inviolable among them.

The Scripture furnishes us with several examples of Hospitality exercised by the Patriarchs. *Abraham* received three Angels, threw himself at their feet, invited, (Genes. xviii. 2, 3, &c.) pressed them, served them himself, and stood in their presence; *Sarah* his wife took care of matters in the kitchen, and baked bread for his Guests. *Lot* waited at the city-gate to receive such Guests, as (Gen. xix. 1, 2, 3.) might come thither. When the inhabitants of *Sodom* appeared before his house, in order to insult his Guests, he went out, he spake to them, he exposed himself to their fury, and offered to give up his own daughters to their brutality, provided they (Judg. xix. 16, 17.) would spare them. The same almost is observable in the old man of *Gibeah*, who had received the young *Levite* and his (Hebr. xiii. 2.) wife. St. *Paul* makes use of *Abraham*'s and *Lot*'s example to encourage the Faithful, and persuade them to the exercise of this virtue, saying, that they who have practised it, have merited the honour of receiving Angels under the form of men. The Apostles St. *Peter* and St. *Paul*, who abounded with the Spirit of their Master, with great care recommended Hospitality to the Faithful; and the primitive *Christians* made one principal part of their duty to consist in the exercise of this virtue. Our Saviour tells his Apostles, that (Matth. x. 40, 41.) whosoever receiveth them, receiveth him himself; and that whosoever should give them even a glass of water, should not lose his reward. Lastly, at the day of Judgment he will say to the wicked, *Go, ye cursed, into everlasting fire; I was a stranger, and ye received me not .... and in as much as ye have not done it unto the least of mine, ye have not done it unto me.* St. *Peter* requires the Faithful to use Hospitality to their brethren without murmuring and complaint. St. *Paul*, (1 Pet. iv. 3.) in several of his Epistles recommends Hospitality; *Be not forgetful to entertain strangers*, says he to the *Hebrews*. See (Hebr. xiii. 2.) likewise *Rom.* xii. 13. *Given to Hospitality.* But he recommends it particularly to Bishops. In the two Epistles to *Timothy* and *Titus*, where he sets down the duties and qualities of a Bishop, he does not forget Hospitality. Let no one be made a Bishop, (1 Tim. iii. 2. & Tit. i. 8.) who does not exercise Hospitality, says St. *Gregory* the Great. And if the Bishop (Greg. Mag. Ep. ad Joan. Episc.) does not receive all strangers into his house, he is inhuman. *Episcopus, nisi omnes receperit, inhumanus est*, says St. *Jerom*. (Hieron. Ep. ad Ocean.)

The primitive *Christians* were so zealous and so exact in the discharge of this duty, that the very Heathens admired them for it. They were Hospitable to all strangers, but chiefly to those who were of the same faith and communion. Believers scarce ever went without Letters of communion, which testified the purity of their Faith: this was sufficient to procure them reception in all those places, where the name of *Jesus Christ* was known. It is our opinion, that the two last Epistles of St. *John* the Evangelist, may be such kind of letters of communion and recommendation, which were given to *Christians* who travelled.

HOTHAM, the son of *Heber*, of the Tribe of *Asher*. 1 Chron. vii. 32.

HOTHIR, the son of *Heman*, and Head of the twenty-first Family of the *Levites*. 1 Chron. xxv. 4, 28.

HOURS. The ancient *Hebrews* did not divide the Day by Hours. The Day was divided into four parts; Morning, High-day or Noon, the first Evening and the last

* *Of this Tradition among the Heathens, we have some intimation in* Homer, Odyss. P.

Καί τε Θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι,
Παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόληας,
Ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες.

And of these Peregrinations we have frequent instances in Ovid's Metamorphosis.

Summo delabor Olympo,
Et Deus humanâ lustro sub imagine terras. 1 *Metam.*

last Evening; and the Night was divided
Lament. ii. 19. Judg. vii. 19. Exod. xxiv. 14. into three parts, Night, Mid-night, and the Morning-watch. If we find sometimes the word *Hours* in the Septuagint, it signifies the Seasons, as in *Homer* and *Hesiod*.

The word *Hours* occurs often in the Scriptures both of the Old and New Testament: for example, *Pluam cras hâc ipsâ*
Exod. ix. 18. *horâ grandinem.* And, *Liberi qui eâdem horâ nati sunt, &c.* And, *Hâc eâdem*
Deut. xxviii. 57. *horâ, ego tradam omnes istos vulnerandos*
Josh. xi. 6. *in conspectu Israel, &c.* And in *Daniel*,
Dan. iii. 15. *Quâcunque horâ audiveritis sonitum, &c.*
Tob. vi. 14. In *Tobit*, *Quasi dimidiam fere horam.*
Tob. xii. 21. And, *Prostrati per horas tres.* And *Ju-*
Judith vii. 18. *dith*, *Per multas horas unâ voce clamaverunt ad Deum, &c.* But in the books of *Moses*, and the other writings in *Hebrew*, *Hora* is used for the precise time or season [a]. In *Daniel*, we find the word *Schaata*, which is translated *Hour*, and may be derived from the verb *scaah*, which signifies *to cease, to be at rest*.

The books of *Daniel*, *Tobit*, and *Judith* are the first wherein we find the word Hour mentioned expressly in the sense we give it, or rather in the sense wherein the Ancients construed it, who made use of it both in *Greek* and *Latin* to signify a part either of the day or night. *Daniel* iv. 16. says, he was *about an Hour* considering the meaning of King *Nebuchadnezzar*'s Vision. *Tobit*, xi. 14. tells us, that he continued about *half an Hour* in very great pain, after which the pearl fell from his eyes. The same *Tobit* relates, xii. 22. that after the Angel *Raphaël* had declared to him, and his son *Tobias*, who he was, they prostrated themselves before him, and remained in this posture *for about two Hours*. *Judith* vii. 18. declares, that the people of *Bethulia* being met together in the Synagogue, spent *many Hours* in crying to the Lord, beseeching him to deliver them from the hands of *Holofernes*. The *Hebrew* text does not speak particularly of *Hours*, but only of *Lines* or *Degrees*; as where it mentions *Ahaz*'s Dial, or the retrogradation of the Sun on this Sun-dial. But however it may be expressed in the text, it is certain that Hours, and the division of the Day into several parts, is the matter there in question. Now *Ahaz* is much more ancient than either *Daniel*, *Tobit*, or *Judith*.

But what were the Hours mentioned in these books? this is very difficult to determine with any certainty. The sacred Writers do not inform us; there is no *Chaldee* or *Syriac* Author remaining, of any great antiquity, to give us an account of them; and the *Greeks*, who in matters of profound erudition, and the most remote antiquity, are our best authorities next to the sacred Writings, knew nothing of the original of Hours among foreign nations, and trace it no higher among themselves than the time of *Anaximenes* or *Anaximander*, who lived in the reign of *Cyrus*, towards the end of the *Babylonish* captivity. This Author had travelled into *Chaldæa*, and might very well have learned from thence the manner of dividing the Day by Hours. *Herodotus*, who lived in the reign of *Xerxes* [b], says expressly, that the *Greeks* received from the *Babylonians* the use of Gnomons and Dials. And *Xenophon* [c], who followed young *Cyrus* in his expedition, introduces *Euthydemus* saying, that the Sun, which is luminous, discovers to us *the Hours of the Day*, and the Stars the Hours of the Night. *Aristophanes* [d], who lived in the time of *Socrates*, speaks likewise of the solar Gnomon or Index, and of Hours. He makes one of his Actors ask what a-clock it is by the Sun-dial? The Reader may see our remarks under the word DIALS.

The result of what we have said is this, that the use of Clocks or Sun-dials, and the distribution of the Day into several Hours, is more ancient among the Eastern people than among the *Greeks*; that the Author of this invention is not known, and that the first monument we are acquainted with, which speaks in an express manner of it, is the second book of *Kings*, chap. xx. where we have an account of the Sun's retrogradation on *Ahaz*'s dial; and lastly, that we cannot tell in what manner the ancient *Babylonians*, *Chaldæans*, and *Hebrews*, divided their Hours of the Day and Night; whether they were equal or unequal.

In the books of the New Testament we see very clearly the Day divided into twelve equal Hours, after the manner of the
Greeks and *Romans*. These Hours were John xi. 9. and
equal to each other, but unequal with re- Matth. xx.
spect to the different seasons. The twelve 3. 4. 5.
Hours of the longest days in summer were much longer than those of the shortest Days in winter. The first Hour was that which followed the rising of the Sun, and was answerable to our six a-clock in the Morning in the Equinox; and to other times in proportion to the length or shortness of the Days. The third Hour was answerable to nine a-clock of the Morning in the Equinox; the sixth at all times to Noon;
and so on. In the New Testament we ob- Matth. xiv.
serve likewise the Night to be divided 25.
into Mark vi. 48. xiii. 35.

[a] Hebr. בעת hoc eodem tempore, *or* למועד הוה Statuto hoc tempore. *And in* Daniel, בערנא in tempore statuto. *Elsewhere* בשעתא Hora. *Dan.* iii 6. & iv. 16. שעתא חרא Hora una.

[b] Herodot. l. 2. Πόλον ϗ γνώμονα ϗ τὰ δυώδεκα μέρεα τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον Ἕλληνες.

[c] Xenophon. Ἀπομνημονευμάτων. l. 4.

[d] Aristophan. in Γηρυτάδῃ.

into four Watches; a custom which the *Jews* had borrowed from the *Romans*.

HUKOK, a City of *Asher*; the same probably as that which is made part of *Naphtali* in *Joshua* xix. 33. It was yielded to the *Levites*, and assigned to be a City of refuge. The Tribes of *Asher* and *Naphtali* bordering on one another, it is not surprizing that a City lying on the limits of both Tribes should be sometimes attributed to one, sometimes to another. 1 Chron. vi. 75.

HUL, or *Chul*, the son of *Aram*. *Josephus* calls him *Otrus*, and places him in *Armenia*. We find several footsteps of the name of *Chul* in this country, as the cities of *Cholana*, *Colimna*, *Colsa*, *Olane*, *Choluatha*, &c. *Hul* might have given his name to some of these places. Gen. x. 23.

HULDAH, a Prophetess, the wife of *Shallum*; was consulted by *Josiah* concerning the book of the Law which had been found in the Treasury of the Temple. 1 Kings xxii. 14, 15.

King *Josiah* having set people to work upon the repairs of the Temple, *Hilkiah* the High-Priest found there in the Treasury the original of the book of the Law, and *Shaphan* the Overseer being sent thither with a message from the King, *Hilkiah* told him, that in the Temple he had found the book of God's Law, and at the same time put it into his hands. *Shaphan* took and read it, and after he had given the King an account of the commission which he had been charged with, he told him, that he had received the book of the Law from the High-Priest, and read it before the King; who, upon hearing it, rent his clothes, and commanded *Hilkiah* the High-Priest, *Ahikam* the son of *Shaphan*, *Achbor* the son of *Micaiah*, and *Asahiah* the King's servant, to go and consult the Lord for him. Go, said he, enquire of the Lord for me, for the people and all *Judah*, concerning the contents of this book; for the wrath of God is terribly inflamed against us, because our fathers would not hearken unto the words of this book, nor fulfil what is commanded in it. 2 Kings xxii. 1, 2, 3, 4, 5, &c.

They therefore went to *Huldah* the Prophetess, the wife of *Shallum* Keeper of the Wardrobe, who dwelt at *Jerusalem* in the second city; to her they related what had happened, and declared to her the King's orders. *Huldah* answered them, Thus saith the Lord, Tell the man who sent you to me, I will bring evil upon this place, and upon the inhabitants thereof, even all the evils which are threatned in this book, because they have forsaken me to worship strange Gods, and have provoked me by their whole conduct; my wrath shall be kindled against this place, and shall not be extinguished. As to the King of *Judah* who sent you, you shall say unto him, Thus saith the Lord God of *Israel*, because thou wert touched with fear at the reading of this book, and hast humbled thyself before the Lord, hast rent thy garments, and shed tears in my presence, I have heard thee, saith the Lord, thou shalt be gathered to thy fathers, and buried peaceably in thine own sepulchre, and thine eyes shall not behold the evils which I will bring upon this place.

The King having received this answer, convened all the Elders of *Judah* and *Jerusalem* in the Temple, was there present himself with them, and all the people from the highest to the lowest, read to them out of the book which had been found, renewed with them the covenant of the Lord, and made them promise to observe his Laws and Ordinances more faithfully for the future; at the same time he destroyed all the remains of Idolatry which were in the Temple, and in all the Country. The time of *Huldah*'s death we are not acquainted with; but the discovery of the book of the Law, whereof we are speaking, fell out in the year of the World 3380, before *Jesus Christ* 620, before the Vulgar Æra 623. 2 Kings xxiii. 1, 2, 3, 4.

HUMAN SACRIFICES. *See* SACRIFICES.

HUMILITY. Humility is the virtue of *Christ* and *Christians*. It consists in having low thoughts of ourselves, founded upon the knowledge of our unworthiness, and dependance on God's aid. *Learn of me, for I am meek and lowly in heart*, says our Saviour. *God resisteth the proud, and giveth grace to the humble*, says St. *Peter*. Matth. xi. 29. 1 Pet. v. 5.

Humilitas is often used for humiliation. Gen. xxix. 39. *Vidit Dominus humilitatem meam*. Deut. xxvi. 7. *Respexit humilitatem nostram*. Esth. xv. 2. *Memorare dierum humilitatis tuæ*. Psal. ix. 14. *Vide humilitatem meam de inimicis meis*, &c.

Erasmus had formerly a considerable dispute concerning the word *Humilitas* in the hymn *Magnificat*, Luc. i. 48. *Quia respexit humilitatem ancillæ suæ*, which in this place signifies, as he pretended, the humble and low estate only of the blessed Virgin; so that *humilitas* in this passage would be equivalent to *humiliatio* or *vilitas*. He was opposed by certain Monks, to whom he replied in his Colloquy intitled *Medardus*. It is plain, *humilitas* does not always signify the virtue of Humility, but oftentimes the poor, mean, dejected state of people, and the timorous, diffident and modest thoughts which this condition inspires.

To *humble* signifies often to *afflict*, to bring into bondage, to *beat*, *subdue*. *Humiliatus est Moab*: the *Moabites* were humbled, their force was broken. *Percussit David Philistæos & humiliavit eos*: he conquered the *Philistins*, and subdued their power. *Humiliabit calumniatorem*: God shall humble the slanderer 2 Sam. viii. 1. Psal. lxxi. 4.

or oppreſſor; he ſhall load him with confuſion, he ſhall pull him down. *Oculos* Pſal. xvii. 27. *ſuperborum humiliabis*; thou wilt humble, confound, or cover the proud with ſhame.

Deut. xxi. 14. xxii. 24, 29. To *humble a Virgin*, or *a Woman taken in war*, ſignifies to rob her of her honour. *Jeremiah*, Lament. v. 11. *Mulieres in Sion humiliaverunt*. Ezek. xxii. 10. *Immunditiam menſtruatæ humiliaverunt in te:* They came near a woman at a certain time when the Law forbids it.

1 Pet. v. 6. *To be humbled under the hand of God*, to acknowledge his wiſdom and power. 1 Kings xxi. 29. *Haſt thou not ſeen how* Ahab *is humbled?* is contrite, touched with grief and repentance. *Becauſe thy heart was tender, and thou haſt humbled thyſelf before the* 2 Kings xxii. 19. *Lord*; becauſe thou haſt been touched with ſorrow and repentance at the ſight of my people's tranſgreſſions. The *Jews* being informed that *Holofernes* was come into their country, *humbled their ſoul in* Judith iv. 8. *faſting and prayer*. St. *Paul* adviſes the Rom. xii. 16. faithful of *Rome*, not arrogantly to exalt themſelves, but to accommodate themſelves to thoſe of low eſtate. *Non alta ſapientes, ſed humilibus conſentientes.*

HUMTAH, a City in the Tribe of *Judah*. Joſh. xv. 54. There is mention of a City called *Themath* or *Thamath* in the *Greek*, 1 Sam. xxx. 29. and St. *Jerom* ſpeaks Hieron. Vita S. Hilarionis. of *Thabatha*, the place of St. *Hilarion's* nativity, five miles from *Gaza*, towards the ſouth. *Nicephorus*, who calls it *Thebaſa*, Nicephor. Hiſt. Eccl. l. 9. c. 15. places it at fifteen miles diſtance from the ſame city, *Gaza*. I ſhould be ready to believe that it is the ſame place as *Athmatha* or *Humtah*.

HUNTING, *To Hunt*. Hunting is a kind of apprenticeſhip to war, and an imitation of it. *Nimrod was a mighty Hunter* Gen. x. 9. *before God*. He was a warrior, a conqueror, a tyrant, who ſubdued free people, and put thoſe to death who would not ſubmit to his dominion. The Prophets ſometimes expreſs War under the name of Hunting. *I will ſend for many hunters*, ſays *Jeremiah*, *and they ſhall hunt them from every mountain, and from every hill, and* Jer. xvi. 16. *out of the holes of the rocks*. He ſpeaks of the *Chaldæans* or *Perſians*, who took the *Jews*, and held them under their dominion. Some are of opinion, that the Hunters mentioned by *Jeremiah* are the *Perſians*, who ſet the *Hebrews* at liberty; and in a more elevated ſenſe, the Apoſtles, who are, as it were, Hunters, that endeavour to take men with their preaching. Ezek. xxxii. 30. *Ezekiel* ſpeaks likewiſe of the Kings, who were perſecutors of the *Jews*, under the name of Hunters; *Principes aquilonis omnes, & univerſi venatores*. He places them in hell, with the Kings who were not circumciſed.

Pſal. xci. 3. The Pſalmiſt thanks God for having delivered him from the ſnares of the Hunters. *Micah* complains, that every one lays ambuſcades for his neighbour, and that one brother hunts after another to deſtroy him. *Vir fratrem ſuum ad mortem venatur.* *Ezekiel* inveighs againſt the falſe Prophets, Ezek. xiii. 20. who place cuſhions under the elbows of ſinners, and lay nets to catch them in the chaſe. *Jeremiah* in his Lamentations repreſents *Jeruſalem* as complaining of her Lament. iii. 52. enemies, who have taken her like a bird in their nets.

As for Hunting with *Dogs*, the Reader may ſee Dogs.

HUPHAM, or *Huppim*, the ſon of Gen. xlvi. 21. *Benjamin*, Head of the Family of the *Huphamites*. Numb. xxvi. 39.

HUPPAH, a Prieſt, whoſe Family had the thirteenth Rank in the four and twenty Claſſes, appointed by *David* for the ſervice of the Temple in their turns. 1 *Chron*. xxiv. 13.

HUPPIM, the ſon of *Machir*. 1 Chron. vii. 15.

HUPPIM, otherwiſe *Hupham*, the ſon of *Benjamin*. See Hupham.

I. HUR, the ſon of *Caleb*, the ſon of *Eſron*, different from *Caleb* the ſon of *Jepunneh*. *Hur*, if we believe *Joſephus*, was husband to *Miriam*, the ſiſter of *Moſes*. Others ſay, he was his ſon; we know very few particulars concerning the life of *Hur:* but by the little which the Scripture ſays of him, we ſee that *Moſes* had a great regard for him. When this Legiſlator had ſent *Joſhua* againſt the *Amalekites*, he went up the Mountain with *Hur* and *Aaron* in Exod. xvii. 10. his company; and while he lifted up his hands praying to the Lord, *Aaron* and *Hur* ſupported his arms, to prevent his growing weary. And when *Moſes* aſcended Mount *Sinai*, in order to receive the Law there, he told the Elders, that if any difficulty ſhould ariſe, they had *Aaron* and *Hur* with them, whom they might conſult. Exod. xxiv. 14. *Hur* was the father of *Uri*, and *Uri* the father of *Bezeliel*.

II. HUR, a Prince of *Midian*, who was killed in an encounter between *Phinehas* and the *Midianites*. Numb. xxxi. 8.

HURAI, of the Valley or Brook of *Gaaſh*, one of the Heroes belonging to *David's* Army. He is called *Hiddai* in 1 Chron. xi. 32. 2 *Sam*. xxiii. 30.

HURAM, the ſon of *Ehud* of the Tribe of *Benjamin*. 1 Chron. viii. 5.

HURI, the ſon of *Jaroah*, of the Tribe of *Gad*, father of *Abihail*. 1 Chron. v. 14. and not of *Abigail*.

HUSHAI, the *Archite*, *David's* friend. He being informed of *Abſalom's* rebellion, 2 Sam. xv. 32. and that *David* was obliged to fly from *Jeruſalem*, met his King and his Friend upon an eminence without the city, with his clothes rent, and his head covered with earth. *David* perceiving him, told him, that if he went with him, he would be

In the year of the World 2981, before J. C. 1019, before the Vulgar Æra 1023

a burden to him; but that he might do him an important service, if he returned to the city, and pretended to be in *Absalom's* interest, in order to defeat the counsel of *Abitophel*; and that he should be careful to acquaint him with every thing that passed, by the means of *Abiathar* and *Zadoc* the High-Priests, to whom he should give notice of every thing.

Hushai therefore returned to *Jerusalem*, and as he entred the city, *Absalom* likewise entred at the same time. To him therefore he went, and said to him, God save the King, God save the King. *Absalom* answered, Do you use your Friend in this manner? why are you not with *David*? *Hushai* said, I will be with him, whom the Lord hath chosen; and will continue with that King, whom this people and all the men of *Israel* have acknowledged. As I obeyed your father, so will I obey you. After this, *Ahitophel* told *Absalom*, that he would take ten thousand men, and pursue *David* that very night; fall upon him, and defeat him, while he was overwhelmed with his fatigue. This advice seemed good to *Absalom*, and all in his interest.

(2 Sam. xvi. 17, 18, &c.) (2 Sam. xvii. 1, 2, 3, &c.)

But *Absalom* had a mind farther to know the opinion of *Hushai* the *Archite*, and sending for him, proposed what *Ahitophel* had said to him. *Hushai* answered, *Ahitophel's* counsel is not proper at this time. You know your father, and they who are with him are men of great bravery, and exasperated with grief. *David* is a great soldier, and will make no stay in the open field; he is perhaps at this time hidden in some cave. If you attack him, and any misfortune happens to you, it will be said immediately, that *Absalom's* party is defeated; and the bravest of those, who are attached to you, will be dispirited. In my judgment, it would be more advantageous to gather all *Israel* from *Dan* to *Beersheba*, after which you may fall upon your father and destroy his party, without leaving one man to follow him: if he should shut himself up in any city, all *Israel* will besiege him, pull every stone in the walls down with ropes, without leaving one stone upon another.

This advice of *Hushai* was approved by *Absalom* and all the Elders of the people; and God permitted thus the counsel of *Abitophel* to be overborn, to the great misfortune of *Absalom*. *Hushai* immediately communicated what had passed to the High-Priests *Zadok* and *Abiathar*, and the news was soon carried to *David*, who ordered all his people to pass the river *Jordan* with all speed, lest *Absalom*, changing his resolution, might fall upon him with his troops. *Abitophel* observing his counsel to be neglected, and foreseeing the destruction of *Absalom*, returned to his own house, and in despair hanged himself. We know not what the end of *Hushai* was.

HUSHAM, King of *Edom*, successor to *Jobab*. Gen. xxxvi. 34. (In the year of the World 1981, before J. C. 1019, before the Vulgar Æra 1023.)

HUSHATH, the place where *Sibbechai* was born, one of the brave Officers belonging to *David's* Army. 2 *Sam*. xxi. 18.

HUSHIM, the son of *Dan*. Gen. xlvi. 23.

HUSHIM, the father of *Abitub* and *Elpaal*. 1 Chron. viii. 11.

HUSKS, in *Latin*, *Siliquæ*, Shells or Husks of Peas or Beans. The prodigal Son, oppressed with want, and pinched with hunger, desired to feed on the Husks, that were provided for the Hogs. But the most learned Interpreters are of opinion, that the *Greek Keratia* signifies *Carob-beans*, the fruit of a tree growing in *Egypt*, and bearing the same name. There was a sort of wine or liquor of great use in *Syria* drawn from it, and the lees of it were given to the Hogs. The *Greeks* and *Latins* both mention these Carob-beans by the name of *Ceratia*; and *Pliny*, as well as the Vulgate, calls them *Siliquæ*.

(Luke xv. 16. Κεράτια, Siliquæ. Syr. Arab. Grot. Hammond, Cleric. Bochart, &c.)

This fruit is very common in *Palestine*, *Greece*, *Italy*, *Provence*, and *Barbary*: it is suffered to ripen and grow dry upon the tree; the poor feed upon it, and the cattle are fattened with it. The Carob-tree is of a middle size, full of branches, and abounding with round leaves of an inch or two in diameter. The blossoms of it are little red clusters, with abundance of yellowish stalks. The fruits of it are flat cods from half a foot to fourteen inches long, and an inch and an half broad: they are brown a-top, sometimes crooked, composed of two Husks, which are separated by membranes into several cells, wherein are contained flat seeds something like those of *Cassia*. The substance of these Husks is filled with a sweetish honey kind of juice, not very unlike that of the pith of *Cassia*. It is in all probability the crooked figure of this Husk which has occasioned its being called in *Greek*, *Keratia*, which signifies *little Horns*.

HYACINTH, by this word we understand a precious Stone, a sort of Flower, and a particular kind of Colour. The Flower *Hyacinth* is not spoken of in Scripture, but the Colour only, and Stone of this name, which we are now going to take notice of in their proper Articles.

The Hyacinth Stone. The Spouse in *Solomon's* Song says, that her Beloved's hands were as gold rings set with Hyacinths; and St. *John*, in the *Revelations*, says, that the eleventh foundation of the heavenly *Jerusalem* is of Hyacinth. Now there are reckoned four sorts of Hyacinths. The first has something of the colour of a Ruby; the second is of a gilded yellow; the third of a citron yellow; the fourth of the colour of a granate. The

(Cant. v. 14. Rev. xxi. 20.)

Hebrew Text of the *Canticles* inſtead of Hyacinth, reads the Stone of *Tarſhiſh*. It is again mentioned in *Exodus*[a]. We do not well know what Stone it is, but the generality explain it *Chryſolite*.

As to the *Hyacinth Colour*, *Moſes* often ſpeaks of it[b]. He makes uſe of the *Hebrew* word *Techeloth*, which, according to the moſt learned Interpreters[c], was an azure blue, or very deep purple, like a violet colour. This colour was dyed with the blood of a kind of oiſter, called in *Latin*, *Murex*, and in *Hebrew*, *Chilſon*.

HYADES. This word comes from the *Greek* Hyetos, Rain. We find it only in *Job*[d], where it is placed to anſwer the *Hebrew*, *Chimah*. In the ſame book *Chimah* is likewiſe tranſlated *Pleiades*. In our our-opinion, the word in the original ſignifies *the Eaſt*, *or the Spring*. See our Comment upon *Job* ix. 9.

HYÆNA, or *Hiena*, a four-footed beaſt. Its name is not to be met with in the *Latin* Text of the Old Teſtament, nor in the New; but the *Hebrew* Text of *Leviticus*[e] reads, *The daughter of the Hiena, Bath-Haïana*, inſtead of *Struthio*, which we read in the Vulgate. The ſame name is to be found in ſeveral other places of the *Hebrew* Text, where it is generally tranſlated *Struthio*, the *Oſtrich*, though it is not very certain, that this is its true ſignification. See hereafter the Article OSTRICH.

It is certain that *Bath-Haïana*, or the daughter of the *Hiena* is a bird; *Moſes* mentions it in his enumeration of ſuch birds, the uſe whereof was prohibited. But the animal which is known to us by the name of *Hiena*, is a four-footed beaſt, almoſt as large as a Wolf, excepting that its legs are not ſo long. The hair of it is rough, and its skin ſpotted with divers colours. *Hiena's* were formerly produced at *Rome* in the publick games, and they have been repreſented on ſome medals on the ſcore of their rarity. It is an uncommon creature, which is ſcarce to be ſeen any where but in *Egypt*. *Spanheim*, who had copies of it engraved from medals, deſcribes it with the head of a maſtiff, with ſhort triangular ears, a lion's tail and feet, and hair ſpotted all over like a tyger's.

Bochart, and *Ludolphus* in his Hiſtory of *Æthiopia* maintain, that the *Hyæna* is in the *Hebrew* called *Tzeboa*[f]. *Jeremiah* ſpeaks of it[g] in chap. xii. 9. The import of the Vulgate is as follows: *Mine heritage is unto me as a ſpeckled bird.* And the Septuagint; *Mine heritage is unto me a cave of the Hiena*. The *Hebrew* may very well bear the ſenſe of the Vulgate; but *Bochart* affirms, that the word *Hait*, tranſlated *bird*, ſignifies in general all ſorts of wild beaſts; and that *Tzeboah*, which is rendred *tinged with divers colours*, ſignifies the *Hiena*, ſo named in the ſacred language on the ſcore of its ſpots, and the variety of its hair.

Pliny ſpeaks of the *Hyæna*, and de- Plin. l. viii.
ſcribes it in a manner which ſeems fabu- c. 30. l. xxviii.
lous. He ſays that it changes its ſex every c. 8.
year, is one year male, and the next female; and that from its eyes are taken precious ſtones, from the name of this creature called *Hyeneæ*. *Ariſtotle* and *Ælian* ſay, that it makes dogs dumb with its ſhadows; that it imitates the ſpeech of mankind, and deceives them, in order to draw them out of their houſes, and devour them. They add, that it has feet like a man's, and no *Vertebræ* in the neck.

Busbequius, in his travels to *Amaſia*, relates ſeveral particulars of this animal. He ſays it is almoſt in the ſhape of a wolf, but not ſo tall. That its hair is like that of a wolf, except its being more briſtling, and marked at certain diſtances with great black ſpots. It has no neck, but its head is faſtened to the vertebræ or chine-bone of the back, ſo that it is forced to turn itſelf quite round, whenever it would look behind. It is very cruel and voracious; it drags dead bodies out of the grave, and carries them to its den. Inſtead of teeth, it has one continued bone in the jaw. It is ſaid to imitate the voice of a man, and that by this means it often deceives travellers. *Busbeq. Iter Amaſian.* p. 76.

As to *the daughter of the Haiana*, which is a bird, the uſe whereof is forbidden by *Moſes*, the Scripture-account of it, which may lead us to ſome diſcovery of its ſpecies, is as follows: It appears by *Job* and *Micah*, that this was a mournful bird, which in its pinings uſed to make a great noiſe. *I am a brother to dragons*, or crocodiles, *and a companion to the daughters of the Hyæna*. *Iſaiah* and Iſai. xiii.
Jeremiah, ſpeaking of the deſtruction of 21.
Babylon, and the ſtate to which it was to Jerem. l.
be reduced, ſay, that it will ſeem as a 39.
retreat for wild beaſts, for dragons, and *the daughters of the Hyæna*. *Iſaiah* re- Iſai. xxxiv.
peats the ſame thing, ſpeaking of the 13.
deſtruction of *Bozra* the capital of *Edom*. Laſtly, *Jeremiah* in his *Lamentations* Lament.
intimates, that this bird is extremely cruel. iv. 3.
The dragons, or crocodiles, *give ſuck to their*

[a] Exod. xxviii. 20. חרשיש Tarſhiſh. [b] Exod. xxv. 4. תכלת Hyacinthus. [c] See Braunius, de Veſt. Sacerd. Hebr. l. 1. c. 13. [d] Job ix. 9. כימה Chimah, Hyades. Job. xxxviii. 31. כימה Pleiades. [e] Levit. xi. 16. בת־היענה Vide & Job xxx. 29. Iſa. xiii. 21. & xxxiv. 13. & Jerem. l. 39. & Lam. iv. 3. & Mich. i. 8. [f] צבוע Tzeboa. See Boch. Hierozoïcon, parte 1. l. 3. c. 11. & Ludolph. Comment. in Hiſt. Ethiopic. l. 1. n. 81. [g] העיט צבוע נחלתי לי LXX. Μὴ σπήλαιον ὑαίνης ἡ κληρονομία μου ἐμοί.

their young ones, but the daughter of my people is become as cruel as the daughter of the Hyæna in the wilderness.

It has been the opinion of several Interpreters, that this was the little or great owl, a melancholy, mournful, solitary bird, the cry whereof was piercing and disagreeable; but I do not know how they can accuse it of cruelty; I do not see that they reproach it with this defect. We have offered some conjectures on *Isaiah* xiii. 21, 22. to prove that *the daughter of the Hyæna* was the swan. The cruelty wherewith *Jeremiah* reproaches this bird, agrees very well with the ostrich, which forsakes, they say, its eggs and its young ones. But I find nothing in the Authors who have said any thing of this bird, which justifies its being mournful, noisy, of bad omen, but its belonging to the water, and its delighting in ruins and abandoned places.

HYMENÆUS, was probably a citizen of *Ephesus*, who being converted at some of the first sermons of St. *Paul*, fell afterwards into the heresy of those who denied the resurrection of the flesh, and said, that it was already accomplished. St. *Austin* thinks, that their error consisted in saying, that there was no other resurrection besides that of the soul; which by Faith and Baptism is revived from Sin to Grace. St. *Paul* sends word to *Timothy*, in the year of *Jesus Christ* 63, that he had excommunicated *Hymenæus*, and given him over to *Satan*; and two years after *Hymenæus* ingaged in some new error with one *Philetus*. We know nothing of the end of *Hymenæus*.

2 Tim. ii. 17.
Aug. in Joan. Homil. 19.
1 Tim. i. 20.
2 Tim. ii. 17.

HYMN. This word is borrowed from the *Greek*, *Hymnos*. It signifies a religious Song or Poem, composed in honour of God or the Saints. The word *Hymn* is often used as synonimous to that of Canticle, Song, or Psalm, which the *Hebrews* scarce distinguish at all, having no particular term which signifies properly an Hymn, as distinct from a Psalm or Canticle. The *Hebrew* word *Mismor*, which signifies *a Psalm*, is more general, and is likewise translated *Canticum*, or *Ode*; and the word *Tehilla*, which signifies *Praise*, is rendred *Hymnus*. St. *Paul* requires *Christians* to entertain one another *with Psalms, and Hymns, and Spiritual Songs*. St. *Matthew* says, that *Jesus Christ* having supp'd, *sung an Hymn, and went out*. He recited the Hymns or Psalms which the *Jews* were used to sing after, having eat the Passover. The Hymns which are sung in the *Christian* Church, and are distinguished from the Psalms, are pieces of Poetry composed generally by very pious but not inspired Authors.

מזמור Mismor. Psalmus.
תהלה Laus, Hymnus.
Eph. v. 19.
Coloss. iii. 16.
Matth. xxvi. 30.

HYPOCRITE. This word comes from the *Greek*, *Hypocrites*, he who feigns to be what he is not, who puts on a false Person, like the Actors in Tragedies and Comedies. It is generally applied to those who assume the appearances of virtue, without having any thing of the reality of it. Our Saviour frequently accused the Pharisees of Hypocrisy. In the books of the Old Testament, the *Hebrew*, *Chaneph*, which is rendred *Hypocrite*, *Counterfeit*, signifies likewise a profane, wicked man, one polluted and corrupted, a man of impiety, a deceiver. *Jeremiah* makes use of the word *Chaneph* to express the infection, the pollutions of the land of *Judah*, caused by the sins of its inhabitants.

כנפ Chaneph, hypocrita, impius, peccator, proditor, impurus.
Jer. iii. 1. xxiii. 15.

HYSSOP, an Herb very generally known, and in *Hebrew* called *Esob*. It was commonly made use of in Purifications instead of a sprinkler. For example, God commanded the *Hebrews*, when they came out of *Egypt*, to take a bunch of Hyssop, to dip it in the blood of the Paschal Lamb, and sprinkle the lintel and the two side-posts with it. Sometimes they added a little wool to it, of a scarlet colour. For example, in the Purification of Lepers, they dipped a bunch composed of Hyssop, the branches of Cedar, and red wool in water, mingled with the blood of a bird, and with it sprinkled the Leper.

אסוב Esob. Hyssopus.
Exod. xii. 22.
Levit. xiv. 4.

Hyssop is a shrub, which shoots out abundance of suckers from one root only; it is as hard as any large wood, and grows about a foot and an half high. At particular distances on both sides its stock, it pushes out longish leaves, which are hard, odoriferous, warm, and a little bitter to the taste. The blossom of it appears at the top of the stem, of an azure colour, and like an ear of corn. There are two sorts of it, the garden, and mountain Hyssop. It is very probable that Hyssop grew to a very great height in *Judæa*, since it is said in the Gospel, that the soldiers having filled a spunge with vinegar, they put it upon a stick made of Hyssop, and presented it to our Saviour's mouth, who was then upon the Cross.

John xix. 29.

I.

I.

Deut. x. 6. JAAKAN, or *Bene-Jaakan*, or the *Children of Jaakan*, an incampment of the *Israelites* in the Wilderness between *Gidgad* and *Moseroth*.

JAALAM, the son of *Esau* and *Aholibamah*. Gen. xxxvi. 3.

JAASAU, was one of those who had married a strange woman, and after the *Jews* returned from the captivity of *Babylon*, separated from her. *Ezra* x. 37.

I. JAAZANIAH, the son of a *Maachathite*. 2 Kings xxv. 23.

II. JAAZANIAH, the son of *Jeremiah* the *Rechabite*. Jerem. xxxv. 3.

III. JAAZANIAH, the son of *Schaphan*, the chief of those idolatrous *Israelites* who were shewn to *Ezekiel* in a vision. *Ezek.* viii. 11.

IV. JAAZANIAH, the son of *Azur*, one of those wicked *Israelites* who said of *Jerusalem*, this city is the caldron, and we be the flesh. *Ezek.* xi. 1, 3.

JAAZIAH, the son of *Merari* the *Levite*. 1 Chron. xxiv. 26.

Gen. iv. 20. JABAL, the son of *Lamech* and *Adah*, was the *Father* of those who lodge under tents, and shepherds; that is to say, he was as it were the Prince and Institutor of those, who, like the *Arabian Scenites* and *Nomades*, live under tents in the fields, and are by trade shepherds. The word *Father* is taken often for Master, Head, or Institutor.

1 Chron. iv. 9, 10. I. JABEZ. We find a man of this name in the *Chronicles*; but the Scripture, which very much commends his piety, does not tell us whose son he was. There are some who think him to be the son of *Cos*, or *Kenaz*; in which opinion there is nothing but what is very probable.

II. JABEZ, the father of *Shallum*, the fifteenth King of *Israel*, or kingdom of *Samaria*. 2 Kings xv. 10.

III. JABEZ, a City in the Half-tribe of *Manasseh* beyond *Jordan*. The Scripture calls it generally *Jabesh-Gilead*, because it lay in *Gilead*, at the foot of the Mountains which go by this name. *Eusebius*[a] places it six miles from *Pella* towards *Gerasa*; and consequently it must be eastward of the sea of *Tiberias*. The city of *Jabesh-Gilead* was sacked by the *Israelites*, because it refused to join its arms with theirs in the war undertaken against the Tribe of *Benjamin*, upon the score of the great outrage which the *Levite's* wife suffered in the city of *Gibeah*. (Judg. xxi. 8. The year is uncertain.) Some years after, *Naash* King of the *Ammonites*, laying siege to *Jabez*, the inhabitants desired him to accept of their surrender upon conditions: but the answer which this Prince gave them, was, that they were to expect no other terms than to have their right eyes pulled out. (1 Sam. xi. 1, &c. In the year of the World 2909, before J. C. 1091, before the Vulgar Æra 1094.) The inhabitants hereupon desired a truce of seven days, promising to give up the city upon what conditions he pleased, if in this time they were not relieved. But *Saul* being informed of the extremities, which they were reduced to, came speedily to their assistance, cut in pieces *Naash's* army, and delivered them. They continued ever after to shew great gratitude to *Saul* and his family, and upon the death of this Prince, they carried off his and his son's bodies, which the *Philistins* had hung upon the walls of *Bethsan*, and buried them honourably in a wood near their city[b]. (b 1 Sam. xxxi. 11, 12. &c. In the year of the World 2949, before J. C. 1051, before the Vulgar Æra 1055.)

You have here some remarks upon the siege of this place, and the speedy succour brought to its inhabitants by *Saul*.

Observations on the siege of Jabesh, *and the defeat of the* Ammonites, 1 Sam. xi. 1—11.

☞ What appears to me most surprizing, not to say almost impossible, in this war, is, that *Saul* should be able to get together so numerous and formidable an army in less than eight days time; for *upon a review of it at* Besech, *he found it to consist of three hundred thousand* Israelites, *and thirty thousand of the Tribe of* Judah. *Josephus* enlarges this number in a very extraordinary manner, upon what foundation I cannot tell. (Joseph. Antiq. l. 6. c. 6.) He reckons seven hundred thousand *Israelites*, and seventy thousand men of the Tribe of *Judah*: without doubt there is a mistake in his computation; wherefore we must keep to the sacred Writer's account of the matter. Nor can I easily believe that this could be done without a miracle. For the Tribes could not have had intelligence upon one and the same day, considering their distance from one another, and it was very difficult to make them all appear at the same time at the place of general rendezvous, in a readiness to march and fight the enemy. I know very well that they were a well-disciplined people, marching in haste to the succour of their brethren, who were shut up in *Jabesh*; but whatever expedition the most remote might use, I do not see how naturally they could come time enough: yet they arrive at the appointed time and place, and *Saul* inspired by God, puts himself at the head of them, and marches directly against the enemy, whom he surprizes in their camp.

[a] Eufeb. in locis, in Ariftoth. Procop. Gaz. in Judic. *makes it twenty miles from* Pella *to* Jabez.

I ſhall ſpeak elſewhere of *Samaria*, which *Benhadad* inveſted with a very numerous army; the conditions propoſed by the King of *Syria* to *Ahab* King of *Iſrael* and his people, ſeem altogether unreaſonable, ſufficient to carry the beſieged to the utmoſt extremities, and induce them to kill themſelves, rather than ſubmit to them: but the propoſal made here to the inhabitants of *Jabeſh*, by *Naaſh* King of the *Ammonites*, is ſtill worſe. He having attacked the city, all the inhabitants declared, that if he would accept of their ſurrender upon articles, they were willing to become ſubject to him. To which he replies, *On this condition will I make a covenant with you, that I may thruſt out all your right eyes, and lay it for a reproach upon all* Iſrael. The condition is cruel, and ſhocking to nature; notwithſtanding the beſieged ſeem to ſubmit to it, and anſwer him; *Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of* Iſrael, *and then if there be no man to ſave us, we will come out to thee.* Which was granted them.

1 Sam. xi. 1.

Ibid. vſ. 2.

Ibid. vſ. 3.

The meſſengers therefore ſent expreſs by the city, departed; and coming to *Gibeah*, where *Saul* dwelt, they reported to the people the ſad condition of their brethren, the inhabitants of *Jabeſh*; and all the people were ſo affected with the relation, as to ſhed tears. Saul *returned about the ſame time out of the field following his herd, and ſaid, What aileth the people that they weep thus? And they told him what meſſage they had received from the inhabitants of* Jabeſh. *Hereupon the Spirit of God came immediately upon* Saul, *and his anger was kindled greatly* againſt the cruel *Naaſh* King of the *Ammonites*, who was not content with ſubduing the inhabitants of *Jabeſh*, but propoſed likewiſe to make them a reproach to all *Iſrael*. *Then* Saul *took a yoke of oxen, and hewed them in pieces, and ſent them throughout all the coaſts of* Iſrael *by the hands of meſſengers, ſaying, So ſhall it be done unto his oxen, who ſhall not take the field, and follow* Saul *and* Samuel. There was not a moment to be loſt in ſuccouring thoſe of *Jabeſh*; there were but ſix days remaining: wherefore *Saul* thought on this expedient in order to touch the compaſſion of the Tribes, and excite them to haſten immediately to the aſſiſtance of their brethren. *Then the fear of the Lord fell on all the people*, the propoſal made by *Naaſh* ſtruck them with horror; *and they all appeared at the place aſſigned, as if they had been but one man.*

Saul having drawn his army together, and reviewed it at *Beſech*, marched without doubt all night, in order to arrive at *Jabeſh* by the time he had promiſed, having ſent word to the inhabitants of the city by meſſengers diſpatched for this purpoſe, *that they ſhould be relieved the next day when the ſun was in full force.* The people of *Jabeſh* received this news, as may be well imagined, with great joy, and ſent word to the *Ammonites*, in terms to this effect; *To-morrow morning we will come out unto you, and you ſhall treat us as you pleaſe.* The Commentator obſerves with reaſon, that they did not falſify: for the next day they were to make a vigorous ſally, and *go out unto them*, but with ſword in hand, while their brethren were to fall upon the camp of the *Ammonites*. This was indeed a ſtratagem; for upon theſe ambiguous expreſſions, the enemies kept themſelves leſs upon their guard, ſuppoſing that the inhabitants of the town had loſt all hope of being ſuccoured.

The next day being come, Saul *divided his army into three bodies, and by break of day fell upon the camp of the* Ammonites. He ſurprized, in all probability, this great army of the *Ammonites*, and attacked their camp in three different places of the circumvallation, in order to find them employment every where. This ſurprize intirely confounded them; for the Scripture does not ſay that they made the leaſt reſiſtance. It is not to be queſtioned, but that the people of the town immediately ſallied out upon the enemy, as well to keep their word, as to aſſiſt their brethren in cutting them to pieces.

Ibid. vſ. 11.

The *Hebrews* were very well acquainted with the art of war; we ſee every where in Scripture, that it was their method to fight in ſeparate bodies, and drawn up very deep. It appears here that they formed three ſtrong phalanx's, which were to be divided by little diſtances, in order to ſerve for a retreat to the wounded, and to carry orders; the Tribes likewiſe were ſeparated by intervals, and diſtinguiſhed by their colours.

I do not underſtand why Dom *Calmet* ſhould affirm, that it might be the fourth day of the truce which was granted to the inhabitants of *Jabeſh*, when they were delivered. I have already ſhewn, that this was impoſſible, and I believe, that at the ſooneſt it was not till the ſeventh day, or even at the firſt dawn of the eighth. He ſays farther in his Comment on the 11th verſe of the ſame chapter, "That he does "not obſerve, that either the *Hebrews* or "their neighbours fortified their camp, "but only placed ſentries at the ave-"nues."

He certainly did not conſider well what he ſaid; for in his Hiſtory of the Old Teſtament, ſpeaking of the war between *Benhadad* and *Ahab*, he ſays, "That it was "the cuſtom to incloſe beſieged towns with "ditches, and redoubts, in order to reduce "the beſieged by famine."

Hiſt. de l'Anci. Teſt. in quarto, tom. 1. p. 582.

Beſides,

Besides, it is certain, that *Moses* made intrenchments about his camp; and not only lines of circumvallation, but those too of contravallation were in use among the *Jews* and their neighbours. The Reader may see, if he pleases, the Comment on *Polybius*, where he will find a Treatise concerning the way of attacking and defending places among the Ancients, in which there are several examples of lines drawn quite round besieged places.

Josh. xi. 1, 2, 3, &c. I. JABIN, King of *Hazor*, in the northern part of the Land of *Canaan*. This Prince, amazed at *Joshua*'s conquests, who had already subdued the whole southern part of *Canaan*, sent to the other Kings in the northern part along the river *Jordan* and the *Mediterranean*, and in the Mountains which lie to the north of the Land of *Canaan*, to engage them in a league offensive and defensive; in order whereunto, he represented to them, how much reason they had to apprehend every thing, and that the *Israelites* would be soon masters of the whole country, if they suffered themselves to be attacked one after another: but this was of no other use than to hasten their destruction, and make *Joshua*'s victory more compleat, since he gained more ground, and won more cities in one day, and by one battle only, than he could have run over in many days. *Jabin* therefore entred into a confederacy with the Kings of *Madon*, *Jobab*, *Shimron*, and *Achshaph*, and several other people of *Canaan*, to fall upon the *Israelites*, who were under the conduct of *Joshua*, before they were settled in the country. All these Kings and confederated troops rendezvous'd at the waters of *Merom*, in order to engage the *Israelites*. Hereupon the Lord said to *Joshua*, Be not afraid, for to-morrow about this time, I will deliver them all into your hands; you shall hamstring their horses, and burn their chariots with fire. *Joshua* therefore marched against them, and attacked them suddenly at the waters of *Merom*, defeated, and pursued them as far as great *Zidon*, unto *Mizrephoth-maim*, and unto the Valley of *Mizpeh*. He lamed their horses, and burnt their chariots with fire. This done, *Joshua* marched back to *Hazor*, took it, and killed the King of that city. This was the end of *Jabin*. He was put to death about the year of the World 2555.

Observations on the King of Hazor's defeat, and of the other Kings confederated against the Israelites. Josh. xi. 1, &c. ☞ It is surprizing that the sacred Writer should have so much neglected to relate the circumstances of so memorable a battle, since *Josephus*[a] affirms, that the confederate army belonging to the Kings in alliance against *Israel*, consisted of three hundred thousand foot, ten thousand horse, and twenty thousand chariots of war: it must have been at least so numerous, since the Scripture compares it with the sand of the sea. Josh. xi. 4.

Joshua was no doubt dismayed when he understood, that *Jabin* and all the other Kings were in league against him, and had drawn together so formidable an army, in order to resist him more easily, and oppress the *Hebrews* with their numbers; but God encouraged him in these words, *Fear not, for to-morrow about this time I will deliver them up all slain before* Israel. This however did not hinder *Joshua*, who was an able and experienced General, from putting every thing in practice that artifice and cunning could suggest, in order to succeed in his undertaking. Nothing is more a proof of a General's capacity and understanding, than the stratagems he makes use of, when he is not able to employ open force, to overpower an enemy; surprize is the surest and most honourable means, and stratagems of this kind are very frequent in history.

Joshua therefore thought to surprize his enemies, who having too great an opinion of their strength, were less upon their guard. Nothing is more common than negligence and want of providence in a General, who sees himself at the head of an army infinitely superior to his enemies; he cannot imagine that it ever so much as once enters into their thoughts, to venture to attack him; his soldiers likewise sleep upon this confidence, and are the more remiss; this is what gives occasion for those extraordinary, and almost always fortunate enterprizes, of the weaker against the stronger. Observe this; small armies, under good conduct and command, have at all times been used to beat others that were more numerous; of the defeat whereof there are more examples in history, than of disadvantages received by the others, who have ventured to prevent and surprize them by hard marches made without their notice, upon which all the success of surprizes absolutely depends.

I see no prodigy nor extraordinary miracle, in this famous defeat of the King of *Hazor*, and his allies; the sacred text sufficiently demonstrates, that there was none. Joshua *marched with great expedition against them, and his whole army with him as far as the waters of* Merom, *and charging them on a sudden, the Lord delivered them into the hands of the children of* Israel, *who defeated them, and pursued them every way.... so that not so much as one of them escaped.* Josh. xi. 7, 8. According to the recital in the sacred Author, Dom *Calmet* says very much to the purpose, " That *Joshua* must have " divided his army into several bodies, " in

[a] Joseph. Antiq. l. v. c. 1.

"in order to pursue the fugitives; and "that he sent part of it beyond *Jordan*, "and part towards *Zidon*, and *Mizre-* "*photh*; the situation of the places lea- "ving room to judge, that he pursued "them several days, wheresoever the battle "was fought."

The only circumstance we find in Scripture, relating to the march of the *Israelitish* army, very much perplexes the Commentators. *Josephus* says, that *Joshua* was in fight of the enemy after five days march. (Joseph. Antiq. l. v. c. 1.) From *Gilgal*, whence *Joshua* set out, to *Merom*, is, according to *Eusebius's* position, says Dom *Calmet*, about twenty leagues. The *Israelites* might be very well five days a travelling twenty leagues; the greater or less expedition of marches depends upon the nature of the country, and a great army can with much ado march two or three leagues a day, in a country where there are mountains and narrow passes: nor could it be any miracle, if an enemy that was ill served by spies, should have no intelligence of their march; this is too frequently to be seen in our days, to disbelieve any thing of the like nature's happening in more remote ages. *Joshua* might likewise have made himself master of all the passes, to prevent the enemy's having any intelligence of his march, which must have been slow through the defilées and mountains, which were to be passed by him before he could come at them. Suppose again, that *Joshua* had directed his march on the side of the lake *Semechon*, by which way he would have had forty leagues to go; I have nothing to say against such a supposition: for when the business on foot is to surprize an army, the least difficult way, though it be the longest, is the best; it is that which the enemy least distrusts, and by which an army is often attacked in flank or rear, at a time least expected. But be this as it will, *Joshua* surprized the King of *Hazor* and his Allies, and cut their troops in pieces.

We find many examples in Scripture of surprizing camps and armies in this manner, particularly under the *Maccabees*, wherein we see things were carried on with admirable conduct, and in a way not at all inferior to the most memorable actions of this kind in antiquity.

As to the order of battle, wherein the two armies were drawn up, as the sacred Writer gives us no detail of the circumstances of this action, I can offer nothing thereupon but conjectures and probabilities: there is all the appearance that can be, that it happened in a plain; that *Joshua* according to the method of the *Asiaticks*, which was that likewise of the *Jews*, ranged his whole infantry in one line in the form of a Phalanx, distinguished by great bodies, with very small intervals between them. There is no mention of horse, wherefore I have not mentioned any in the army of the *Israelites*. The King of *Hazor* had them in great numbers: I suppose them to have their station upon the wings, and the foot in the center. The people of *Asia*, and all the Eastern nations, used to post the horse upon the wings, that they might be more easily detached against the run-aways after the victory.

II. JABIN, King of *Hazor*, twenty years oppressed the *Israelites*. He had nine hundred chariots of iron, and *Sisera* the General of his troops, commanded a very powerful army. God in compassion to his people, raised up *Deborah* the Prophetess, wife to *Lapidoth*, and *Barak* the son of *Abinoam*, who delivered the *Israelites* from this oppression. *Sisera* was defeated by *Barak* at the foot of Mount *Carmel*, and the *Israelites* having the advantage, fortified themselves against *Jabin*, and at last intirely subdued him. (Judg. iv. 1, 2, &c. From 2699 to 2719.)

JABNEEL, a Town upon the frontiers of *Naphtali*. (Josh. xix. 33.) There is another of the same name in the Tribe of *Judah*. Josh. xv. 11.

JABNEH, otherwise *Jamnia*, a City of the *Philistins*. See JAMNIA.

JABOK, or *Jabbok*, a Brook on the other side of *Jordan*, the spring whereof is in the Mountains of *Gilead*. It falls into *Jordan* pretty near the sea of *Tiberias*, to the south of this sea. Near this brook the Patriarch *Jacob* met the Angels *, who wrestled with him. (Gen. xxxii. 1, 2, ... 23.) The *Jabbok* separated the land of the *Ammonites* from the *Gaulanitis*, and the territories of *Og* King of *Basham*.

JACHAN, the son of *Abihail*, of the Tribe of *Gad*. 1 Chron. v. 13.

I. JACHIN, the fifth son of *Simeon*; he went down into *Egypt* with his father, and was Head of the Family of the *Jachinites*. Numb. xxvi. 12.

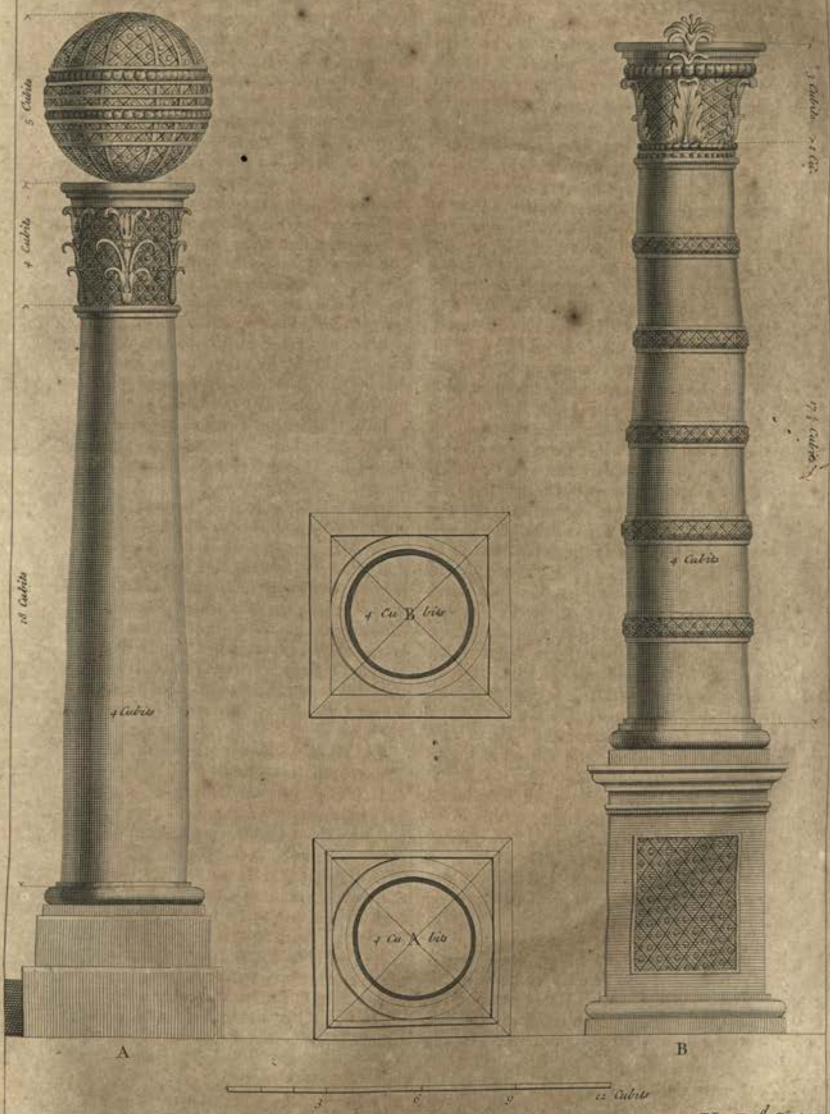
II. JACHIN, Head of the Family of this name, which was the one and twentieth of the four and twenty Families of Priests. 1 *Chron.* xxiv. 17.

JACHIN. This is the name of one of the two Pillars which were placed on each side the Porch of *Solomon's* Temple. The other Pillar was called *Boaz*. They were of brass; four inches thick, eighteen cubits

* *Our Author here expresses it, as if this Patriarch wrestled with several Angels, contrary to the letter of the Text*, Gen. xxxii. 24, &c. *It is said indeed in the first verse of this Chapter*, That the Angels of God met him. *But the dispute is mentioned at passing between* Jacob *and a single person*.

THE PILLARS JACHIN AND BOAZ.

According to the opinion of the Ancients. | *According to our opinion.*



cubits high, and twelve cubits in circumference[a]; I mean the fhaft of the Pillar, without including the bafis or pedeftal, the height whereof the Scripture does not mention; nor the chapiter, which was five cubits high. Upon the top of each of thefe two Pillars was a crown, or chapiter five cubits high. (1 *Kings* vii. 16. *Jerem.* lii. 21.) In fome places thefe chapiters are reckoned to be but three cubits, (1 *Kings* xxv. 17.) and elfewhere four, (1 *Kings* vii. 19.) The reafon of this proceeds from confidering them under different views; and comprehending fometimes the ornaments, and rofe or lilly at the top; and fometimes not including them. The intire body of the crown confifted of five cubits; but if neither the lilly on the top, nor the ornaments, whereby the chapiter was joined to the fhaft of the Pillar, were included, it was but three cubits high. Laftly, if the lilly only or rofe be taken away, it was four cubits in height. *Jachin* fignifies Stability, and *Boaz* Firmnefs.

JACOB, the fon of *Ifaac* and *Rebekah*, was born in the year of the World 2168, before *Jefus Chrift* 1832, before the Vulgar Æra 1836. He was the younger brother of *Efau*, and a twin. It was obferved that at his birth, he held his brother *Efau*'s heels; for this reafon he was called
Gen. xxv. 25. *Jacob*, which fignifies one, who fupplants, or takes his adverfary by the foot in order to throw him down. This was a kind of prognoftick of what he was to do afterwards. While *Rebekah* was big with child, *Ifaac* being gone to confult the Lord concerning the ftruggling of thefe twins in their mother's womb, God declared to him, that *Rebekah* fhould be the mother of two fons, who fhould become Princes of two great People; but that the eldeft fhould be fub-
Gen. xxv. 21, 22, 23. ject to the youngeft. *Jacob* was of a meek and peaceable temper, and loved a quiet life at home; whereas *Efau* was of a more turbulent and fierce nature, and was paffionately fond of hunting. *Ifaac* had a particular tendernefs for *Efau*; but *Rebekah* was more fond of *Jacob*.

Jacob having one day prepared a mefs of pottage for himfelf, *Efau*, who returned extremely fatigued, and with a very fharp appetite from hunting, defired his brother to give him fome of that, which he had provided for his own eating: but *Jacob* refufed, unlefs he would give up his right
Gen. xxv. 32. of feniority to him. *Efau* replied, Behold, I am at the point to die, and what profit will this birth-right do to me? *Jacob* faid, Swear to me then, and *Efau* fware to him, and fold his birth-right unto him; and immediately taking the bread and pottage of lentiles, he did eat, and drink, and went away, without giving himfelf any uneafinefs concerning the privilege, which he had thus difpofed of. This action, which feemed to be a jeft only, declared fufficiently the fpirit and fentiments of the two brothers; and St. *Paul* makes no fcruple of treating *Efau* as a *profane perfon* for having in this manner fold his birth-right. Hebr. xii. 16.

Long after this, the two brothers being feventy feven years of age, and *Ifaac* their father an hundred thirty-feven, it happened that *Ifaac* fell into a languifhing indifpofition; and believing his laft hour to be near, he called his fon *Efau*, and bad him go, take his hunting weapons, get him fome venifon, drefs it as he knew he liked, and bring it to him, and he would give him his laft bleffing. Gen. xxvii. 1, 2, &c. In the year of the World 2245, before *J. C.* 1755, before the Vulgar Æra 1759. *Efau* obeyed, took his weapons, and went an hunting. Now *Ifaac*'s fight was fo much weakened with age, that he was able to difcern nothing. His wife *Rebekah*, who had heard what he faid to *Efau*, gave notice of it to her favourite fon *Jacob*, and added; Follow the advice, which I am now giving you; go fpeedily to the flock, and bring me two of the beft kids, that I may prepare them for your father. You fhall prefent them to him, and he will give you his bleffing. *Jacob* at firft excufed himfelf, faying, you know my brother *Efau* is all hairy, and that I am very fmooth; if my father touches me with his hands, I fear he will imagine, that I intended to deceive him; and fo I fhall bring a curfe upon me, and not a bleffing. *Rebekah* anfwered him, Let this curfe fall upon me, my fon, hearken to me only, and go look for what I bid you. *Jacob* went, and *Rebekah* prepared a mefs for *Ifaac* in the manner which fhe knew to be grateful to him. She dreffed *Jacob* in fome of *Efau*'s beft clothes, covered his hands and neck with the skins of the kids, which fhe had cooked for him, gave him the mefs, and brought him into *Ifaac*'s chamber.

Ifaac hearing him, asked who he was, for, as has been faid, he faw nothing; *Jacob* anfwered, I am your fon *Efau*[b]. *Ifaac* faid, how comes it that you have met with fome-

[a] 1 *Kings* vii. 15. *Jerem.* lii. 21. The *Chronicles*, 2 Chron. iii. 15, 17. allow the two Pillars to be but 35 cubits high; from whence it is thought that they were each but feventeen cubits and an half high. Eighteen *Hebrew* cubits, make 30 feet 9 inches; 12 cubits, 20 feet 6 inches.

[b] If any one would know what the Fathers and Interpreters have faid concerning this action of *Jacob*, and whether it were a fin or not, whether it were or were not a lye; for the affirmative, *viz.* for that opinion which holds it to be both a lye and a fin, he may confult S. *Aug. de Doctr. Chriftian.* c. 23. & l. 22. contra Fauft. c. 83. *Bonfrere*, & *Eft.* in Genef. xxvii. And for the negative, *viz.* that it was no fin, and was one of thofe lyes which are allowable, fee *Origen.* l. 6. *Stromat. apud Hieronym.* l. 1. *Apolog. contra Rufin.* *Chryfoftom. Homil.* 52, & 53. in Genef. *Caffian collat.* 17. c. 17, & feq. & c. 21, & feq. Others are of opinion, that there was no fin in it,

ſomething ſo ſoon? *Jacob* replied; the Will of God has ſo ordered it, that I immediately found, what I ſought for. *Iſaac* called to him to come near him, that he might touch him, and be aſſured that he was indeed *Eſau*. He touched him, and finding him to be very hairy, he ſaid, The voice indeed is *Jacob's*, but the hands are *Eſau's*. After therefore that he had eat and drank, he bid *Jacob* come near to him, that he might kiſs and bleſs him. *Jacob* therefore approaching to him, *Iſaac* ſmelt the ſmell of his raiment, and ſaid to him, See, the ſmell of my ſon is as the ſmell of a field, which the Lord hath bleſſed: Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine. Let people ſerve thee, and nations bow down to thee, be lord over thy brethren, and let thy mother's ſons bow down to thee. Curſed is every one that curſeth thee, and bleſſed be he that bleſſeth thee.

Iſaac had ſcarce finiſhed theſe words, when *Eſau* came, and brought the veniſon, which he had been preparing for his father. *Iſaac* hereupon was very much ſurprized, and ſaid to *Eſau*, thy brother *Jacob* has impoſed upon me, and ſtol'n the bleſſing from me, which I deſigned for thee. *Eſau* replied, he is very juſtly called *Jacob*, or one who ſupplants. This is now the ſecond time, that he hath ſupplanted me: he robbed me of my birthright, and he has now once more robbed me of the bleſſing, which was due to me. And addreſſing himſelf to *Iſaac*, he deſired him earneſtly to bleſs him. But *Iſaac* anſwered him, I have made him thy maſter, and ſubjected all his brethren to him; I have given him corn and wine for his ſupport; and after this, what, my ſon, am I able to do farther? *Eſau* anſwered, haſt thou not one bleſſing, O my father? bleſs me, even me alſo. And as he wept, and made great outcries, *Iſaac*, touched with compaſſion, ſaid to him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above. And by thy ſword thou ſhalt live, and ſhalt ſerve thy brother: but the time ſhall come, when thou ſhalt ſhake his yoke from off thy neck, and be delivered from it. Some tranſlate the *Hebrew* in another ſenſe [a]: *Thy bleſſing ſhall be far from the fat of the earth, and the dew of heaven: but thou ſhalt live by thy ſword*, &c.

From this time *Eſau* bore always a ſecret hatred to *Jacob*, and ſaid in his heart, The time of mourning for my father will come, and then I will get rid of my brother *Jacob*. *Rebekah* being informed of *Eſau's* wicked deſign, ſent for *Jacob*, and told him the neceſſity of his going into *Meſopotamia*, and retiring to his uncle *Laban's* at *Haran*, till *Eſau's* paſſion was cooled. She afterwards communicated the ſame thing to *Iſaac*; and told him, that her life would be inſupportable to her, if *Jacob* ſhould marry a *Canaanite*. *Iſaac* therefore ſent for *Jacob*, gave him his bleſſing, and directed him to go into *Meſopotamia*, and marry one of his uncle *Laban's* daughters. *Jacob* departed privately; and being come after ſun-ſet to a certain place, where he propoſed to paſs the night, he took one of the ſtones which he found there, and having put it under his head, fell aſleep. While he was thus ſleeping, in a dream he ſaw a ladder, the bottom whereof reſted on the earth, and the top of it reached to heaven; he ſaw likewiſe the Angels of God aſcending and deſcending by it. He ſaw likewiſe the Lord ſtanding above it, who ſaid to him, I am the Lord God of *Abraham* thy father, and the God of *Iſaac*, to thee and thy poſterity I will give the Land whereon thou lieſt; thy family ſhall be as numerous as the ſand of the ſea, and all nations ſhall be bleſſed in thee, and in him who ſhall ſpring from thee. Gen. xxviii. 1, 2, &c.

When *Jacob* awoke out of his ſleep, he ſaid, the Lord is ſurely in this place, and I knew it not. How dreadful is this place? this is none other but the houſe of God, and this is the gate of heaven. And riſing early in the morning, he took the ſtone upon which he had reſted his head, ſet it up as a monument, pouring oil upon it, and called the place where he had ſlept, *Bethel*; a name given afterwards to the city of *Luza*, which was in that neighbourhood. At the ſame time he begged of God to protect him in the journey, which he was going to undertake, and devoted to him the tythe of all that he ſhould acquire by his labour.

He departed from *Bethel*, and after ſome days journey, came into *Meſopotamia*, near the city of *Haran*, where his uncle *Laban* lived. He enquired of the ſhepherds, whom he found near this place, whether *Laban* was in health. They told him, he was very well, and that his daughter *Rachel* was coming thither to water her flock. As ſoon as ſhe came, *Jacob* removed the ſtone which covered the well, aſſiſted her in giving water to her ſheep, Gen. xxix. 1, &c.

and

it, and that *Jacob* acted by the inſpiration of God; as *Biel. in* 3. *Sent. diſt.* 38. & *Petr. de Alliaco in* 1. *Sent.* q. 12. Laſtly, others maintain that this was no lye, and conſequently no ſin. See *S. Gregory*, lib. 1. *Homil.* 6. *in Ezech.* & *in Job.* l. 1. c. 3. *Iſidor. Hiſpal. Beda, Rupert.* D. *Thom.* 22. qu. 93. *art.* 3. *ad Can.* l. 2. *de lotis*, c. 4. Others again think that the ſin in this particular committed by him was only venial; as *Lyr. Toſt. Cajet. Lapon.*

[a] משמני הארץ יהיה מושבך ומטל השמים מעל

and declared to her, that he was her cousin-german, the son of *Rebekah*, *Laban*'s sister. *Rachel* immediately ran with this news to her father; and *Laban* came with speed to receive his nephew, and carry him to his house. After he had been there a month, *Laban* said to him, Is it necessary, because you are my nephew, that you should serve me without any consideration? tell me then, what recompense is it that you require? Now *Laban* had two daughters, the eldest whereof was called *Leah*, and the other *Rachel*. *Jacob* therefore replied to *Laban*, I will serve you seven years, if you will give me *Rachel* to wife. *Laban* consented, and soon after the nuptial ceremony was performed according to the fashion of that country. In the evening *Laban* procured *Leah* to be brought into *Jacob's* chamber, instead of *Rachel*; so that *Jacob* discerned nothing of this cheat till the next morning. Then he complained of it violently; but his father-in-law, in answer to his complaints, told him, that it was not the custom of the country to marry the youngest daughter before the eldest; and that if he still desired to have *Rachel*, he should marry her, provided he would serve him seven years longer. How unjust soever this condition was, *Jacob* agreed to it, out of the extreme affection, which he had for *Rachel*; and when he had married her, he preferred her to *Leah*. But God so permitted it, that she was fruitful, while *Rachel* was barren. *Leah* had four sons successively, *Reuben*, *Simeon*, *Levi*, and *Judah*; and *Rachel* seeing that she had

Gen. xxx. no children, gave her servant *Bilhah* to her husband, that by her means at least, she might have children by *Jacob*. *Bilhah* therefore had *Dan* and *Naphtali*, whom *Rachel* looked upon as her own. *Leah*, in imitation of *Rachel*, gave likewise her servant *Zilpah* to her husband, who brought him *Gad* and *Asher*. After this *Leah* conceived again, and had a fifth and sixth son, *Issachar* and *Zebulun*, and a daughter, whose name was *Dinah*. At last the Lord remembred *Rachel*, and gave her a son, who was called *Joseph*.

Jacob observing his family to be pretty numerous, and that the time during which he was obliged to serve *Laban*, was ended, desired leave from him to return into his own country with his wives and children.

In the year of the World 2260, before J. C. 1740, before the Vulgar Æra 1744.

But *Laban*, who had experienced how useful *Jacob's* services were to him, desired him to continue his care of his flocks, with a promise of any recompense that he should ask. *Jacob* offered to serve him six years longer, provided he would give him all the young encrease of his flocks of goats and sheep, that should be of different colours, that is to say, speckled; and farther, the brown sheep also. The rest, continued he, shall be all yours; that is to say, all that shall be born of one colour only among the sheep and goats, excepting the brown sheep. Hereby *Jacob* reserved to himself the least part for the fleece. He added; And that you may be satisfied, that I have no design of using any art in producing more lambs or kids of different colours, separate all that are of one colour in your flocks, and leave the care of them to your sons; and give me only those to keep, which are of different colours. *Laban* willingly accepted these conditions, and that very day there was a separation made of the flocks, according to the plan, which *Jacob* had proposed; and there was a distance of three days journey between the flocks of *Laban*, and those of *Jacob*.

But the Lord intending to reward *Jacob's* labours, discovered an artifice to him Gen. xxxi. 10, 11, 12, &c.
in a dream, which succeeded admirably in producing sheep and kids of different colours. This was to put upon the places where his cattle came to water, while they were warm, green branches with the bark in some parts peeled; this begat a diversity of colours in the eyes both of the sheep and goats, which appeared not in the branches themselves only, but in the shadow of them also, represented in the water: so that the sheep having their eyes struck with them, conceived and brought forth young ones of different colours. He did not however make use of this artifice in all the seasons. It is commonly believed, that he exposed the branches in the spring only; because he was desirous to have many of the young ones of the autumn production. But in autumn he let things go in the natural way, being well enough content that *Laban* should have some of those which were born in spring, and were conceived in autumn [a]. The artifice which *Jacob* made use of upon this occasion, had nothing in itself supernatural. We know very well, that beasts which receive lively impressions from any objects, generally conceive and produce young ones with some spot of the colour they were so affected with. There is nothing miraculous in the means, which the revelation of God thus discovered to *Jacob* in his dream. This is the most common opinion entertained among the *Latins*. St. *Jerom* [b], St. *Austin* [c], and St. *Isidore* of *Seville* [d], have followed it, and farther supported it with reasons of their own: but St. *Chrysostom* [e], *Theodoret* [f], and some others have been of opinion, that all this was above the strength of nature.

Jacob

[a] There is some difficulty in the *Hebrew* Text concerning this matter, which may be seen in the Commentators.
[b] Hieronym. qu. Hebr. in Genes. [c] Aug. qu. 93. in Genes. & lib. 18. c. 5. de Civit. [d] Isidor. l. xii. Origen. c. 1. [e] Chrysost. Homil. 57. in Genes. [f] Theodoret. qu. 89. & in Genes.

Jacob acquired ſo much wealth by the means we have been ſpeaking of, that *Laban* and his ſons grew jealous of him, and could not forbear ſhewing their uneaſineſs at it, as if *Jacob* had robbed them of that, which he poſſeſſed. They no longer looked upon him with the ſame eyes they did before, and ſaid publickly, that he had enriched himſelf with their fortunes. At the ſame time, the Lord in a dream adviſed *Jacob* to return into his own country, and aſſured him that he would protect him. *Jacob* reſolved therefore upon returning to the Land of *Canaan*; and having communicated his deſign to his wives, he found them diſpoſed to follow him. He took his wives therefore, his children and his cattle, and without ſaiyng any thing to *Laban* of the matter, ſet forward towards *Paleſtine*. He had performed three days journey, before *Laban* had notice that he was gone, and had carried away all that belonged to him. He immediately purſued him, and at laſt overtook him, on the ſeventh day of his purſuit, upon the mountains, which were called *Gilead*. He complained in rough terms to *Jacob* of his conduct towards him, in flying away thus, without taking leave of him. He added, that he had it in his power to make him repent of what he had done; but that the God of *Abraham* had appeared to him in the night, and forbad him to ſay any thing offenſive to him; that he eaſily forgave the deſire he ſhewed of ſeeing once more his country and relations: but, ſaid he, why have you robbed me of my Gods? for *Rachel* had taken *Laban's* * *Teraphim* without *Jacob's* knowledge.

[Gen. xxxi.]

[* See the Article Teraphim.]

Jacob anſwered; I departed without your notice, becauſe I was afraid leſt you ſhould forcibly detain your daughters. And as for the robbery you charge me with, I am conſenting, that he, upon whom you ſhall find your Gods, ſhall be put to death before all our brethren. Hereupon *Rachel* concealed the images under the bolſter of the Camel's ſaddle, upon which ſhe was ſitting; and when *Laban* came into her tent to look there for them, as he had done in all the reſt, ſhe deſired him to excuſe her, if ſhe did not riſe, ſaying, that what was common to women, was then upon her. Thus ſhe diſappointed all the ſearch her father had made. *Jacob* in his turn complained to *Laban* of all the ill treatment he had received from him during his abode in *Meſopotamia*, and of all that he had done during the ſtrict ſearch which he had made in their ſeveral tents. But at laſt all ended in ſwearing an eternal alliance between them and their families after them. They ſet up an heap of ſtones upon the Mountains of *Gilead* to ſerve as a Monument of their friendſhip. *Jacob* called this heap *Galeed*; and *Laban Jegar-Sahaduthah*; and after having eaten together upon the ſame place, which from that time was called *Gilead*, they ſeparated in perfect good underſtanding. *Laban* took the road to *Meſopotamia*; and *Jacob* going on towards the Land of *Canaan*, arrived at the brook *Jabbok*, to the eaſt of *Jordan*; at the place which from that time was called *Mahanaïm*, or the two camps, by reaſon of the two kinds of battalions of Angels, which met *Jacob* at this place. It is ſaid that theſe Angels, divided thus into two bodies, were the tutelary Angels of *Meſopotamia*, which accompanied *Jacob* as far as *Jabbok*; or the Protectors of the Land of *Canaan*, who received him, and guarded him on his arrival.

[גלעד Galaad. יגר שהדותא Jegar Schehadatha.]

[Gen. xxxii. 2.]

During *Jacob's* abſence, his brother *Eſau* had ſettled in the Mountains of *Seir*, to the Eaſt, ſouthward of the place where *Jacob* was at that time. *Jacob* fearing leſt his brother might ſtill have ſome reſentment remaining, for the injury, which he thought he had received from him, believed it convenient to win upon him by preſents and ſubmiſſions. He ſent therefore to give him notice of his arrival, and deſire his favour. As ſoon as *Eſau* was informed of his coming, he departed with four hundred men to go and join him. *Jacob* thought he had ſome evil deſign, and in order to appeaſe him, ſent him goats, ſheep, camels, cows, ſhe-aſſes and their foals, with particular directions to thoſe who had the conduct of them, to preſent them all to *Eſau* in his name, and tell him, that they were preſents which he ſent him in order to find favour in his eyes, and that he himſelf was coming after with an intention to ſalute him. After all his people had paſſed the brook *Jabbok*, he remained alone on the other ſide, and behold an Angel appeared in the form of a man[a], and wreſtled with him till the morning. The Angel ſeeing he could not get the better of *Jacob*, touched the ſinews of his thigh, which immediately withered, and *Jacob* continued lame with it[b]. The Angel ſaid, Let me go, for the dawn begins to appear: but *Jacob* anſwered, I will not let thee go, unleſs thou giveſt me thy bleſſing. The Angel asked him, what was his name: He replied, *Jacob*. And the Angel ſaid, Here-

[a] Some are of opinion that it was the Devil who contended with *Jacob* (Ita quidam apud Procop. in Geneſ.) Others, that it was the Son, the ſecond Perſon of the Trinity. Juſtin. Dialog. Clem. l. 1. Pædag. Tertull. contra Praxeam. Hilar. l. 4. c. 5. de Trinit. Athanaſ. Orat. 3. contra Arian. Chryſoſt. in c. vii. Act. Apoſt. Theodoret. qu. 92. in Geneſ. Others have thought with the Prophet *Hoſea* xii. 3. that it was an Angel: and this is the opinion which is become the moſt common ſince St. *Auſtin*. lib. 16. de Civit. c. 39. & qu. 104. in Geneſ.

[b] Some believe that he continued lame all the reſt of his life. Others will have it that he was cured very ſoon after; and whereas we read in the Vulgate, that he came to *Salem*, they tranſlate, he arrived ſafe and found on the other ſide of *Jordan*.

Hereafter thou ſhalt no more be called *Jacob*, but *Iſrael.* And *Jacob* asking him likewiſe his name, he ſaid, Why doſt thou ask my name? and he bleſſed him there. *Jacob* therefore called this place *Peniel*, ſaying, I have ſeen God face to face, and my life is preſerved. The adventure which happened in this place to *Jacob*, when the Angel touched the ſinews of his thigh, is the reaſon why the *Iſraelites* never eat the ſinews of the thigh in any beaſt.

When *Jacob* had paſſed the *Jabbok*, he divided his people into two bands. *Leah* and her children went firſt. *Rachel* and her ſon *Joſeph* laſt. Each of them was attended with her maid-ſervants. *Jacob* perceiving *Eſau* at a diſtance coming towards him, went forwards, and threw himſelf ſeven times upon the earth before him. *Leah* and *Rachel* did the ſame with their children. The two brothers tenderly embraced each other, and *Jacob* begged of *Eſau* to accept the preſent which he had offered him by his ſervants. *Eſau* received it, though with ſome difficulty, and propoſed to accompany *Jacob* with his people, in order to ſerve him as a guard: but *Jacob* deſired him not to give himſelf this trouble, ſaying, that he was obliged to make very ſlow journeys by reaſon of the people and cattle which he carried with him; but that he hoped he ſhould have an opportunity one day to viſit him at *Seir*. *Eſau* therefore returned, and *Jacob* came to *Succoth* beyond *Jordan*, where he built an houſe. There he dwelt for ſome time; afterwards he paſſed the river *Jordan*, and came to *Salem*, a City of the *Schechemites*, where he continued, having purchaſed that part of the field, where he ſet up his tents, for the ſum of an hundred *Keſita's*, or an hundred Lambs, or ſo many pieces of Money, of the children of *Hamor*, *Schechem*'s father.

Geneſ. xxxiii.

See hereafter the Article *Keſita*.

While *Jacob* abode at *Salem*, his family was diſturbed by the rape of his daughter *Dinah*, who was raviſhed by *Schechem*, the ſon of *Hamor*, as we have related in the Article DINAH, and ſhall again mention in *Schechem*. The ſons of *Jacob* took revenge in a remarkable manner for this affront, by killing all the *Schechemites*, and pillaging their city. *Jacob* fearing the reſentment of the people of that country, was obliged to retire to *Bethel*, according to the order which he had received from God, who appointed him to ſtay there, and erect an Altar. In the way of preparation for the Sacrifice, which he was to offer there, he commanded his people to purify themſelves, to change their clothes, and throw away all the ſtrange Gods, which they might have brought with them out of *Meſopotamia*. *Jacob* took all theſe Idols which they gave him, and hid them under an oak near *Schechem*. He departed from thence without any one's daring to attack him, came happily to *Bethel*, ſacrificed there; and the Lord appearing to him, renewed the promiſes he had made of protecting him, and multiplying infinitely his family.

In the year of the World 2265, or 2266, before *J. C.* 1734, before the Vulgar Æra 1738.

Geneſ. xxxiv.

Gen. xxxv.

After he had performed his devotions at *Bethel*, he took the way of *Hebron*, in order to go ſee his father *Iſaac*, who dwelt hard by in the Valley of *Mamre*.

In the way, *Rachel* died in labour of *Benjamin*, and was buried near *Bethlehem*. *Jacob* erected a Monument for her; and proceeding in his journey towards *Hebron*, he pitched his tents at the tower of *Edar*. He had the ſatisfaction to find *Iſaac* living, and this good Patriarch lived ſtill two and twenty years with *Jacob*, not dying till the year of the World 2288, at the age of an hundred and fourſcore. *Jacob* and *Eſau* paid the laſt duties to him.

Gen. xxxv. 16, 17.

In the year of the World 2266.

In the year of the World 2288.

Gen. xxxv.

About ten years before the death of *Iſaac*, *Joſeph*'s miſfortune happened, who was ſold by his brethren, as we ſhall relate in the Article JOSEPH. *Jacob*, believing that he was devoured by wild beaſts, was afflicted in a manner ſuitable to the tenderneſs which he had for him. In his grief he ſaid, I will go down into the grave unto my ſon mourning; and he continued to lament him, without receiving comfort from any one. He paſſed about two and twenty years mourning in this manner, till *Joſeph* diſcovered himſelf to his brethren[a], whom *Jacob* had ſent into *Egypt* during the famine, in order to purchaſe corn there. *Jacob* being informed, that his ſon, whom he had ſo long lamented, was ſtill living, awaked, as it were, out of a dream, and ſaid, It is enough, *Joſeph* my ſon is yet alive, I will go and ſee him before I die. He left therefore the Valley of *Mamre*, with all his family, and came to *Beerſheba*, where there was an Altar conſecrated to the Lord; there he offered his Sacrifices, and God appeared to him in the night, and ſaid, he might go down into *Egypt*, and that *Joſeph* would cloſe his eyes. He arrived in *Egypt* with his family, conſiſting of ſeventy perſons.

In the year of the World 2276, before *J. C.* 1724, before the Vulgar Æra 1728.

Gen. xliii. xliv. xlv.

Gen. xlvi.

Upon his coming, he ſent *Judah* before him, to inform *Joſeph* of his arrival, and deſire him withal to come and receive him in the land of *Goſhen*, as had been agreed. *Joſeph* made haſte thither, they embraced with tears, and *Joſeph* preſented him to *Pharaoh*. *Jacob* having wiſhed this Prince all manner of happineſs, *Pharaoh* asked him, what age he was of: He anſwered, The time of my pilgrimage is an hundred and thirty years; few and evil have my years been in compariſon of the age of my

Gen. xlvii.

[a] *Joſeph* was ſold in 2276. The firſt year of the famine was in 2296. *Jacob* ſent his ſons into *Egypt* in 2297. *Joſeph* declared himſelf to his brethren, and ſent for *Jacob* into *Egypt* in 2298.

my fathers. *Joseph* therefore gave his father and his brethren the land of *Goshen*, which is one of the best countries in *Egypt*, and during the famine, supplied them abundantly with every thing necessary for their subsistance.

Jacob lived seventeen years in *Egypt*, from 2298 to 2315. Then falling sick, *Joseph* came to see him with his two sons *Ephraim* and *Manasseh*. When *Jacob* understood that he was there, he heaped many blessings on him, told him that he adopted *Ephraim* and *Manasseh*, and they should be looked upon as *Reuben* and *Simeon*; that they should divide the land of *Canaan* with them, which God had promised him at *Bethel*: and calling the two sons of *Joseph* to him near his bed-side, he embraced and blessed them. Then *Joseph* taking them out of his father's arms, placed them on each side of him, *Ephraim* at *Jacob*'s left, and *Manasseh* at his right hand. But *Jacob*, directed by the spirit of prophecy, laid his right hand upon *Ephraim*'s head, and his left upon *Manasseh*'s, so crossing his hands; and began to bless them. *Joseph* supposing that he was mistaken, would have had him change the disposition of his hands, put his right upon *Manasseh*, and his left hand upon *Ephraim*. *Jacob* however would not comply, and said to *Joseph*, I know what I do, my son. The eldest shall be the father of many people, but the youngest shall be greater than he. Thus he gave *Ephraim* the preference to *Manasseh*; and the Tribe of the former was accordingly more powerful always than that of the latter; and *Ephraim* next to *Judah* was the most considerable Tribe in *Israel*. *Jacob* afterwards told *Joseph*, that God would visit the *Hebrews*, who were in *Egypt*, and would bring them back into the land of *Canaan*, which was promised to their fathers. He added, I leave thee one portion above thy brethren, which I took out of the hand of the *Ammorite* with my sword, and with my bow.

Gen. xlviii. In the year of the World 2315, before J. C. 1685, before the Vulgar Æra 1689.

Some time after, *Jacob* called all his sons to give them his last blessing, and foretel what should happen to them in the last times. He spoke to all of them one after another; bestowed commendations on some, and reproaches upon others, and described very distinctly the character of each of the Tribes, and the Country which should fall by lot to them; he particularly commended *Judah* and *Joseph*, and promised to the Tribe of *Judah*, that the scepter should not depart from it till the *Messiah* should come, who is the expectation of the nations. After this, he requested of his sons to bury him in the cave, which was in the field of *Ephron* over against *Mamre*, where *Abraham*, *Sarah*, *Isaac*, and *Rebekah* were buried; then he laid himself down again upon his bed, and died. *Joseph* directed that he should be embalmed after the manner of the *Egyptians*, and there was a general lamentation for him throughout *Egypt* for seventy days. After which, *Joseph* and his brethren, accompanied with the principal men of *Egypt*, carried him, with the King of *Egypt*'s permission, to the burying-place of his fathers, near *Hebron*, where his wife *Leah* had been interred. When they were come into the land of *Canaan*, they mourned again in a grievous manner, for seven days; upon which occasion, the place, where they staid, was called *the mourning of* Egypt.

In the year of the World 2315, Gen. xlix. before J.C. 1685, before the Vulgar Æra 1689. Genes. l.

The Author of *Ecclesiasticus* has in few words given us the encomium of *Jacob*. "The Lord hath made the blessings and the covenant, which he made with *Abraham* and *Isaac*, to rest upon the head of *Jacob*. He acknowledged him in his blessing, and gave him an heritage, and divided his portions, among the twelve Tribes did he part them." *Jacob* not only foretold the coming of our Saviour by his prophecies, but farther represented him in all his conduct, in his labours, his flight, and his marriage, first, with *Leah* the figure of the Synagogue; then with his beloved *Rachel*, the figure of the Church.

Ecclus. xlvi. 15, 16.

The *Mahometans* maintain that *Jacob*, the father of the twelve Patriarchs, from whom issued the twelve Tribes, was a Prophet, and that all the Prophets descended from his race, except *Job*, *Jethro*, *Moses*'s father-in-law, and *Mahomet*. They believe farther, that the Royal Power continued in his family till the time of *John* the Baptist and *Jesus Christ*; that as the twelve Tribes of the *Jews* sprung from *Jacob*, so the Tribes of the *Arabians* were derived from *Ishmael*, *Abraham*'s eldest son.

JACOB'S WELL, or *Fountain*. This is the Well near *Schechem*, at which our Saviour conversed with the woman of *Samaria*. *Jacob* dwelt near this place, before his sons slew the inhabitants of *Schechem*. The old travellers speak of a Church dedicated to St. *John* the Baptist, and built in the form of a cross upon *Jacob*'s Well or Fountain [a]. The Well was in the Church, and before the rails of the Altar. It was said that the bucket was still to be seen there, which the woman of *Samaria* made use of, and the sick came thither to drink out of it, and recover their health.

John iv. 16.

JACOB'S FORD. Some affirm *Jacob*'s Ford to be above the mouth of the river *Jordan*, in the Sea of *Tiberias*, and below *Cæsarea Philippi*, at the place where at present there is a bridge. But there is no probability, that *Jacob* passed the *Jordan* in

[a] Hieronym. in Epitaph. Paulæ. Antonius Martyr. Itiner. Item Itiner. Adamnani & Villibaldi, apud Reland. Palæst. t. 2. p. 1008, 1009.

in this place. It is much more likely that he paſſed it at *Bethſan*, or ſomewhere near it; ſince it is certain that at his return from *Meſopotamia*, he croſſed the *Jabbok* at *Mahanaim*, and from thence went to *Peniel*, and *Succoth*, which are near *Bethſan*, and at a great diſtance from this ſuppoſed Ford of *Jacob*. Now it appears, that he paſſed the *Jordan* in the way to *Haran*, at the ſame place where he croſſed it at his return; ſince he ſays, *With my ſtaff I paſſed over this* Jordan, *and now am I become two bands*.

JACOB, the father of *Matthan* [*], and grand-father of *Joſeph*. We know nothing particularly of his life. (Matth. i. 15.)

JADA, the ſon of *Onam*, and father of *Jether* and *Jonathan*. 1 Chr. ii. 28, 32.

JADASON. There is mention made of it in *Judith* i. 6. where it is ſaid, that *Nebuchadnezzar* overcame *Arphaxad* by the *Tigris* and *Euphrates*, and the *Jadaſon* or *Hydaſpe*, as the *Greek* text has it. In the *Syriac* it is ſaid the *Eulæus*, which is by much the more probable; for the river *Hydaſpe* was in the *Indies*, and the *Eulæus* near the city of *Suſa* in *Perſia*.

JADAU, the ſon of *Nebo*, was one of thoſe who in the time of *Nehemiah* ſeparated from the wives, which they had married contrary to the Law in that caſe provided. *Ezra* x. 43.

JADDUA, or *Jaddus*, High-Prieſt of the *Jews* in the time of *Alexander* the Great [a]. *Joſephus* relates, that *Alexander* being imployed in the ſiege of *Tyre*, ſent to demand ſuccours and proviſions of the High-Prieſt *Jaddus*, and required him to acknowledge him, and pay the ſame obedience to him, as he had paid before to the *Perſians*. *Jaddus* excuſed himſelf on the ſcore of the fidelity, which he owed to *Darius*, whom he had always owned as his Sovereign. *Alexander* was incenſed at his anſwer, but diſſembled his reſentment, in order to take his revenge after the reduction of *Tyre*. Then he marched againſt *Jeruſalem*, and the High-Prieſt perceiving that he was not ſtrong enough to reſiſt him, had recourſe to God by Sacrifices, Faſtings, and publick Prayers, which he appointed to be obſerved by all the people. The Lord appeared to him in the night, and encouraged him, telling him that he had nothing to do but to open the city-gates to *Alexander*, to go and meet him with all the ornaments of his Dignity, to direct the Prieſts and People to appear in white habits, and covered as uſual upon ſome feſtival, whereby he would ſoften the King's heart, and incline him to be favourable to the *Jews*. (Joſeph. Antiq. l. 11. c. 8.)

Jaddus the next day gave an account to the people of the viſion which he had ſeen, and diſpoſed them to receive *Alexander*. When this Prince was come pretty near the city, *Jaddus* at the head of his Prieſts and People went out of *Jeruſalem*, and preſented himſelf before *Alexander*. Every one expected that the King would load the High-Prieſt with reproaches, and make the inhabitants feel the effects of his indignation. But it happened quite otherwiſe. *Alexander* threw himſelf at the High-Prieſt's feet, as if in his perſon he had ſeen ſome God; and as *Parmenio* asked him the reaſon of ſuch an extraordinary behaviour, he anſwered, that while he was deliberating whether he ſhould undertake his expedition into *Aſia*, God had appeared to him in the form of this High-Prieſt, and exhorted him to fear nothing, but boldly to purſue his enterprize, telling him that he would give him all manner of aſſiſtance: that the honour which he ſeemed to ſhew the High-Prieſt, he paid to God himſelf, whoſe image he was. After this, he made his entry into the city, offered Sacrifices to God in his Temple, granted the *Jews* both in *Paleſtine*, and beyond the *Euphrates*, the privilege of governing themſelves according to their own Laws, and an exemption from tribute every ſeventh year, wherein the *Jews* did not cultivate their lands, and had no harveſt. See the Article of ALEXANDER *the Great*. There are ſome Criticks, who believe, that what *Joſephus* relates of *Alexander* and *Jaddus*, is mere fable. (Rab. Az[illegible]rias in Meor aim. 3 par. & alii quidam.)

Jaddus was ſucceeded by *Onias* I. his ſon. He had a brother, whoſe name was *Manaſſeh*, who having married *Nicaulis*, the daughter of *Sanballat* the *Cuthæan* or *Samaritan*, was obliged to retire to his father-in-law, and obtained permiſſion of *Alexander* to build a Temple, on Mount *Gerizim*, whereof he was the firſt High-Prieſt. (See Joſeph. Antiq. l. 11. c. 8. p. 383.)

JADIAEL, the ſon of *Benjamin*. 1 Chron. vii. 6.

JADON. *Joſephus* calls the Prophet by this name, who was ſent to *Jeroboam* at *Bethel*, when he dedicated his golden calves. The Scripture does not name this Prophet, but the generality of Interpreters believe with *Joſephus*, that this was the Prophet *Iddo*. See IDDO *and* JEROBOAM. (Antiq. l. 8. c. 3. p. 277. 1 Kings xiii.)

JADUR, otherwiſe *Jagur*, a City of *Judah*, Joſh. xv. 21. the ſituation whereof we are not acquainted with. All that we know is, that it lay to the ſouth of *Judah*.

JAFA, or *Jaffa*. Thus the modern Interpreters call *Joppa*, a maritime City in *Paleſtine*. See JOPPA.

JAGUR, the name of a City. See JADUR.

JAH. This is one of the names of God which we meet with, in compound with many

[*] *See the Text, where it is plainly ſaid, that* Jacob *was the ſon of* Matthan *and father of* Joſeph. *See* Matth. i. 15, 16.
[a] *Jaddus* was High-Prieſt from 3665 to 3682, during the ſpace of ſeventeen years, according to *Euſebius*.

many *Hebrew* words; for example, *Adonijah, Halleluiah, Malachiah*; that is to say, God is my Lord, praise the Lord, the Lord is my King.

I. JAHATH, of *Gershom's* family, the son of *Libnah*, and father of *Zimmah* the *Levite*. 1 Chron. vi. 20.

II. JAHATH, a *Levite* of *Merari's* family; surveyor of the workmen imployed by *Josiah* in repairing the Temple. 2 Chron. xxxiv. 12.

JAHAZ, a City beyond *Jordan*, near [Numb. xxi. 23. Deut. ii. 32. Josh. xiii. 18.] which King *Sihon* was defeated by *Moses*. It was given to the Tribe of *Reuben*. It is the same probably as *Jahzah*, situated to the north, and pretty near *Ar*, Capital of the *Moabites*. It was given up to the *Levites*. 1 Chron. vi. 78.

JAHAZAH, a City in the Tribe of *Reuben*, which was given up to the *Levites* [Josh. xxi. 36. 1 Chron. vi. 78.] of *Merari's* family. In the *Hebrew* of *Joshua* and the *Chronicles* it is *Kedemoth* *. We do not find *Jahazah* in any enumeration of the Cities of *Reuben*.

JAHAZEEL, one of those brave men who deserted *Saul's* party to join *David*. 1 Chron. xii. 4.

JAHAZIAH, the son, or inhabitant of *Tikvah*; for the word *Son* is often taken for inhabitant: for example, the sons of *Sion* and daughters of *Jerusalem*, &c. *Jahaziah* was one of the Commissioners appointed to enquire after the *Jews* who had married strange women, which examination was made after their return from the Captivity. *Ezra* x. 15.

JAHEL, or *Jael*, the wife of *Heber* the *Kenite*, killed *Sisera*, General of the [Jud. iv. 17.] *Canaanitish* army, who having fled for safety to her tent, and being there asleep, *Jahel* took the opportunity, and pierced his temples with a large nail, which she drove into them with an hammer. This fell out in the year of the World 2719, before *Jesus Christ* 1281, before the Vulgar Æra 1285.

JAHLEEL, or *Jalel*, the third son of [Gen. xlvi. 14.] *Zebulun*, Head of the Family of the *Jahleelites*. Numb. xxvi. 26.

JAHMAI, the son of *Tola*, and grandson of *Issachar*. 1 Chron. vii. 2.

JAHZEEL, of the Tribe of *Naphtali*, Head of the Family of the *Jahzeelites*. Numb. xxvi. 48.

JAHZERAH, the son of *Meshullam*, and father of *Adiel*. 1 Chron. ix. 12.

I. JAIR, of the Family of *Manasseh*, possessed a large Canton beyond *Jordan*; the whole country of *Argob* as far as the [Judg. x. 3.] borders of *Geshur* and *Maachathi*. He succeeded *Tola* in the Judicature or Government of the *Israelites*, and was himself succeeded by *Jephthah*. His Government continued two and twenty years; from 2795 to 2817. *Jair* had thirty sons, who rode on Asses *, and were Lords or Governours of thirty towns, called *Havoth-Jair*. He was buried at *Carnon* beyond *Jordan*.

II. JAIR, the son of *Shimei*, and father of the celebrated *Mordecai*. Esth. ii. 5.

III. JAIR, *Havoth-jair*. See above HAVOTH. These were Villages possessed by *Jair*.

IV. JAIR, or *Jairus*, Chief of the Synagogue at *Capernaum*. His daughter falling dangerously sick, he besought *Jesus Christ* with great importunity and passion, to come and lay his hands upon her and heal her. *Jesus* followed him; and as he [Matth. ix. 18.] was upon the way, *Jairus* was told, that [Mark v. 22.] his daughter was dead, and it was to no purpose for *Jesus* to give himself the trouble [Luke viii. 43.] of going farther. But *Jesus* encouraged them, and said to *Jair*, fear not; believe only. When they were come to the house, they found the mourners and the musicians prepared to attend the young woman to the grave. *Jesus* enjoined them to be silent, and said, the child was not dead. He went into the chamber with her father and mother, and three of his principal Disciples; and taking the dead person by the hand, he commanded her to rise, as if he had awaken'd her only out of sleep. She accordingly rose, and began to walk. Now she was about twelve years of age, and *Jesus* ordered, that they should give her something to eat.

JAKIM, Chief of the twelfth Family of the four and twenty Classes of Priests. 1 *Chron.* xxiv. 12.

JAMBRES, one of the two Magicians who opposed *Moses* in *Egypt*, and by their juggling tricks imitated the true miracles of this Legislator. 2 *Tim.* iii. 8. See JANNES and JAMBRES.

JAMBRI, was a man of power in the City of *Medaba*, beyond *Jordan*. His sons one day attacked *John*, the brother of the *Maccabees*, *Simon* and *Jonathan*, as he was going to the *Nadabatheans* loaded with a good booty, killed him and took away what he had. To revenge the blood [1 Macc. ix. 36, 37.] of their brother, and indemnify themselves for the loss they had sustained from *Jambri's* family, *Jonathan* and *Simon* having intelligence of some remarkable marriage, and that *Jambri's* sons were to conduct the bride to *Medaba*, they lay in ambuscade, fell

* *The Author seems here to be mistaken: for in the* Hebrew *of* Chronicles vi. 63. (*not as in the citation* 78.) *it is said,* ממטה ראובן את בצר ואת־יהצה *And in the verse following* קדמות *is mentioned as another city distinct from that of* Jahazah. *So likewise in the Septuagint after* Ἰαζὴρ, *as it is called in* Joshua, *and* Ἰασὰ *in the* Chronicles, *we find* Καδμώθ. *In the* Hebrew *Text of* Joshua, *the Author's citation is not at all inserted.*

* This expression shews, that they were powerful. See Judg. v. 10. xiii. 14.

fell upon the company, who thought of nothing but their diversion, took part of them, and carried off all their spoil. This happened about the year of the World 3843, before *Jesus Christ* 157, before the Vulgar Æra 161. See hereafter the Article IX. JONATHAN.

I. JAMES, surnamed *major*, or the Elder, to distinguish him from *James minor*, or the *younger*, was brother to St. (Matth. iv. 21.) *John* the Evangelist, and son to *Zebedee* and *Salome*. He was of *Bethsaida* in *Galilee*, and left every thing to follow *Jesus Christ*. His mother *Salome*, who was one of those women that attended our Saviour in his journeys, desired of him one day, that her two sons *James* and *John* might be seated at his right hand, when he should be in possession of his kingdom. But the Son of God replied, that it was only in the power of his Heavenly Father to dispose of these places of (Matth. xx. 21.) honour. St. *James* and his brother St. *John*, before their vocation, carried on the trade of fishermen with *Zebedee* their father; nor did they absolutely quit their profession till our Saviour called them, as they were in their boat busied in refitting (Mark i. 18, 19. Matth. xvii. 2.) their nets. They were witnesses of our Lord's transfiguration; and when certain *Samaritans* refused to admit *Jesus Christ* into their town, *James* and *John* importuned him to cause fire to descend from (Luke ix. 54.) heaven in order to consume them. For this reason it is thought the name of *Boanerges*, or son of thunder was given them. But our Saviour checked their zeal, telling them that they knew not what spirit did or ought to animate them.

Some days after the Resurrection of our Saviour, *James* and *John* went a fishing in the Sea of *Tiberias*. They were present at the Ascension of our Lord, and (Sophron. de Viris illustr. c. 5. p. 264.) St. *James* is said to have preached to all the twelve Tribes of *Israel* dispersed throughout the World. But for this there is no other certainty than bare hearsay. His martyrdom is related in the Acts of (Acts xii. 1, 2, &c.) the Apostles, and happened in the 42 or 44 year of *Jesus Christ*; for the date of this particular is not well agreed upon. *Herod Agrippa* King of the *Jews*, and grandson to *Herod* the Great, had him seized, and executed at *Jerusalem*; and as he observed his death to be agreeable to the *Jews*, he proceeded to lay hold also on (Clem. Alex. apud Euseb. l. 2. c. 9.) St. *Peter*. *Clemens Alexandrinus* informs us, that he who brought St. *James* before the Judges, was so affected with his constancy in confessing *Jesus Christ*, that he too declared himself to be a Christian, and was condemned as well as the other to be beheaded. As they went together to the place of execution, this man asked forgiveness of St. *James*; who deliberated a little with himself, whether he should treat one as a brother, who as yet had not received the Sacrament of *Jesus Christ*. But after a short pause, he embraced him, and said, Peace be with you: after which both their heads were struck off.

The *Greeks* observe his Festival upon the 30th of *April*, and the *Latins* on the 25th of *July*. St. *Epiphanius* [a] says, that St. *James* as well as *John*, both continued always single: that they never had their hair cut, never bathed, wore only a single Tunick, and a linnen Cloak, and never eat either fish or flesh. The *Spaniards* pretend that this Saint is the first Apostle of their Country, and that his body was brought thither soon after his death: particulars, for which they produce not any good proofs. It is certain that his Relicks have been in great repute, and very much reverenced in this country, every since the ninth century [b].

II. JAMES *Minor* surnamed the brother of our Lord [c], and Bishop of *Jerusalem*, was the son of *Cleopas*, otherwise called *Alphæus*, and *Mary* sister to the blessed Virgin; consequently cousin-german to *Jesus Christ* according to the flesh. He was surnamed the Just, for the admirable holiness and purity of his life [d]. He is said to have been a Priest, and to have observed the laws of the *Nazarites* from his mother's womb, eating and drinking nothing that was capable of intoxicating [e]; he never cut his hair, never eat any thing that had had life, used no bathing, nor oils, wore no sandals or woollen clothes, but only a linnen cloak, and a tunick of the same. The very great respect which his virtue had acquired, was the reason, they say [f], of his having a very extraordinary privilege allowed him, *viz.* the liberty of entring when he pleased into the Holy Place of the Temple of *Jerusalem*. St. *Jerom* assures us [g], that the *Jews* had such an esteem for St. *James*, that they strove with emulation to touch the hem of his garment. The *Jewish* Talmud relates several miracles said to be wrought by *James the Disciple of Jesus the Carpenter*; among others, it is there affirmed, that he being called to cure a *Jew*, whose name was [h] *Eligazar*, and who had been bitten by a serpent, one of the Rabbins maintained that he ought not to suffer himself to be healed in the name of *Jesus Christ*. While they were deliberating hereupon, *Eligazar* died, to the great satisfaction of those

[a] Epiphan. Hæres. 58. c. 4. p. 491, 492.
[b] See the Martyrologies of *Ado*, *Usuard*, and *Notker*.
[c] Gal. i. 19. Joseph. Antiq. l. 20. c. 8. p. 698.
[d] Clem. Alex. & Hegesipp. apud Euseb. Hist. l. 2. c. 1.
[e] Epiphan. Hæres. 78. c. 13, 14. Euseb. l. 2. c. 23.
[f] Hegesipp. Epiphan. & Euseb. locis cit.
[g] Hieron. in Galat. i. 19.
[h] Vide Baron. an. 63. §. 8.

those obstinate *Jews*, who preferred death to health procured by the name of *Jesus Christ*.

Our Saviour appeared to *James Minor* eight days after his Resurrection, and communicated the gift of knowledge to him [a]: And when he ascended up to heaven, trusted him with his throne upon earth, and recommended his Spouse to him, the Church of *Jerusalem*. He was therefore from that time appointed to be Bishop of that Church; but he performed none of the Offices belonging to this Dignity, till the Apostles either by election, or out of esteem and respect for him, had conferred this honour on him. We are assured [b], that he wore a plate of gold upon his forehead, as a mark of his Episcopacy, with the name of God in all probability imprinted on it, in imitation of the *Jewish* High-Priests. St. *James* was at *Jerusalem*, and there considered as one of the principal Pillars of the Church, when St. *Paul* first came thither after his conversion, in the year of *Jesus Christ* 37. And in the Council of *Jerusalem* held in the year 51, St. *James*, as Bishop of the City, gave his vote last; and the result of the Council was principally formed from what St. *James* said, who, notwithstanding he observed the ceremonies of the Law, and took care that others should observe them in his Church, was of opinion, that such a yoke was not to be imposed upon the Faithful, who were Converts from *Judaïsm*.

1 Cor. xv. 7. Gal. i. 18. Acts xv. 12, 13, &c.

The progress which the Gospel made, having alarmed the chief persons among the *Jews*, *Ananus* the son of *Annas* the High-Priest, mentioned in the Gospel, undertook to put St. *James* to death. To this end he chose the time when *Festus* being dead, who had been Governour of *Judæa*, and *Albinus* his successor not yet arrived, the Province was without a Governour. *Ananus* therefore and the principal Pharisees, convening him in a publick manner, told him, that the people were led into an error concerning *Jesus Christ*, whom they took to be the *Messiah*, and that it was in his power to convince them of this mistake, since every one was ready to believe whatever he should say of it. They made him therefore go up into one of the Galleries of the Temple, that he might be heard by the whole multitude, which was assembled from all parts to keep the Feast of the Passover. When therefore he was placed above, they cried out to him from below, Tell us, thou Just Man, what we should believe concerning *Jesus*, who was crucified. He answered with a loud voice, *Jesus* the son of man, whom you speak of, is now seated at the right hand of the supreme Majesty as Son of God, and must one day come, borne upon the clouds of heaven. At these words a great number of persons gave glory to God, crying out, *Hosanna*. But the Pharisees and Doctors exclaimed, what, is he, whom we call the Just, likewise mistaken! And going up to the place where he was, they threw him down from the top of the Temple. He did not die of his fall, but kneeling on the ground, he prayed for his enemies; who hereupon by *Ananus*'s order began to stone him; at last a Fuller dispatched him, by giving him a blow upon the head with the stick, which he made use of in the business of his trade [c].

Eufeb. l. 2. c. 23. Joseph. Antiq. l. 20. c. 8.

He was buried near the Temple [d], in the place where he had suffered martyrdom; and in the same place a Monument was erected for him, which was much celebrated till *Jerusalem* was destroyed by the *Romans*. The wisest of the *Jews* very much disapproved the murder of St. *James*, and the passionate behaviour of *Ananus*, whereof they made great complaints to *Agrippa*, and *Albinus* Governour of the Province; the latter of whom by his letters threatned to punish his temerity, and *Agrippa* divested him of the High-Priesthood, which he had exercised only three months. *Josephus* is cited [e] as affirming, that the war which the *Romans* made against the *Jews*, and all the calamities which afterwards happened to them, were imputed to the death of this Just Man. The ancient Hereticks have forged some writings, which they ascribed to St. *James*, the brother of our Lord [f]. But the Church acknowledges his Epistle only as authentick; and this is the first of the seven, called Canonical. It is written to all the convert *Jews* in all parts of the world. It is our opinion, that he wrote it a little before his death, which happened in the year 62. In this he contends principally against the abuse, which many made of St. *Paul*'s principle, whereby he asserts, that Faith and not the Works of the Law, justifies before God. St. *James* strongly maintains the necessity of good Works. Although his Epistle is directed to the *Jews*, who were dispersed, it is thought he wrote it in *Greek*, because he cites the Scripture in it according to the Version of the Septuagint. Besides, *Greek* was at that time the common language of almost the whole East.

Joseph. Antiq. l. 20. c. 8.

JAMIN,

[a] Clem. Alex. apud Eufeb. l. 2. c. 1. Origen. contra Cels. l. 1. c. 35. Hieronym. in Galat. i. 19.

[b] Eufeb. l. 2. c. 1. Epiphan. Hæref. 29. & 78.

[c] Ita Clem. Alex. Eufeb. Epiphan. Hieronym.

[d] Eufeb. l. 2. c. 23. Hieronym. de Viris illustr. c. 2.

[e] Origen. contra Celsum, l. 1. Eufeb. l. 2. c. 23. Hieron. de Viris illustr. ex Josepho, apud quem non leguntur hodie verba ab Origen. & Eufeb. laudata.

[f] We have besides the Preparatory Gospel of *St. James*, which the Eastern people are well acquainted with. (See *Fabricius*'s Library of the Apocryphal books of the New Testament, p. 66.) We have likewise a Liturgy under his name.

JAMIN, second son of *Simeon*, Head of the Family of the *Jaminites*. Gen. xlvi. 10. and Numb. xxvi. 12.

I. JAMNIA, *Jemnaa*, or *Jabneh*, *Jamne*, *Jamni*, or *Jamnes*, a maritime town in *Palestine*, situated between *Azotus* and *Joppa*. It has a pretty good Haven. We do not find its name in the *Hebrew* Text of *Joshua*, but only in the *Greek*, Josh. xv. 45. where *Jamnai* near *Ekron* is placed among the Cities of *Judah*. *Uzziah* King of *Judah*, the son of *Amaziah*, took it from the *Philistins*. *Josephus* says, that it was given upon the division to the Tribe of *Dan*. We read in *Maccabees*, that the Port of *Jamnia* was two hundred and forty furlongs from *Jerusalem*.

2 Chron. xxvi. 6. Antiq. l. 5. c. 1. 2 Macc. xii. 9.

II. JAMNIA. *Josephus* speaks of a Town in Upper *Galilee*, called *Jamnia* or *Jamnith*.

JANAI, or *Jaanai*, of the Tribe of *Gad*, the son of *Abihail*. 1 Chron. v. 12.

JANNA, or *Janne*, the son of *Joseph*, and father of *Melchi*. Luke iii. 24.

JANNÆUS, or *Alexander Jannæus*. See above III. ALEXANDER.

Plin. l. 30. c. 1. JANNES, and *Jambres*; or, as *Pliny* calls them, *Jamne* and *Jotape*, two Magicians, who, as St. *Paul* says, resisted *Moses* while he was in *Egypt*. King *Pharaoh* could find these two persons only, who were able to hold out against *Moses*, and by their enchantments imitate some part of the real miracles performed by him. The Paraphrast *Jonathan* says, that they were the two sons of *Balaam*, who accompanied him, when he went to *Balak* King of *Moab*.

2 Tim. iii. 8. Jonathan. in Numb. xxiii. 22.

Artapanus tells us, that *Pharaoh* sent for Magicians * from Upper *Egypt* above *Memphis*, to set them in opposition to *Moses*. *Ambrosiaster* or *Hilary* the Deacon, says, that they were two brothers. He cites a book intitled *Jannes* and *Mambres* †, which is likewise quoted by *Origen*, and ranked among the apocryphal books by Pope *Gelasius*, (Gelas. Dist. 15.) Some of the *Hebrews* (*Vide* Buxtorf. *Lex. Thalmud. & Fabric. de Apocryph. V. T.*) call them *Janes* and *Jambres*; others, *Jochana* and *Mamre*, or *Jonas* and *Jombros*. There are some, who say, their names are the same as *John* and *Ambrose*. Some will have it, that they flew away with their fathers; others, that they were drowned in the Red Sea with the *Egyptians*; others again, that they were killed by *Phinehas* in the war he made against the *Midianites*. *Palladius*, Author of the *Historia Lausiaca*, relates, that *Macarius* the *Egyptian* went purposely into a desart at the distance of some days journey from his dwelling, to see the tombs of these two famous Magicians, which he found in an old garden planted with trees, where there was an house with a great deal of rich furniture. Devils defended the entrance of it, and threatned *Macarius*: but he dispersed them; and having visited the house and garden, retired.

Ambrof. in 2 Tim. iii. 8. Origen. tract. 95. in Matth. Pallad. Hist. Lausiac. c. 15. p. 722, 723.

Numenius, cited by *Aristobulus*, says, that Jannes *and* Jambres *were sacred Scribes of the* Egyptians, *who excelled in magick at the time when the* Jews *were driven out of* Egypt. *These were the only persons whom the* Egyptians *found capable of opposing* Moses, *who was a man whose prayers to God were very powerful. These two men*, Jannes *and* Jambres, *were alone able to frustrate the calamities which* Moses *brought upon the* Egyptians. *Pliny* speaks likewise of the Faction or Sect of Magicians, whereof he says *Moses*, *Jannes* and *Jocabel*, or *Jotapa*, were Heads. By this last word he meant probably the Patriarch *Joseph*, whom the *Egyptians* looked upon as one of their most celebrated Sages. The *Mussulmen* add several particulars borrowed from apocryphal Books, or the tradition of the Eastern people, to the real history of *Moses*. They say, for example, that *Moses* having wrought his first miracles before *Pharaoh*, this Prince deliberated with his Council what he had to do in such a juncture; and that the result of the debate was, that he should amuse *Moses* with fair promises, and in the mean time send orders for the most expert Magicians in *Egypt*, the number of whom at that time was very great in *Thebais*, and set them in opposition to this man, who seemed more dextrous than any of those who had hitherto appeared.

Ap. Eufeb. præp. l. 9. p. 241. Plin. l. 30. c. 1. Bibl. Orient. p. 648, 649. *Mousah.*

Hereupon Couriers were immediately dispatched to the most celebrated Magicians of *Thebais*, commanding them to come forthwith to *Pharaoh's* Court. *Sabour* and *Gadour*, two brothers, who passed for the most experienced, and were the principal of the Country, prepared themselves to pay obedience to the King's Orders; but they went first by the advice of their mother, to their father's tomb, in order to consult his ghost concerning the success of their journey. They called him by his name, and conjured him up: upon his answering them, they told him, that there were two bro-

* *They are called by several names, in several translations; by the Septuagint*, Φαρμακοὶ, poisoners, *and* Ἐπαοιδοὶ, Inchanters; *by* Sulpitius Severus, Chaldeans, *that is*, Astrologers; *by others*, Sapientes *and* Malefici, *Wisemen*, (*that is, they were esteemed so among the* Egyptians) *Philosophers and Witches.*

† *St.* Jerom *translates their names* Johannes *and* Mambres; *and there is a tradition, they say, in the Talmud, that* Juhanni *and* Mamre, *chief of* Pharaoh's *Physicians, said to* Moses, *Thou bringest straw into* Ephraim, *where abundance of Corn grew; as if they should have said, To bring your magical Arts hither, is to as much purpose, as to bring water to the* Nile.

brothers come into *Egypt*, for *Moses* and *Aaron* were inseparable, who without arms or soldiers, had created very great disorders in the King's Affairs; that this Prince had sent for them to resist them, and oppose them with juggling tricks more powerful than theirs; that they were informed these two strangers had a Rod which would turn into a Dragon, and devour every thing that appeared before it.

Their father answered; As soon as you come to *Pharaoh's* Court, learn whether the Rod you tell me of is transformed into a Dragon, while these two Magicians are sleeping. For no Inchantments by any Magician have their effect while he is in this condition; and be assured, that if it happens otherwise to these, no creature is capable of resisting them.

The two brothers therefore departing from *Thebais*, arrived at *Memphis* where the King kept his Court, and understood with great surprize, that while *Moses* and *Aaron* were at rest, their Rod immediately assumed the figure of a Serpent, which guarded them with vigilance, and suffered no one whatsoever to approach their persons.

The two Magicians very much astonished at this prodigy, did notwithstanding present themselves before the King with all the other Magicians of the country, who came thither from all parts, and according to the account some give of them, amounted to the number of seventy thousand; for besides the two brothers *Sabour* and *Gadour*, who resorted thither with all their Disciples, there were two others whose names were *Giaath* and *Mospha*, whose train was not inferior to theirs. Lastly, the great *Simeon*, High-Priest of *Egypt*, and chief of all those who particularly professed Magick, appeared there likewise at the Head of a very numerous company of his profession.

All these people had provided Rods and Cords, to counterfeit the Miracle wrought by *Moses*; and as soon as this Prophet had thrown his miraculous Wand upon the ground, and it became a serpent, they too threw down their Rods and Cords, the inside whereof they had filled with quicksilver: these no sooner felt the heat of the sun, than they began to move, and to turn and wind of themselves several ways. The generality of the spectators, who beheld this at a distance, believed at first sight of their moving, that they were real serpents. But they were soon undeceived when they saw, that *Moses's* serpent had torn in pieces and devoured all those which had been thus counterfeited.

This spectacle frightned the by-standers, who thereupon betook themselves immediately to flight. The two brothers *Sabour* and *Gadour*, glorified God, and were converted; they sincerely renounced their vain profession, and generously died for the true Religion; *Pharaoh* having ordered their hands and feet to be cut off, and their bodies to be fastned to gibbets, imagining that they had been corrupted by the *Israelites* to favour *Moses* and *Aaron*.

This whole recital supposes, that the Magicians wrought no true miracle, but only play'd hocus-pocus tricks, endeavouring thereby to impose upon the eyes and understanding of the spectators. *Moses* however expresses himself throughout in such a manner as might perswade us, that *Pharaoh's* Magicians really operated the same effects as he himself produced; so that *Pharaoh* and his whole Court were persuaded, that the power of their Magicians was equal to that of *Moses*, till the *Egyptians* not being able to produce lice, as *Moses* had done, were constrained to own, that the finger of God was concerned in it. Till then they had ac- Exod. viii. 18, 19.
knowledged nothing divine or supernatural in any thing he did. And it is agreed, that magick, and juggling tricks, evil Angels and Sorcerers, may sometimes imitate very nearly true miracles, and the operations of the Almighty. We confess that God may sometimes permit the Devil and wicked men to work true miracles; but he will never permit the Elect and those who with sincerity and reality seek after truth, to be led into error to the end. The falshood, error, malice and disorder which the Devil endeavours to establish, will sooner or later be discovered. *See hereafter the Article* MIRACLE.

JANNEUS, or *Alexander Jannæus*. See III. ALEXANDER above.

JANOHAH, a City in the Tribe of *Ephraim*, upon the frontiers of the Half-tribe of *Manasseh*. Josh. xvi. 6. *Eusebius* places a town called *Jano* at twelve miles distance from *Schechem* or *Naplouse* in the *Acrabatene*; and another of the name of *Janua*, at three miles distance from *Legio* towards the south.

IANTHINUS. St. *Jerom* uses this term often in *Exodus*, to signify a violet colour. It is derived from the *Greek ios*, *a violet*, and *anthos*, *a flower*. The Septuagint translate the *Hebrew*, *techashim*, a purple colour, which is much the same as a violet. *Bochart* thinks it to be the same colour as that which the *Latins* call *hysginus*, which is a deep blue, or purple inclining to black. *Pliny*; *Cocco-tinctum* Plin. l. 8.
Tyrio tingere, ut fiat hysginum. The c. 48.
Jews generally believe, that the skins of the *techashim*, mentioned by *Moses*, are the Exod. xxv.
skins of animals; but they are not agreed 7. Hebr. ערת
concerning the kind of these supposed תחשים
animals. *Ezekiel* tells *Jerusalem*, that Ezek. xvi.
God had treated her as a beloved Spouse, 10.
that he had given her shoes of *tachash*, of violet or purple colour. *Calceavi te Ianthino.*

JA-

JANUM, a City of *Judah*. Josh. xv. 53.

JAO, or *Jave*, or *Jabe*. These are diminutives or abridgements of *Jehovah*, the incommunicable name of God, the name with four letters, which the *Hebrews* out of respect, or rather superstition, do not venture to pronounce. See JEHOVAH. The *Samaritans* pronounce *Javi* or *Jabi*[a] after the manner of the *Greeks*, who pronounce *B* like a *V* consonant.

JAPHA, a City of *Galilee*, near *Jotapata*, according to *Josephus*. He fortified it with a double enclosure of walls; but this did not prevent the *Romans* from making themselves masters of it, and carrying fire and sword into every part of it, after they had taken it by assault. It is probably the same City, which in *Joshua* is called *Japhia*, and made part of the Tribe of *Zebulun*.

Joseph. lib. de vita sua, p. 1016. & de Bello Jud. l. 3. c. 11. p. 848.

Josh. xix. 12.

JAPHA, or rather *Jaffa*. This is the name which the moderns give *Joppa*.

JAPHETH, the son of *Noah*. He is commonly named the third in order of *Noah*'s sons. *Japheth* was born in the 500 year of *Noah*. *Moses* says expressly, that he was the eldest of *Noah's* sons[b], according to the translation of the Septuagint and *Symmachus*. The same *Moses* says, that *Ham* was the youngest of the three. Gen. ix. 24. *When* Noah *knew what his younger son had done unto him*. Lastly, *Moses* says, that *Shem* two years after the Deluge, was but an hundred years old. He was not born therefore till the 502 year of *Noah*: so that *Japheth* was the eldest of the three.

Gen. v. 31.

Gen. xi. 10.

Europe and a part of *Asia* was *Japheth*'s portion. His descendants possessed all *Europe* and the Isles in the *Mediterranean*, as well those which belong to *Europe*, as others which depend on *Asia*. They had all *Asia minor*, and the northern parts of *Asia* above the sources of the *Tigris* and *Euphrates*. *Noah*, when he blessed *Japheth*, said to him, *God shall enlarge* Japheth, *and he shall dwell in the tents of* Shem; *and* Canaan *shall be his servant*. This blessing of *Noah* was accomplished, when the *Greeks*, and after them the *Romans*, carried their conquests into *Asia* and *Africk*, where were the dwelling and dominions of *Shem* and *Canaan*.

Gen. ix. 27.

The sons of *Japheth* were *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meshech*, and *Tiras*. The Scripture says, *That they peopled the Isles of the Gentiles, and settled in different countries, each according to his language, family, and people*. We are of opinion, that *Gomer* was the father of the *Cimbri*, or *Cimmerians*; *Magog* of the *Scythians*; *Madai* of the *Macedonians* or *Medes*; *Javan* of the *Ionians* and *Greeks*; *Tubal* of the *Tibarenians*; *Meshech* of the *Muscovites* or *Russians*; and *Tiras* of the *Thracians*. But we shall speak in particular of these descendants of *Japheth* under their proper titles. By the *Isles of the Gentiles*, the *Hebrews* understand the Isles of the *Mediterranean*, and all the countries separated by the Sea from the continent of *Palestine*; whither also the *Hebrews* could go by Sea only, as *Spain*, *Gaul*, *Italy*, *Greece*, *Asia minor*.

Gen. x. 5.

Japheth was known by profane Authors under the name of *Iapetus*. The Poets make him to be the father of Heaven and Earth, or of *Titan* and the Earth. His habitation was in *Thessaly*, where he became celebrated for his power, and violence. He married a Nymph, whose name was *Asia*; by her he had four sons, *Hesperus*, *Atlas*, *Epimetheus* and *Prometheus*, who are all very famous in the fabulous history of the Ancients. The *Greeks* believe, that *Japheth* was the father of their race, and acknowledged nothing more ancient than him; from whence comes the proverb, As old as *Japheth*; or, that *Japheth* alone is understood to signify one who is extremely aged. It is very probable likewise, that *Neptune* was confounded with *Japheth*. There is some resemblance in their name. *Neptune* is the God of the Sea, as *Japheth* is Lord of the Isles of the Gentiles. *Saturn* divided the whole World between his three sons, *Jupiter*, *Pluto*, and *Neptune*; thus *Noah* distributed the whole Earth between *Shem*, *Ham*, and *Japheth*. *Jupiter* is the same as *Ham* or *Ammon*; *Pluto* is concealed under the name of *Shem*; and *Japheth* under that of *Neptune*. See *Bochart*, M. *Huet*, F. *Morin*, &c.

Hesiod. Theogonia.

Besides the seven sons of *Japheth* above mentioned, the Septuagint, *Eusebius*, the *Alexandrian* Chronicle, and St. *Austin* give him an eighth, called *Eliza*, who is not named either in the *Hebrew* or the *Chaldee*. The *Arabians* likewise affirm *Japheth* to have had a son, of whom there is no mention in this place; *viz.* *Cozar*, who fled, as they say, to the banks of the *Wolga*, where he built a city, and gave it his own name. There are some Authors who maintain, that the *Israelites* of the ten Tribes carried into captivity by the Kings of *Assyria*, went into the land of *Cozar*, and advanced as far as *Tartary* and *China*. But the *Hebrews* assert, that *Cozar* was only the grandson of *Japheth* by *Togarma*. This account is in *Josephus* the son of *Gorion*, but it is no where to be seen in the *Hebrew* Text.

Arnobius the younger, on the hundred and fourth *Psalm*, says, that *Japheth* possessed the river *Tigris*, and two hundred Countries or Provinces, which spake three and

[a] 'Ιαυὶ vel 'Ιαυὲ vel Ιαβὶ, vel Ιαώ. Hebr. יהוה Vide Epiphan. Hæref. 40. Theodoret. qu. 15. in Exod.

[b] Gen. x. 21. אחי יפת הגדול 'Αδελφῷ 'Ιαφετ τοῦ μείζονος. Sym. τοῦ πρεσβυτέρου.

and twenty languages; so that these three and twenty languages, joined with the other languages of the sons of *Ham* and *Shem*, make in all seventy two; and that all the countries peopled by the three sons of *Noah*, are in number a thousand.

Bibl. Orient. p. 479. The *Mussulmen* place *Japheth* among the Prophets sent by God: they believe him to be *Noah's* eldest son, and that his father after the Deluge gave him for his allotment the Provinces which lie to the east and north of the Mountains of *Armenia*, upon which the Ark rested.

Before *Japheth* departed, to go into the country which was given him for his inheritance, *Noah* made a present to him of a stone, which the Eastern Turks call *Giude-Tasch* and *Senk-Jede*, upon which he wrote the great name of God; by virtue whereof, he who possessed this stone might bring down rain from heaven at discretion. This pretended stone has been long preserved among the people of the *Mogul's* country.

The Eastern people affirm *Japheth* to have had eleven male children; namely, 1. *Gin*, or *Sin*, or *Tchin*, the father of the *Chinese*. 2. *Seklab*, the father of the *Sclavonians*, or ancient *Chalybes*. 3. *Manschuge*, from whom are derived the *Goths* and *Scythians*, otherwise called *Gog* and *Magog* or *Jagiouge* and *Magiouge*. 4. *Gomari* or *Gomer*, mentioned by *Moses*, whom we believe to be the father of the *Cimbri* and *Germans*. 5. *Turk*, the founder of the people known under the general name of *Turks*. 6. *Khalage*, a race of those people called *Turks*. 7. *Khozar*, from whom the *Kozarians* are descended. See above Chozar or Cozar. 8. *Ros* or *Rous*, father of the *Russians* or *Muscovites*. 9. *Soustan*. 10. *Gaz*. 11. *Tarage*, from whom came the *Turcomans*. *Japheth* married his eleven sons to their own sisters, that so the country which they were to have in possession, might be the sooner peopled. In effect, the northern Provinces are supposed to have been first peopled.

Judith ii. 25. JAPHETH. *Judith* speaks of a Province called *Japheth*. *From* Cilicia *to the borders of* Japheth, *which were toward the south*. We know of no Province to the south of *Cilicia*, which was peopled by *Japheth*. Wherefore some would read *Jephlath*, or *Jephlati* instead of *Japheth*. Others read *Japha* or *Jaffa*, which is the same as *Joppa*. But we must confess that we know not what this *Japheth* is, which is said to lie towards the south of *Cilicia*.

JAPHIA, a City of *Zebulun*. See Japha, and *Josh*. xix. 12.

I. JAPHIA, King of *Lachish*, killed by *Joshua*. Josh. x. 3.

II. JAPHIA, one of *David's* sons. 2 *Sam*. v. 16.

JAPHLET, the son of *Heber*, descended from *Achor*. 1 Chron. vii. 32.

JAPHLETI, a Town on the frontiers of *Benjamin* and *Ephraim*. Joshua xvi. 3.

JAR, or *Jiar*, an *Hebrew* month, which answers to our *April*. It was the eighth of the civil, and second of the sacred Year. It consisted but of nine and twenty days. Upon the tenth day of this month the *Jews* mourn the death of *Eli* the High-Priest, and of his two sons *Hophni* and *Phinehas*. They who could not observe the Passover in the month *Nisan*, keep it in the month *Jar*. On the fifteenth of See Numb. ix. 10, 11.
this month, God sent a prodigious quantity of quails to the *Hebrews* in the wilderness; and on the sixteenth the Manna began to fall. On the eighteenth day began their wheat-harvest, three and thirty days after the Passover. On the twenty-third, they celebrate a Festival in memory of the purification of the Temple, by *Judas Maccabæus*, after he had driven the 1 Macc. xiii. 51.
Syrians out of it. On the twenty-ninth they commemorate the death of the Prophet *Samuel*.

JARA, or *Jarvah*, the son of *Gilead*. 1 Chron. v. 14.

JARAH, the son of *Ahaz*, of *Saul's* Family. 1 *Chron*. ix. 42.

JARAMOTH, a City in the Tribe of *Issachar*, which was given to the *Levites* the sons of *Gershom*, and appointed to be a City of refuge. It is the same pro- Josh. xxi. 29.
bably as *Rameth* or *Ramoth*. Joshua xix. 20.

JARAMOTH, *Jarmuth* or *Jerimoth*, a City of *Judah*. *Joshua* killed the King of *Jerimoth*. Josh. x. 5. St. *Jerom* places *Jarmuth* at four miles distance from *Eleutheropolis*, near *Esthaol*; and speaking of *Jarmus*, he says, that *Jarmutha*, the same probably as *Jarmuth* and *Jerimoth*, is ten miles from *Eleutheropolis* in the way to *Jerusalem*. There must be a mistake in one or other of these passages.

JARDEN. This is the *Hebrew* name of the river *Jordan*.

JARED, the son of *Mehalaleel*, and father of *Enoch*. He begat *Enoch* at the age of an hundred and sixty two years, and died in his nine hundred and sixty second year. *Gen*. v. 18, 19.

JARHAH, an *Egyptian*, *Sheshan's* slave. His master gave him his daughter *Ahlai* in marriage, by whom he had *Attai*. 1 Chron. ii. 34, 35.

JARIB, the son of *Simeon*. 1 Chron. iv. 24.

JARMUTH. See Jaramoth.

JASHEN, 2 *Sam*. xxiii. 32. or *Hashem* the *Gizonite*, as he is called 1 *Chron*. xi.

xi. 33. was the father of some valiant Men, who distinguished themselves in the reign of *David*.

I. JASHOBEAM, the son of *Zabdiel*, commanded a body of Troops consisting of four and twenty thousand men, who did duty in King *David's* Court in the month *Nisan*, which answers to our *March*. Some believe him to be the same as *Jeshobeam* the son of *Hachmoni*, who is spoken of above. *Hachmoni* signifies *the Wise*; *Zabdiel* it may be was his true name, and *Hachmoni* a sort of surname.

II. JASHOBEAM, the son of *Hachmoni*, Captain over thirty men, or an Officer in *David's* Army. He lift up his Spear against three hundred men, whom he killed in one rencounter. He was one of the three Heroes, who passed through the Enemies Camp, and went to procure water for *David* out of the Cistern of *Bethlehem*. 1 Chron. xi. 16, 17.

The *Hebrew* Text of the second book of *Samuel*, which speaks of *Jashobeham*, runs literally thus: [a] *He who sate in the throne of Wisdom, the head of the three,* Adino *of* Ezni, *who lifted up his spear against eight hundred men, whom he slew.* But the Text of *Chronicles*, which is parallel to this, imports as follows: [b] Jashobeam *an* Hachmonite, *chief of the thirty, he lift up his spear against three hundred, whom he slew at one time.* The difference between the two Texts might persuade one, that these two persons are intirely different; but how are these matters to be reconciled? *Jashobeam* is the son of *Hachmoni*, he kills *three hundred men*; he is *chief of the thirty*. *Adino*, on the contrary, *is head of the three*, and kills *eight hundred men*. Notwithstanding, when we examine the thing nearly, it appears, that all the difference proceeds only from some letters which are read differently in the Texts of these two passages. I would therefore mend the Text in the second book of *Samuel* thus: [c] Jashobeam *the son of* Hachmoni, *head of the thirty, he lifted up the wood of his spear against three hundred men whom he slew.* The Septuagint *read*, Jeshbaal *son of* Techemani, *was head of the three. This is* Adino *the* Eznite, *who drew his sword against eight hundred.* In the *Roman* Edition, Jebosthe *the* Canaanite, *head of the three*, &c. We cannot see from whence they took *Adino the Eznite*, which is intirely superfluous in this place.

III. JASHOBEAM, the *Korhite*, or of the Race of *Korah*, was one of those brave men who came and joined *David*, during *Saul's* persecution. 1 Chron. xii. 6.

I. JASHUB, of the Tribe of *Issachar*, Chief of the Family of the *Jashubites*. Numb. xxvi. 24.

II. JASHUB, or *Shear-Jashub*, the son of *Isaiah*. See *Isai.* vii. 3. *Shear-Jashub* signifies *the remainder shall return*. And the Prophet by giving his son this name, intended to shew, that the *Jews*, who should be carried away Captives to *Babylon*, should one day return.

JASHUBI-LEHEM. This word is put for *Bethlehem*. 1 Chron. iv. 22.

I. JASON, the son of *Eleazar*, was sent to *Rome* by *Judas Maccabæus*, to renew the alliance with the *Romans*, in the year of the World 3842, before *Jesus* 1 Macc.
Christ 158, before the Vulgar Æra 162. viii. 17.

II. JASON, a *Jew*, a native of *Cyrene*, who wrote in five Books the History of the Persecutions, which the *Jews* suffered under *Antiochus Epiphanes* and *Eupator*. These five Books were abridged by a *Jew*, whose name we are not acquainted with. His work has been conveyed down to us, and is the second book of *Maccabees*; but that of *Jason* is lost. Both were written in *Greek*. It is believed, that the Abbreviator of *Jason* has added something at the end of the second book of *Maccabees*. We do not know exactly the Age either of *Jason*, or his Abbreviator.

III. JASON, High-Priest of the *Jews*, and brother to *Onias* III. was a man of unbounded ambition, who made no scruple of divesting his brother of the High-Priesthood, in order to take possession of this Dignity himself; and this by sacrilegiously purchasing it with a sum of money of *Antiochus Epiphanes*, the most impious Prince of his time, and the greatest Enemy to the *Jews*. The History of *Jason* is differently related by the Author of the second book of *Maccabees* and *Josephus* the Historian. *Josephus* says, that at the Joseph.
death of *Onias* III. *Jason* his brother took Antiq.
possession of the High-Priesthood, exclu- l. 12. c. 4. ad finem.
ding his nephew *Onias* IV. the son of *Onias* III. the lawful Heir of his Dignity. *Jason* obtained a confirmation of the Priesthood, which he had thus usurped, from *Antiochus Epiphanes*, by offering him a large sum of money. But *Antiochus* growing dissatisfied with *Jason*, dispossessed him, and put his brother *Menelaus* in his place, who bought the High-Priesthood at a better price. Thus the three brothers, *Onias* III. *Jason* and *Menelaus* successively possessed this great Dignity, while *Onias* IV.

to

[a] 2 Sam. xxiii. 18. ישב בשבת תחכמני ראש השלשי הוה עדינו העצנו על שמנה מאות חלל

[b] ישבעם בן הכמני ראש השלשים האו ערר את חניתו על שלש מאות חלל בפעם אחת.

[c] I read ישבעם בן הכמני ראש השלישי הוא ערר את דעץ חניתו על שלש מאות חלל. ערר instead of עדינו and העץ חניתו instead of העצני

to whom of right it belonged, continued deprived of it. He was obliged to fly into *Egypt*, where he built the Temple *Onion*.

The Author of the second book of *Maccabees* relates this matter differently. He says, that *Jason*, growing uneasy to see the Priesthood too long enjoy'd by his brother *Onias* III. offered a large sum of money to *Antiochus Epiphanes*, in order to purchase this Dignity of him: he obtained it, and his brother *Onias* III. was deprived of it. *Jason* having afterwards sent one *Menelaus* to *Antiochus*, who was of the Tribe of *Benjamin*, and brother to *Simon*, Governour of the Temple; this *Menelaus* prevailed so effectually with *Antiochus Epiphanes*, by presenting him with a good sum of money, that he procured the High-Priesthood for himself, and *Jason* was divested of it. The same Author represents *Jason* to be a man of no Religion, who did all he could to abolish the worship of God in *Jerusalem*, and prevail with the very Priests themselves to go over to the Religion of the *Greeks*. He is to be looked upon as the first cause of all the misfortunes which the *Jews* underwent from *Antiochus Epiphanes*. (2 Macc. iv. 8, &c.)

During the whole time of *Menelaus's* usurpation, *Jason* kept himself concealed in the Country of the *Ammonites*; but some time after, *Epiphanes* going into *Egypt*, and a report spreading that he was dead, *Jason*, attended with a body of a thousand men, made haste to *Jerusalem*, and entred the City, notwithstanding the resistance of the citizens. Hereupon *Menelaus* fled into the Citadel, and *Jason* began to treat the inhabitants after the manner which is generally practised in places taken forcibly and by storm. But the rumour of the King's death being soon contradicted, he was obliged to fly a second time into the Country of the *Ammonites*. At length *Aretas* King of the *Arabians*, endeavouring to hem him in, in order to get him into his hands, he fled into *Egypt*, and not believing himself to be secure there, he went for refuge to *Lacedæmon*, a City in alliance with the *Jews*, to whom the *Lacedæmonians* said they were related. But he died there, and his body remained without burial, there being none in the place who had any compassion for him, and were inclined to pay the last offices to him, which are not refused even to strangers. *Jason* enjoyed the High-Priesthood no longer than from the year of the World 3830 to 3832, when *Menelaus* was appointed in his room. (2 Macc. iv. 26. — 2 Macc. v. 5, 6, &c.)

IV. JASON, mentioned in the Epistle to the *Romans*, ch. xvi. 21. was St. *Paul's* Host at *Thessalonica*. *Jason* hazarded his life to preserve him in a sedition which was raised against him in that City. It appears by the Epistle to the *Romans*, that he was related to St. *Paul*. Jason *and* Sosipater *my kinsmen*. The *Greeks* make him Bishop of *Tarsus* in *Cilicia*, and give him the title of Apostle. They honour his memory on the 28th or 29th of *April*. (Acts xvii. 7.)

JASPER, in *Latin*, and in *Greek*, *Jaspis*, in *Hebrew*, *Jaspé*, is commonly taken in Scripture for a precious Stone; though, according to the usage of other Languages, *Jasper* is reckon'd rather among marbles. The most beautiful are green, and the most esteemed are full of little red spots, here and there scattered upon the green. They are likewise much in request, which come near the colour of *Lacca* or Purple. We see some of a carnation colour, red, rose-colour'd, striped, white, and some of several colours: Nature in some has represented trees, flowers and landskips, as if they had been painted. Jasper is not transparent, and comes pretty near the nature of Agate. There is Jasper found in *Persia*, the *Indies*, *Syria*, *Cappadocia*, and in many other places of the East. There are some found likewise in *Armenia*, and even in the *Pyrenees*, and in *Bohemia*. Several properties are ascribed to it, as that it stops bleeding, helps women in labour, and is of use as a preservative and counter-charm. In *Exod.* xxviii. 18. where we read *Jaspis* in the Vulgate, the *Hebrew* has *Saphir* [a]. And ver. 20 [b], where we read *Beryllus* in the Vulgate, in the *Hebrew* it is *Jaspé*, which in the Septuagint is translated *Onyx*, in *Josephus*, *Beryl*, in *Jonathan*, *Panther*, because of the variety of colours in the Jasper. The Septuagint are not uniform in their manner of translating the names of such precious Stones as are in the *Hebrew*; and we have already observed, that the *Hebrews* themselves generally do not know the true signification of them. They translate them at random. They who please may consult *Lewis de Dieu* upon the xxviiith ch. of *Exodus*, where he has very well examined this matter.

JATHNIEL, the son of *Meshelemiah*, one of the Porters of the Temple. 1 *Chron.* xxvi. 2.

JATTIR, a City in the Tribe of *Dan*. *Josh.* xv. 48. It was afterwards given up to the *Levites* of *Kohath's* Family. *Joshua* xxi. 14. *Eusebius* says, that *Jattir* or *Jether*, or *Jethira*, is situated in the Canton called *Daroma*, towards the City of *Malatha*, twenty miles from *Eleutheropolis*. It is probably the same as *Ether* or *Athar*.

JAVAN, the fourth son of *Japheth*, was the father of the *Ionians* or *Greeks*, as well those who were in *Greece*, as those

[a] Exod. xxviii. 18. ספיר Saphir. LXX. Ἴασπις.

[b] Ver. 20. Heb. ישפה LXX. Βήρυλλιον.

those who were in the Isles and Continent of *Asia minor*, who were properly called *Ionians*. But anciently the people of *Macedonia*, *Attica*, *Bœotia*, and *Achaia* were called likewise *Ionians*. *Homer* in his Hymn in honour of *Apollo*, calls the inhabitants of *Delos*, *Ionians*. And the Scholiast on *Aristophanes* says, that the Barbarians call all the *Greeks*, *Ionians* [a]. *Javan* was the father of *Elishah*, *Tarshish*, *Kittim*, and *Dodanim*.

JAZAR, a City beyond *Jordan*, given to the Tribe of *Gad*, and afterwards to the *Levites*. It lay at the foot of the Mountains of *Gilead*, near the brook *Jazar*, which forms a rivulet or torrent that falls into the *Jordan*. (Josh. xxi. 36. xiii. 25.)

JAZIZ, the *Hagarite*, had the principal care of the flocks of Sheep belonging to *David*. 1 Chron. xxvii. 31.

IBEX, a wild Goat, which is very swift, and runs up steep rocks. See 1 *Sam.* xxiv. 2. The *Hebrew*, *Joale*, is likewise to be met with in *Job* xxxix. 1. *Psalm* ciii. 18. and *Prov.* v. 12. *Bochart*, from some *Arabian* Authors, describes this creature in the following manner: It is a kind of wild Goat, says he, that lives upon steep Rocks; Nature has given it large Horns, which it bends backwards as far as its buttocks, so that it leaps from the highest precipices, and falls upon its back without hurting itself, because its horns receive and break the blow. (יעלה Ibex.)

IBHAR, one of *David*'s sons, born of one of his Concubines. 2 *Sam.* v. 15.

IBIS, an unclean Bird, very common in *Egypt*. *Strabo* says it is like a Stork, and that some are black, and others white. The *Egyptians* worship these birds, because they devour the Serpents, which otherwise would over-run the country *. The *Hebrew* word *Janeschoph*, which is translated *Ibis*, may come from *Neschoph*, which signifies darkness; for which reason *Junius* and *Bochart*, instead of the *Ibis*, understand by it an *Owl*. The *Syriac* renders it *Swan*, and the *Arabic*, *Nisus*, which is a Sea-Eagle. (Levit. xi. 17. ינשוף Ibis. Strabo, l. 17.)

It is agreed, that the *Ibis* is of the species of Storks. The white *Ibis* is a real Stork; the black, which is properly the *Ibis*, is a bird peculiar to *Egypt*; it never goes out of it, and some say that it cannot even live out of it. At a distance it seems to be all black, but if you look near it, it is of the colour of a Lapwing or a Wood-raven, the feathers whereof seem to be mixed with green, and a colour bordering upon blue, blended something with purple. The belly of it and sides under the wings are white, its beak is large, strong, and of a scarlet colour, as well as its legs and feet. Its beak is about eighteen inches long, its neck a foot or fourteen inches, its body and breast are as large as the back of a goose. When its head is under its wings, it has the form of a heart.

The white *Ibis* is to be seen in all parts of *Egypt*, but the black is not commonly to be met with any where but about *Damietta*. The *Egyptians* had so much veneration for it, that it was a capital crime among them to have killed so much as one, tho' through inadvertency †. *Cambyses* King of *Persia*, who was not unacquainted with their superstition in this respect, had some of these birds placed before his army while he besieged *Damietta*. The *Egyptians* not daring to shoot against them, nor consequently against their enemies, suffered the town to be taken, which was as it were the key of all *Egypt*. The *Ibis* not only eats the flying Serpents, or *Saraphs*, but kills them after it is sated with them. It eats likewise the Eggs of Serpents, and carries them to its young ones, which are very greedy of them. After the death of the *Ibis*, the *Egyptians* were used to embalm it, in order to preserve it, made a kind of funeral for it, and paid great honours to it. (Polyæn. l. 7. Stratagem.)

It is very remarkable in this bird, that altho' it be a water-fowl, and lives principally about the *Nile*, yet it never enters the water, and does not know how to swim. The use of glysters is said to have been learned from the *Ibis*, and not from the Stork. It generally builds its nest upon Palm-trees, to avoid the cats. The Ancients asserted in their writings, that it conceived at its beak, and even laid its eggs that way; but these are both equally mistakes. *Aldrovandus* relates, that the flesh of the *Ibis* is red, like a Salmon's, that it is sweet, that its skin is very hard, and smells like wild-fowl. (Salmas. in Solin. p. 418. Solin. c. 34.)

IBLEAM, a Town in the Half-tribe of *Manasseh*, which was settled on this side *Jordan*. It is probably the same as *Bileam*, mentioned 1 *Chron.* vi. 70. which was resigned to the *Levites* of *Kohath's* Family. The situation of *Ibleam* is not very well known to us.

IBRI, the son of *Merari*, a *Levite*. 1 Chron. xxiv. 27.

IBUM. The Rabbins give this name to

[a] Scholiast. Aristoph. in Acarnan. Act. 1. Sc. 8. Ἴωνας γὰρ οἱ Ἀθηναῖοι πάντας τοὺς Ἕλληνας Ἴωνας οἱ βάρβαροι ἐκάλουν.

* ——————Crocodilon adorat
Pars hæc, illa pavet saturam serpentibus Ibin. *Juv.* Sat. xv.

† Ægyptiorum morem, *says* Cicero, quis ignorat? quorum imbutæ mentes pravitatis erroribus quamvis carnificinam prius subierint, quàm Ibim, aut felim, aut canem, aut crocodilum violent: quorum etiam si imprudentes quidpiam fecerint, pœnam nullam recusent. Tusc. Disp. l. v. *As also in his first Book* de Naturâ Deorum, c. 29. *And* Herod. l. 11. c. 65. Ὃς δ' ἂν ἶβιν ἢ ἴρηκα ἀποκτείνῃ, ἤν τε ἑκὼν, ἤν τε ἀέκων, τεθνάναι ἀνάγκη.

to the ceremony of a brother's marrying his ſiſter-in-law, the widow of his brother deceaſed without children, by virtue of the *Moſaick* Law mentioned in *Deut.* xxv.

IBZAN, of the Tribe of *Judah*, eighth Judge of *Iſrael.* He was of the City of *Bethſan*, or *Scythopolis*, and ſucceeded *Jephthah* in the year of the World 2823. He died at *Bethlehem*, and was buried there after ſeven years government. (Judg. xii. 10.) He was the father of thirty ſons and thirty daughters, whom he had had by ſeveral wives. He married all his children, and was father-in-law to thirty daughters and as many ſons-in-law. He was ſucceeded by *Iſon*, in the year of the World 2830, before *Jeſus Chriſt* 1170, before the Vulgar Æra 1174.

ICHABOD, the ſon of *Phinehas*, and grandſon of *Eli* the High-Prieſt. His mother was delivered of him the very moment ſhe heard the fatal news of the Ark's being taken. *Ichabod* may ſignify, *where is the glory?* (אי כבוד I-cabod.) becauſe at this inſtant there was intelligence brought, that the Ark of the Lord, the Glory of *Iſrael*, was fallen into the enemies hands. (1 Sam. iv. 19, 20, 21.)

ICONIUM, at preſent *Cogni*, formerly the capital City of *Lycaonia* in *Aſia minor.* St. *Paul* coming to *Iconium* in the year of *Jeſus Chriſt* 45, (Acts xiii. 51. xiv. 1, &c.) converted many *Jews* and *Gentiles* there. It is believed, that in his firſt journey to this City, he converted St. *Thecla*, ſo celebrated in the writings of the ancient Fathers. But ſome incredulous *Jews* excited the Gentiles to riſe againſt *Paul* and *Barnabas*, ſo that they were upon the point of offering violence to them, which obliged St. *Paul* and St. *Barnabas* to fly for ſecurity to the neighbouring Cities. St. *Paul* undertook a ſecond journey to *Iconium* in the year 51 of *Jeſus Chriſt*; but we know no particulars of his journey, which relate peculiarly to *Iconium.*

IDALAH, a City in the Tribe of *Zebulun*, Joſh. xix. 15. Some call it *Jetala*; but the *Hebrew* reads it *Jadala*; the Septuagint, *Nabal*; the *Syriac*, *Aral.*

I. IDDO, the ſon of *Levi.* 1 Chron. vi. 21.

II. IDDO*, the ſon of *Abinadab*, to whom *Solomon* gave the government of *Mahanaim*, and the Canton belonging to it, beyond *Jordan.* 1 Kings iv. 14.

III. IDDO, a Prophet of the Kingdom of *Judah*, who wrote the actions of *Rehoboam*'s and *Abijah*'s reigns. (2 Chron. xii. 15. 2 Chron. xiii. 22.) It ſeems by 2 *Chron.* xiii. 22. that he had intitled his work *Midraſch* or Enquiries. We know nothing particularly concerning the life of this Prophet. It is probable that he likewiſe wrote ſome prophecies againſt *Jeroboam* the ſon of *Nebat*, (2 Chron. ix. 29.) wherein part of *Solomon*'s life was included. *Joſephus*, and many others after him, are of opinion, (Joſeph. Antiq. l. 8. c. 3.) that it was *Iddo*, who was ſent to *Jeroboam*, while he was at *Bethel*, and was there dedicating an Altar to the golden Calves; (In the year of the World 3030, before *J. C.* 970, before the Vulgar Æra 974.) and that it was he, who was killed by a lion. See 1 *Kings* xiii. *Joſeph. Antiq.* l. 8. c. 3.

IV. IDDO, father of *Berachiah*, and grandfather to the Prophet *Zechariah.* Zech. i. 1. In *Ezra*, *Zechary* is called only the ſon of *Iddo.* Ezra v. 1. vi. 14.

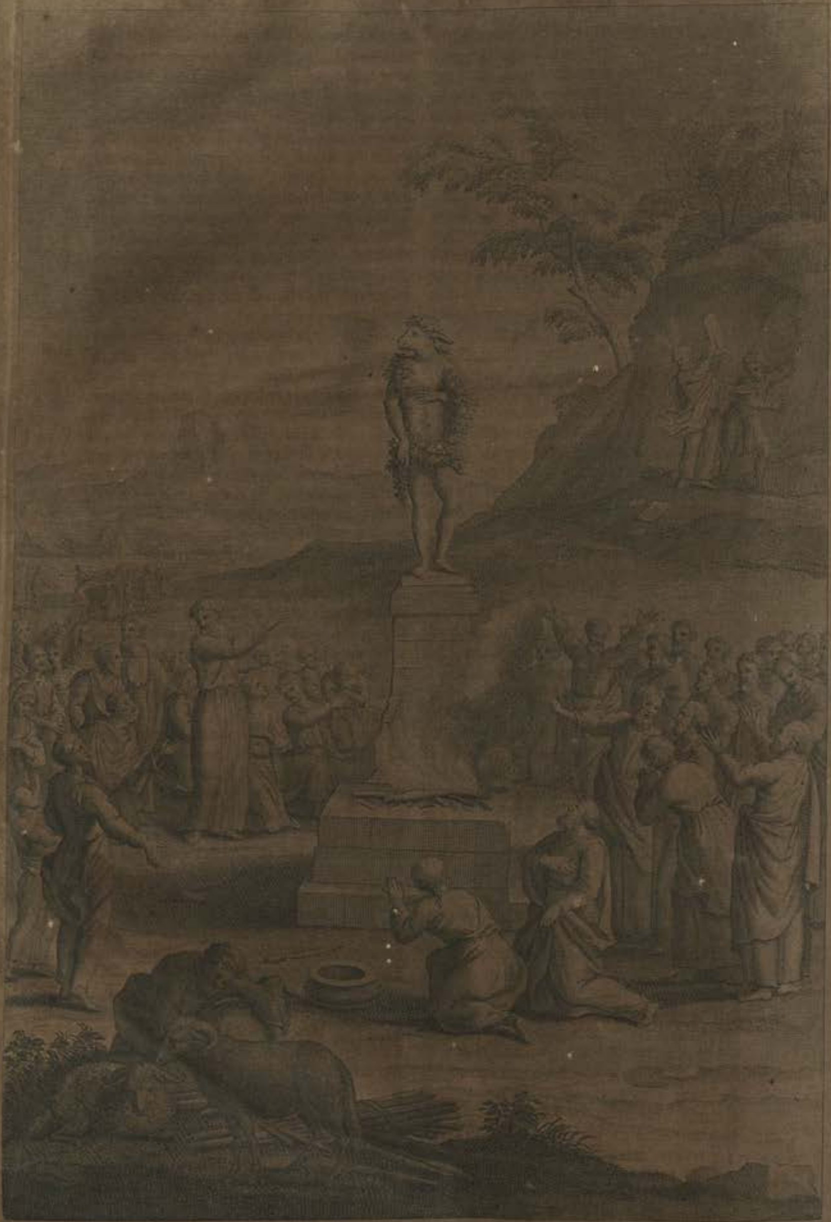
V. IDDO, Chief of the Half-tribe of *Manaſſeh* beyond *Jordan*, in the time of *David* and *Solomon.* 1 Chron. xxvii. 21.

VI. IDDO, Chief of the *Nethinims*, who were in captivity in the Mountains of *Caſiphia.* *Ezra* ſent to them, inviting them to return with him to *Jeruſalem.* (Ezra viii. 17.)

IDOL. The *Greek* word *Eidolon* ſignifies in general a repreſentation, a figure. It is always taken in Scripture in an ill ſenſe for all ſorts of repreſentations of the heathen Deities, whether of Men, Stars, or Animals; whether of figures in *relievo*, imboſſed, or in painting, of what matter or nature ſoever. God forbids the uſe of all ſorts of Idols, or figures and repreſentations of the creatures, with an intention to pay an idolatrous and ſuperſtitious worſhip to them. *Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing in the heavens above, or in the earth beneath, or in the waters under the earth; thou ſhalt not bow down to them nor worſhip them.* (Exod. xxiii. 4.) We ſhall ſpeak of the Idols and falſe Gods mentioned in the Scripture, in the particular Articles under their names.

The Heathens had Idols of all ſorts, and of every kind of matter, ſuch as gold, ſilver, braſs, ſtone, wood, potter's earth, *&c.* The Stars, Spirits, Men, Animals, Rivers, Plants and Elements were the ſubject and model of them. There have been whole Nations ſeen to worſhip a rough ſtone. The *Arabians*, by the report of *Maximus Tyrius*, adored a great ſquare ſtone. It is certain that before *Mahomet* they had a very great veneration for a certain black ſtone, which is ſtill at this day faſtned to a pillar ſtanding in the Porch of the Temple at *Mecca*, and is kiſſed very devoutly by the *Mahometans.* The ancient *Iſraelites* had many Deities or Idols, the figure whereof is not known to us. The *Mahometans* ſpeak of an Idol called *Soura*, which they ſay had been worſhipped in the time of *Noah* before the Deluge. The ancient *Arabians* likewiſe adored an Idol under the name of *Uza*, as who ſhould ſay, the *mighty* or powerful *God.* (D'Herbelot. Bibl. Orient. p. 857.) The God *Helagabalus* was nothing but a ſtone in the form of a cone, under which

* *In the English Verſion it is,* Abinadab *the ſon of* Iddo had Mahanaim; *and herein it agrees both with the Hebrew Text and the Septuagint.*



THE IDOLATRY OF THE ISRAELITES IN THE WILDERNESS. Exod XXXII. 8.

which they worshipped the Sun. They adored likewise Spears or Lances[a], great pieces of Timber, Fire, Animals, the Sun, Moon, Stars, Earth, Flowers, Plants, Trees, and Fountains. Barbarous people, such as the ancient *Gauls*, and *Germans*, had scarce any other Gods but these.

It is very well known what the ancient Idols of the *Egyptians* were; because a great number of them has been transmitted down to us. They were for the most part very ill-contriv'd Figures, representing Animals, or symbolical Figures compounded of Man and some Animal or other: here, the head of a Dog grafted upon the body of a Man; there, the head of a Cat upon that of a Woman; Oxen, Sparhawks, Ravens, Serpents, the vilest Insects, the very Herbs of their Gardens in this country received divine honours.

If in this point we refer ourselves to the Rabbins and the generality of Interpreters, they will tell us, that the Idols mentioned in Scripture were grotesque Figures. *Dagon* was described in the form of a Fish; *Beelzebub* in that of a Fly; the golden Calves set up by *Jeroboam*, as well as those worshipped in the wilderness, were cast in the shape of a Bull. We have spoken of all these Idols under their respective Titles. See MOLOCH, CHEMOSH, BAALPEOR, DAGON, ASTEROTH, BAAL, &c. and the Articles HIGH-PLACES and SAMARITANS.

IDOLATRY, the superstitious Worship which is paid to Idols and false Gods. This word is in general understood for all impious, superstitious, and sacrilegious Worship. People are not agreed about the original of Idolatry. The Author of the
Wisd. xiii. book of Wisdom proposes three Causes
13, 14. of it: first, the love of a Father who ha-
xiv. 15. xv. 7, 8. ving lost his Son in an advanced age, to comfort himself under this loss, causes divine honours to be paid to him. Secondly, The beauty of Works engrav'd. Thirdly, The skill of an Artificer in Potters-earth, who consecrates a Statue of his own making as if it were a Deity. They who believed that man was formed by chance, imagined, that by degrees he came to institute a Religion for his own use, and that fear and superstition were the first causes of this Religion. *Primus in orbe Deos fecit timor.* Man under the disturbance of mind,
Lucret. proceeding from his fears, forged, says
l. 5. de rerum natura. *Lucretius*, imaginary Deities.

The most knowing in this matter are persuaded, that the first objects of idolatrous worship were the Sun, Moon, and Stars. The brightness, beauty, and usefulness of them, with respect to us and every thing about us, induced men to ascribe some divine virtue to them, and afterwards a religious worship. Others[b] have believed, the most ancient Idolatry to have been that of Angels. At first some respect was shewn them, founded on the excellency of their Nature, and the assistance which we receive from them: afterwards a sort of worship, subordinate to that which is due to God, was paid them. Lastly, they were adored without any reference to God. After this, some imagined that Angels belonged to the Stars; and so the worship which was paid them, was insensibly transferred to the Sun, Moon, and Stars.

Vossius, who examined this matter with Vossius
so much care, maintains, that men began Tract. de Idolat.
first to depart from the worship which l. 1. c. 1.
they owed to God, by rendring divine honours to the two Principles of Good and Evil. Mankind observing, that the World abounded with Good and Evil, were not able to imagine, that God, who is all over Goodness, should be the Author of Evil. They invented therefore two Deities of equal power, to whom they allotted quite different offices. The first Principle, the author of Good, created the World; the second Principle, the author of Evil, spread throughout it all the Evil he could. To the worship of these two Principles succeeded that of Spirits, particularly that of Dæmons; afterwards that of Souls was introduced, of Heroes, and illustrious Persons.

But if we would recur to the true cause of Idolatry, we must search for it in the depravation of man's heart, in his ignorance, vanity, pride, love of pleasure, his fondness of things sensible, his libertinism, brutal passions, the irregular love of amorous persons, the mistaken tenderness of a father for his child, or of a wife for her husband; an extravagant respect in subjects for their Prince, or of children for their Father, an excessive gratitude for the benefits and services received from certain persons, admiration of the great qualities of creatures, or of illustrious persons: one or many of these reasons, joined with the indelible Idea conceived by man of the Divinity, induced him to pay respect, worship, and a superstitious adoration to what he loved, esteemed, or honoured with excess.

If any one ask at what time this disorder began, some of the Rabbins will tell him, that before the Flood, the descendants of *Cain* introduced into the world the worship of the creature. They believe *Enos* to have been the first inventor of it: in this sense they explain a certain passage in *Genesis*, which, according to the

[a] Clem. Alex. in Protreptico, p. 29, 30. Euseb. præpar. l. 1.

[b] *Joh. Clerici Index Philolog. ad Hist. Philosoph. Orient.* voce Angelus & Astra.

the *Hebrew* [a], may be interpreted in this manner: *Then the name of the Lord was profaned* by giving it to Idols; but the old *Greek* Interpreters, and St. *Jerom*, understood it otherwise. The Septuagint [b]: Enos *placed his confidence in calling upon the name of the Lord*. Aquila [c]: *Then people began to call upon the name of the Lord*. The Vulgate: Enos *began to call upon the name of the Lord*. The Eastern People make no doubt, but that Idolatry was common before the Deluge; and it is but too probable, that in the inundation of wickedness intimated in the Scripture by this expression, *All flesh had corrupted his way upon the earth*, impiety of worship was meant, aswell as the infamous irregularities of incontinency.

Joseph. Antiq. l. 1.

Josephus, and the generality of the Fathers, seem of opinion, that after the Deluge, Idolatry became very soon the prevailing Religion of almost all the world; for wherever we cast our eyes since the time of *Abraham*, we see only a false Worship and Idolatry in the world. *Abraham*'s forefathers and *Abraham* himself were ingaged in it, as the Scripture mentions with sufficient clearness. *Your fathers dwelt on the other side of the flood in old time, even* Terah *the father of* Abraham, *and the father of* Nahor, *and they served other Gods. Now therefore fear the Lord and serve him in sincerity and in truth, and put away the Gods which your fathers served on the other side of the flood and in* Egypt.

Josh. xxiv. 2, 14.

Epiphan. de Hæref. Suidas in Serug.

St. *Epiphanius* believes, it was *Serug* the grandfather of *Terah* who first introduced Idolatry after the Deluge. Others believe, that it was *Nimrod*, and that he instituted the worship of fire among his subjects, which subsisted for so long a time in *Persia*, and in some places of it is still continued. Some add, that the Patriarch *Abraham* refusing to adore this element, was cast into the flames, out of which he came in a miraculous manner without having received any harm. Others will have it, that *Ham* the son of *Noah* was the inventor of Idolatry. Some likewise charge his son *Canaan* with this crime. But we must confess, that there is no positive and historical proof of all this, and there is a great deal of probability, that Idolatry came insensibly and by degrees, and that they who made the first step towards this impiety, did not carry it to the point at which it afterwards arrived. It is without doubt very ancient in the world, but to fix the Epoch of it, and assign the Author or Authors of it, is impossible: for we must not believe, that Idolatry came all from the same country, every nation set up its particular Gods, and a Religion after its own mode. When once we leave the *fountain of living waters*, which is the Lord, *every one hews himself out broken cisterns that will hold no water*. Hence proceeds that monstrous diversity of Opinions, Worship, and Deities which is to be met with in Paganism. I do not enter into any enquiries after the rise of Idolatry among the *Greeks* and *Romans*.

Cassian. collat. 8. c. 21. Lactant. l. 2. de falsa Relig.

Jerem. ii. 13, 14.

IDOLATRY *of the* Israelites. The *Hebrews* had no Idolatry or Gods peculiar to themselves; they imitated the superstition of other people, but do not appear to have been inventors in matters of Religion. In *Egypt* they worshipped the *Egyptian* Deities; in the Wilderness, the Gods of the *Canaanites*, *Egyptians*, *Ammonites*, and *Moabites*; in the Land of Promise, the Gods of the *Phœnicians*, *Syrians*, and other people round about them.

Rachel in all probability adored Idols at her father *Laban*'s, since she carried off his *Teraphims*. *Jacob*, some time after his return from *Mesopotamia*, required his people to throw away the strange Gods that were among them, to purify themselves, and prepare to go with him to *Bethel*, there to offer sacrifices unto the Lord. He received their strange Gods from them, and the superstitious pendants which were worn by them at their ears, and hid them under a turpentine-tree near *Sichem*. *Leah* was not free from the guilt of this superstitious worship, since she called one of her sons *Gad*, which is the name of the God of Good-fortune.

Gen. xxxi. 30.

Gen. xxxv. 2, 3, 4.

Gen. xxx. 11.

Jacob kept his Family to the worship of God as long as he lived; but after his death, part of his sons gave themselves up to the worship of the *Egyptian* Deities: *Put away the Gods which your fathers served on the other side of the flood and in* Egypt, said *Joshua* to the *Israelites*. *Amos* informs us, that during their sojourning in the wilderness, they carried with them the niches of their Gods, the tabernacle of *Moloch*, and the image of their Idols. St. *Stephen*, in the *Acts*, reproaches them with the same practice. The golden Calf which the *Hebrews* worshipped at the foot of mount *Sinai*, was in imitation of the God *Apis*, whom they had adored in *Egypt*. When *Moses* was sent by God to deliver his people out of this country, he said to them, *Cast ye away every man the abominations of his eyes, and defile not your selves with the Idols of* Egypt.

Josh. xxiv. 14.

Amos v. 25, 26.

Acts vii. 43.

Exod. xxvii. 4, 5.

Under the Government of the Judges, they fell often into infidelity; and God, to punish them, gave them to the people who were their enemies. *Gideon*, after he had

Ezek. xx. 6, 7, 8, 9.

[a] Gen. vi. 26. אז הוחל לקרא בשם יהוה

[b] Οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ Θεοῦ.

[c] Aquil. Τότε ἤρχθη τοῦ καλεῖσθαι ἐν ὀνόματι κυρίου.

had been favoured by God in ſo particular Judg. viii. 27. a manner, made an *Ephod*, and laid ſnares for the *Iſraelites*, in order to engage them in an unlawful worſhip. *Micah's* Judg. xvii. 5. xviii. 30, 31. *Teraphims* are well known, and the worſhip of them continued in *Iſrael* till the diſperſion of the people. Laſtly, the Scripture ſhews expreſſly, that the *Hebrews* forſook the Lord, adored ſtrange Gods, Judg. ii. 11, 12, 13. and performed their worſhip to *Baal* and *Aſhtaroth*. *The children of* Iſrael *did evil in the ſight of the Lord, and ſerved* Baalim. *They forſook the Lord God of their fathers, and followed other Gods: of the Gods of the people that were round about them; and bowed themſelves unto them: and they forſook the Lord, and ſerved* Baal *and* Aſhtaroth.

Under the Government of *Samuel*, *Saul*, and *David*, the worſhip of God ſeemed to have been very pure in *Paleſtine*. There was corruption and irregularity viſible in their manners, but little or no Idolatry. *Solomon*, (who would believe it?) is the firſt King of God's people, who, out of complaiſance to the ſtrange women whom he had married, cauſed Temples to be erected in honour of their Gods, and was ſo impiouſly complying with them, as himſelf to offer incenſe to theſe falſe Deities, 1 *Kings* xi. 5, 6, 7. He adored *Aſhtaroth* the Goddeſs of the *Phœnicians*, *Moloch* the God of the *Ammonites*, and *Chemoſh* the God of the *Moabites*. *Jeroboam* the ſon of *Nebat*, who ſucceeded him in the largeſt part of his dominions, ſet up golden Calves at *Dan* and *Bethel*, and *made* Iſrael *to ſin*. Hereupon the people being no longer under any reſtraint from their apprehenſions of the Royal Authority, gave themſelves up without reſerve or limitation to every evil inclination of their hearts, and worſhipped not only the golden Calf, but likewiſe all the Deities of the *Phœnicians*, *Syrians*, *Ammonites*, and *Moabites*.

Particularly under the reign of *Ahab* this diſorder was at its height; the impious *Jezebel* did what ſhe could to extinguiſh quite the worſhip of the Lord, driving away and perſecuting his Prophets, who were as it were a barrier, which ſtill retained ſome part of the people in the true Religion. God therefore being incenſed at the Sins and Idolatry of the ten Tribes, at laſt abandoned them to the Kings of *Aſſyria* and *Chaldæa*, who tranſplanted them beyond the *Euphrates*.

The people of *Judah* were almoſt as much corrupted. The deſcription which the Prophets give of their Irregularities and Idolatry, of the abominations and laſciviouſneſs committed on the High-Places, and in Woods conſecrated to Idols; this deſcription, I ſay, ſtrikes us with horror, and diſcovers all the corruption of the heart of man when under the power of his paſſions. *Judah* was led into captivity at ſeveral times, and did not return till after ſeventy years abſence. After their return, we do not find that they were any more reproached, as before they had been, with Idolatry. They expreſſed zeal enough for the worſhip of God, and except ſome tranſgreſſors, who obeyed the orders of *Antiochus Epiphanes*, the reſt of the people 1 Macc. i. 11, &c. kept themſelves clear of thoſe impieties which had drawn ſo many calamities upon their forefathers.

Concerning the origin of Idolatry, the Reader may ſee *Iſaac Voſſius*'s great work on this ſubject, and our Diſſertation prefixed to the book of *Wiſdom*; *Seldenus de Diis Syris*, &c.

IDUMÆA, or *Edom*, a Province of *Arabia*, which derives its name from *Edom* or *Eſau*, who there fixed his habitation. He ſettled at firſt in the Mountains of *Seir*, in the land belonging to the *Horites*, to the South-Eaſt of the Dead Sea; and his deſcendants afterwards ſpread themſelves throughout *Arabia Petræa*, and in the country which lies to the ſouth of *Paleſtine*, between the Dead Sea and the *Mediterranean*. It happened, that during the *Babyloniſh* captivity, and in the times when *Judæa* was almoſt deſerted, they fell upon the territories, which lay to the ſouth of *Judah*, and advanced as far as *Hebron*. Thus when we ſpeak of *Idumæa*, we muſt be exact in diſtinguiſhing times. In the time of *Moſes* and *Joſhua*, and even under the Kings of *Judah*, the *Idumæans* were confined to the eaſt and ſouth of the Dead Sea, in the land of *Seir*, in the way towards the Gulph of *Elan*. Afterwards *Idumæa* extended more to the ſouth of *Judah*. The capital City of Eaſt *Edom*, or *Idumæa*, was *Bozra*, ſituated towards *Edrai*; and the Capital of ſouth *Edom* was *Petra*, or *Jectael*. We are not the only perſons, nor the firſt, who have diſtinguiſhed the land of *Idumæa* into Eaſt and South, with relation to *Paleſtine*. *Strabo*, *Brocard*, *Bonfrere*, *Adricomius*, *Torniel*, and ſome others, have done the ſame.

IDUMÆANS, or *Edomites*, People deſcended from *Edom* or *Eſau*, the ſon of *Iſaac*, and *Jacob*'s eldeſt brother. The *Idumæans* had Kings long before the *Jews* had any. They were firſt go- Gen. xxxvi. 31. verned by Dukes or Princes, and afterwards by Kings. They continued independent till the time of *David*, who ſubdued them, and ſhewed the perfect completion of *Iſaac*'s prophecy, who had ſaid, that *Jacob* ſhould rule *Eſau*. The Gen. xxvii. 29, 30. *Idumæans* bore with great impatience this ſubjection to the Kings of *Judah*; and at the end of *Solomon*'s reign, *Hadad* the *Edomite*, who had been carried into

Egypt

Egypt in his childhood, returned into his own country, and there procured himself 1 Kings xi. 22. to be acknowledged King. But it is very probable, that he reigned only in East *Edom*; for the other *Edomites*, who lay more to the south of *Judæa*, continued in their obedience to the Kings of *Judah* till 2 Chron. xxi. the reign of *Jehoram* the son of *Jehoshaphat*, against whom they rebelled. *Jehoram* made war upon them, but was not able to subdue them. *Amaziah* the son of *Joash* King of *Judah*, obtained likewise some advantages over them. He made himself master of *Petra*, killed ten thousand of them, and compell'd ten thousand more to leap from the rock, on which 2 Chron. xxv. the City of *Petra* was situated. But these conquests were not attended with any considerable consequences.

Uzziah King of *Judah* took from them 2 Kings xiv. the City of *Elath* on the Red Sea. But *Rezin* King of *Syria*, retook it from *Uzziah*, and drove the *Jews* out of it. Some think, that *Esar-haddon* King of *Syria* Isai. xxi. 11, 12, 13. and xxxiv. 1. ravaged their country. *Holofernes* subdued them, as well as the other people, who dwelt round about *Judæa*. When Judith iii. 14. *Nebuchadnezzar* besieged *Jerusalem*, the *Idumæans* joined him, and encouraged him utterly to destroy this City, and root up the very foundations of it [a]. This cruelty did not long continue unpunished. *Nebuchadnezzar*, five years after the taking of *Jerusalem*, humbled all the States which bordered upon *Judæa*, and in particular the *Idumæans* [b]. *Judas Maccabæus* attacked and defeated them in several rencounters [c]: but *John Hircanus* intirely conquered them, obliged them to receive Circumcision, and submit to other observances of the *Jewish* Law [d]. They continued subject to the later Kings of *Judæa* till the destruction of *Jerusalem* by the *Romans*. They even came to the assistance of this City, when it was besieged [e], and entred into it in order to defend it: they did not however continue there till it was taken, but left it, and returned into *Idumæa* loaded with a great booty.

What the ancient Religion of the *Idumæans* was, we cannot tell. It is credible, that in the beginning they adored the true God, the worship of whom *Esau* learned in his father *Isaac*'s house. *Job*, whom we believe to have been an *Idumæan*, or *Edomite*, as well as some of his friends, whose sentiments we meet with in his book, was also an adorer of the true God, whose worship he preserved in all its purity. They had rejected circumcision, when *John Hircanus* conquered them, and obliged them to submit to it, and practise the Religion of the *Jews* [f]. *Josephus* speaks of an *Idumæan* Deity called *Kosé* [g]. *Costobarus*, who was born of one of the most ancient and illustrious Families of *Idumæa*, was descended from the old Priests of the God *Kosé*. St. *Epiphanius* says [h], that the *Arabians* of *Arabia Petræa* and *Idumæa* worshipped *Moses*, out of regard to the Prodigies which God wrought by his means. *Chose* in *Hebrew* signifies a *Seer* or Prophet; a quality which agrees perfectly with *Moses*. The Scripture does not reproach the *Idumæans* with Idolatry, nor does it any where mention their Idols. The prophane Writers who have said any thing concerning the Religion of the *Arabians*, have, without doubt, confounded the *Idumæans* with the *Arabians*, in the midst of whom they dwelt.

JEALOUSY. *Waters of* JEALOUSY, which women were obliged to drink, who were suspected of Adultery by their husbands. *Numb.* v. 17, 18, &c. I have spoken of them at length in the Article ADULTERY. We see no Example in the History of the ancient *Jews* of any woman tried by the Waters of Jealousy. The way of Divorce which was open to them, was shorter and more easy. It is very frequently said in Scripture, that God had an affection for his people attended with Jealousy, and that he punished them when they were guilty of infidelity, in like manner as an husband transported with love, and stung with Jealousy, punishes a wife, who has been failing in her duty. Idolatry is a kind of fornication and adultery in those people, who have the advantage of knowing God.

JEARIM. Mount *Jearim* is mentioned in *Joshua*, as one boundary of the Josh. xv. 7. inheritance of *Judah*. *Jearim* signifies *Woods* or *Forests*. Thus mount *Jearim* may in general denote a woody Mountain, or that upon which the City of *Baalah*, otherwise called *Kirjath-jearim*, was situated.

JEBUS, *Jebusite*, the son of *Canaan*, Gen. x. 16. and father of the people of *Palestine* called *Jebusites*. Josh. xv. 63. Their dwelling was in *Jerusalem* and round about, in the Mountains. This people was very warlike, and 2 Sam. v. 6, &c. abode in *Jerusalem* till *David*'s time.

JEBUS, otherwise *Jerusalem*. See JERUSALEM. *Jebus* was founded by *Je-* Josh. xviii. 28. *bus* or *Jebusæus*, the son of *Canaan*, and Judg. xix. 16. father of the *Jebusites*.

JECAMIAH, the son of *Jeconiah*, 1 Chron. xi. 4. of the Royal Family of *Judah*. 1 Chron. iii. 18.

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[a] Psal. cxxxvi. 7. Lament. iv. 21, 22. Ob. vs. 11. Jerem. xii. 6. lix. 7. Ezek. xxv. 12.
[b] Ob. vs. 1. Jerem. lix. 7, 10, 20. Joseph. Antiq. l. x. c. 11.
[c] 1 Macc. v. 3, 4. 2 Macc. x. 16. Joseph. Antiq. l. xi. c. 11. [d] Antiq. l. xiii. c. 17.
[e] Joseph. l. 4. de Bello, c. 6. p. 877. [f] Joseph. Antiq. l. xiii. c. 17. [g] Idem. l. xv. c. 11. Antiq.
[h] Epiphan. Hæref. 55. p. 460.

JECOLIAH, the wife of *Amaziah*, King of *Judah*, and mother of *Azariah*. 2 Kings xv. 2.

I. JEDAIAH, the ſon of *Haramaph*, of the Family of the Prieſts. *Neh.* iii. 10.

II. JEDAIAH, a Prieſt, who returned from the *Babyloniſh* captivity with nine hundred and ſeventy three of his brethren, *Ezra* ii. 36.

III. JEDAIAH, was one of thoſe, who ſigned the Covenant with the Lord in the time of *Ezra* and *Nehemiah*. Ezra x. 43.

IV. JEDAIAH, Head of the ſecond Claſs of Prieſts. 1 *Chron.* xxiv. 7.

JEDIAEL, one of the brave men in *David*'s Army, who abandoned *Saul*'s party, and embraced that of this Prince. He came to him at *Ziklag*, and always ſerved him very faithfully. *Jediael* was of the Tribe of *Manaſſeh*; the ſon of *Shimri*, and brother of *Joha*. [1 Chron. xi. 45. and xii. 20.]

JEDIAH, the *Meronothite*, had the principal care of a part of *David*'s flocks. 1 *Chron.* xxvii. 30.

JEDIDAH, the daughter of *Adaiah*, of the City of *Boſcath*, mother to *Joſiah* King of *Judah*. 2 Kings xxii. 1.

JEDUTHUN, a *Levite* of *Merari*'s family, and one of the four great Maſters of Muſick belonging to the Temple of *Jeruſalem*. He is the ſame as *Ethan*. Some of the Pſalms are ſaid to have been compoſed by him, ſuch as the eighty eighth, intitled, *of Ethan the Ezraite*; and the thirty eighth, ſixty firſt, and ſeventy ſixth, which go under the name of *Jeduthun*. Some believe, that *David* having compoſed theſe Pſalms, gave them to *Jeduthun* and his company to ſing; and that this is the reaſon of their going by this name. But there are ſome Pſalms which have the name of *Jeduthun*, that ſeem to have been compoſed either during the Captivity, or after it; and conſequently the name of *Jeduthun* prefixed to them, can ſignify nothing elſe, but that ſome of his deſcendants, and of *Jeduthun*'s Claſs, compoſed them long after the death of the famous *Jeduthun*, one of their Anceſtors. [1 Chron. xvi. 38, 41, 42. xxv. 36. 1 Chron. xv. 17. Pſalm lxxxviii. 1.]

JEEZER, the ſon of *Gilead*, Chief of the Family of the *Jeezerites*. Numb. xxvi. 30.

JEHALELEEL, the ſon of *Caleb*, and father of *Ziph*. 1 Chron. iv. 16.

JEHAZIEL, the ſon of *Hebron*. 1 Chron. xxiii. 19.

JEHDEIAH, a *Levite*, one of the ſons of *Shabael*. 1 Chron. xxiv. 20.

JEHEZEKEL, one of the four and twenty Families of Prieſts. This was the twentieth in rank appointed for the ſervice of the Temple. 1 *Chron.* xxiv. 16.

JEHIAH, a *Levite*, who aſſiſted in carrying the Ark, when *David* removed it from the houſe of *Obed-edom* in order to convey it to *Jeruſalem*. 1 Chron. xv. 24.

JEHIED, a City in the Tribe of *Dan*. Joſh. xix. 45.

I. JEHOAHAZ, the ſon of *Jehu* King of *Iſrael*, ſucceeded his father in the year of the World 3148, before *Jeſus Chriſt* 852, before the Vulgar Æra 856. He reigned ſeventeen years to the year of the World 3165, before *Jeſus Chriſt* 835, before the Vulgar Æra 839. He did evil in the ſight of the Lord, and followed the ill example which had been given by *Jeroboam* the ſon of *Nebat*. Wherefore the anger of the Lord was kindled againſt *Iſrael*, and he gave them up during all this time to *Hazael* King of *Syria*, and *Benhadad* the ſon of *Hazael*. *Jehoahaz*, overwhelmed with ſo many misfortunes, proſtrated himſelf before the Lord; and the Lord being moved with the Calamities of *Iſrael*, heard him, and ſent a Saviour to him in the perſon of *Joaſh* his ſon, who re-eſtabliſhed the affairs of *Iſrael*, and delivered his people out of the hands of the Kings of *Syria*. Of all his ſoldiers *Jehoahaz* had only fifty horſemen left, ten chariots, and ten thouſand foot; for the King of *Syria* had defeated them, and made them like the duſt of the threſhing-floor. All this notwithſtanding was not ſufficient to prevail with the *Iſraelites* to forſake their evil ways, and their ſuperſtitions. *Joaſh* the ſucceſſor of *Jehoahaz* was more fortunate than his father, but did not depart from his impiety. [2 Kings xiii. 1, 2, 3, &c.]

II. JEHOAHAZ, otherwiſe *Shallum*, the ſon of *Joſiah* King of *Judah*. *Joſiah* having been wounded mortally by *Necho* King of *Egypt*, and dying of his wounds at *Megiddo*, *Jehoahaz* was made King in his room, tho' he was not *Joſiah*'s eldeſt ſon. He was in all probability thought fitter than any of his brethren to make head againſt the King of *Egypt*. He was three and twenty years old when he began to reign, and he reigned about three months only in *Jeruſalem*. [Jer. xxii. 11. 2 Kings xxiii. 30, 31, 32. In the year of the World 3395, before J. C. 605, before the Vulgar Æra 609.]

King *Necho* at his return from his expedition againſt *Carchemiſh*, being provoked at the people of *Judah*'s placing this Prince upon the Throne without his participation, ſent for him to *Riblah* in *Syria*, diveſted him of the Kingdom, loaded him with chains, and ſent him into *Egypt*, where he died. *Jehoiakim* or *Eliakim* his brother, was made King in his room. *Ezekiel* intimates, that *Jehoahaz* reſiſted *Necho*, gave him battle, and loſt it. See his words: *What is thy mother? a lioneſs: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions. And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men.* [Jer. xxii. 11, 12. Ezek. xix. 2, 3, 4.]

men. The nations alſo heard of him, he was taken in their pit, and they brought him with chains into the land of Egypt. *Jehoahaz* is viſibly denoted by this young lion. The Rabbins believe, that he raiſed an army, and marched even into *Egypt*, to revenge the death of his father *Joſiah*.

There is a conſiderable difficulty in the Chronology of this Prince's reign. The
2 Kings xxiii. 31. Scripture ſays, *That he was three and twenty years old when he began to reign, and he reigned three months in* Jeruſalem. His brother *Jehoiakim* ſucceeded
2 Kings xxiii. 36. him, being *of the age of five and twenty*. The generality conclude from hence, that the people placed *Jehoahaz* upon the throne without following the natural order of ſucceſſion, tho' he was not the eldeſt ſon of *Joſiah*. The reaſon of this preference is not known; but it ſeems unqueſtionable, from what was ſaid juſt before of the age of *Jehoahaz*, compared with that of *Jehoiakim* his brother and ſucceſſor. Others aſſert, that *Jehoahaz*, otherwiſe *Shallum*, was *Joſiah's* eldeſt ſon; and to reconcile what the Scripture relates of the age of *Jehoahaz*, who was made King at three and twenty, and of *Jehoiakim* his brother, who was ſet upon the throne three months after, being then five and twenty, ſome alledge that *Jehoahaz* was indeed carried to *Riblah* three months after his being eſtabliſhed King of *Judah*, but that the ſacred Writer did not acknowledge the Throne of *Judah* to be vacant, till after his death, which happened two or three years after his depoſition; and that then *Jehoiakim* his younger brother had attained to the age of five and twenty: during the impriſonment of *Jehoahaz*, his brother *Jehoiakim* was looked upon only as his Vicar or Lieutenant.

Others place an Interregnum of nine months between the two Kings *Jehoahaz* and *Jehoiakim*, and ſuppoſe farther, that the years of *Jehoahaz* are full, *Jehoiakim's* begun only; by this expedient the two years are filled up which the Scripture gives *Jehoiakim* above his elder brother *Jehoahaz*. But without fatiguing ourſelves in forming dubious ſyſtems of Chronology, it were better to confeſs, that *Jehoahaz* was younger than *Jehoiakim*, and that the people without regard to age, placed the youngeſt ſon of *Joſiah* on his Throne, for reaſons which the Scripture has not thought proper to declare.

JEHOIACHIN, the ſon of *Jehoiakim* King of *Judah*, and grandſon of *Joſiah*, reigned but three months over the
2 Kings xxiv. 8. 2 Chron. xxxvi. 9. houſe of *Judah*. Some believe, that he was born about the time of the firſt *Babyloniſh* Captivity, in the year of the World 3398, when *Jehoiakim* or *Eliakim* his father, was taken captive and carried to *Babylon*. *Jehoiakim* returned from *Babylon*, and reigned till 3405, when he was killed by the *Chaldeans* in the eleventh year of his reign. *Jehoiachin*, otherwiſe *Joachin* or *Coniah* ſucceeded him, and reigned alone but three months and ten days: but he reigned ten years in conjunction with his father. Thus the 2 *Kings* xxiv. 8. is reconciled with 2 *Chron.* xxxvi. 9. In the ſecond book of *Kings* it is ſaid, that he was eighteen years of age when he began to reign; and in the *Chronicles* that he was but eight: that is to ſay, he was but eight years old when he began to reign with his father, and was eighteen when he began to reign alone.

The Books of *Kings* and *Chronicles* 2 Kings xxiv. 8, 9, &c.
intimate, that the people ſet up *Jehoiachin*, at leaſt that they acknowledged him 2 Chron. xxxvi. 9, 10.
for King, in his father's room. But *Joſephus* ſays, it was *Nebuchadnezzar* who Joſeph. Antiq. l. 10. c. 9.
gave him the Kingdom; and that ſome months after, fearing he might be inclined to ſome revolt, in order to revenge the death of his father *Jehoiakim*, he repented giving him the title of King, and ſent an army againſt him, which beſieged him in *Jeruſalem*. But *Jehoiachin*, who was good and juſt, would not expoſe the town on his account to danger: he ſent his mother and his neareſt relations as hoſtages to thoſe who commanded the ſiege, having firſt received a promiſe and an oath from the Generals above mentioned, that they would do no harm to the town or hoſtages; but they did not keep their word, and before the year's end, *Nebuchadnezzar* ſent orders to his Generals to take *Jehoiachin* and ſend him to *Babylon*, together with his mother, his friends, and all the youth and trading part of the City; which accordingly was done. Ten thouſand eight hundred and thirty two men were carried to *Babylon*, of which number were King *Jehoiachin*, his mother *Nehuſhta*, and his principal Counſellors, whom *Nebuchadnezzar* confined in priſon. This is what *Joſephus* ſays.

The Text of the books of *Kings* is ſhorter, and differs in ſome things from *Joſephus*. It ſays, that *Jehoiachin* did evil in the ſight of the Lord; that the King of *Babylon* firſt ſent his army under the command of his Generals to open the ſiege of *Jeruſalem*, and afterwards was himſelf preſent at it: that King *Jehoiachin* went out of the City with his mother, his princes, ſervants, and officers, and ſurrendred himſelf to *Nebuchadnezzar*; that this Prince carried away all the Treaſures of the Temple, and thoſe of the King's Palace, and cut in pieces all the golden Veſſels which *Solomon* had made for the uſe of the Temple, and ordered all to be conveyed to *Babylon*: that he took away with him all the beſt inhabitants of *Jeruſalem*, the Princes, and mighty Men of valour,

valour, to the number of *ten thousand men*, and all the good Artificers in the country, leaving none there but the poorest of the people. He transplanted the King thither also, the Queen his Mother, the King's Wives, his Eunuchs, and the Judges of the land, *seven thousand men of war, a thousand good artificers*, and all that he found capable of bearing arms.

Whether in this number of *ten thousand* first mentioned, the *eight thousand* afterwards spoken of, are to be comprehended, we cannot tell. It is very credible, that the earnestness remarkable here in *Nebuchadnezzar*, to transport to *Babylon*, *omnem artificem & clusorem*, all the good workmen in iron, gold, silver, wood, *&c.* was with an intent to people and fill the City of *Babylon*, which he had embellished and enlarged; this likewise was the aim of his bringing whole nations out of their own country to settle them at *Babylon*, or in *Babylonia*, which he had a mind to make the most beautiful and flourishing country in the world.

Jerem. xxii. 24. *Jeremiah* mentions *Jehoiachin* as a bad Prince, who by his sins had incurr'd the indignation of God. *As I live, saith the Lord, though* Coniah *the son of* Jehoiakim *were the signet upon my right hand, yet would I pluck thee thence. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of* Nebuchadnezzar *King of* Babylon, *and into the hand of the* Chaldeans. *And I will cast thee out, and thy mother that bare thee, into another country where ye were not born, and there shall ye die.*—— *Is this man* Coniah *a despised broken Idol? is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of* David, *and ruling any more in* Judah. All this was literally executed. *Jehoiachin* succeeded in none of his designs. He was taken and carried captive to *Babylon*, where he died. But it is believed that he repented, and that God treated him with mercy; for we read that King *Evilmerodach*, *Nebuchadnezzar's* successor, used him in an honourable manner, took him out of prison, spoke kindly to him, and placed his Throne above the Thrones of the other Princes, who were at his court.

2 Kings xxv. 27. Jerem. lii. 31. As to these words, *Write this man childless*, they cannot be taken literally, since we know that *Jehoiachin* was the father of *Salathiel*, and many other children, an enumeration whereof we see in the *Chronicles*. But the *Hebrew* word which is translated *childless*, is placed likewise for one who has lost his children, who has no succession, or heirs. (1 Chron. iii. 17, 18. and Matth. i. 12.) In this sense, *Jehoiachin* son of a King, and King himself, was looked upon as a man without issue, since he had no son who succeeded him in his kingdom, as in reality he had none; for neither *Salathiel*, who was born and died in captivity, nor *Zerubbabel*, who returned from *Babylon*, nor any of *Jehoiachin's* descendants, as far down as *Jesus Christ*, bore the Scepter, or were seated on the Throne of *Judah*. *Jesus Christ*, according to the idea which mankind had of him, was not king. We do not know the year of *Jehoiachin's* death.

JEHOIADA, by *Josephus* called *Joadus*, succeeded *Azariah* in the High-Priesthood, and was himself succeeded by *Zechariah*. The Chronicles seem to have confounded *Johanan* and *Azariah* with *Jehoiada* and *Zechariah*. See 1 *Chron.* vi. 9, 10. We have already said a good deal of *Jehoiada* in the Article ATHALIAH, and shall say more of him in that of JOASH. This High-Priest, with his wife *Jehoshabeath*, preserved the young King *Joash*, the son of *Joram* King of *Judah*, who was then but one year old, from the violence of *Athaliah*, who, that she might alone enjoy the Kingdom, had undertaken intirely to extinguish the Royal Family. *Jehoiada* concealed this young Prince in the Temple, and his nurse with him; and at seven years end, he took care to have him acknowledged King, and set him on the Throne of *David*, having first destroy'd the cruel *Athaliah*. In this whole affair he discovered an admirable degree of prudence, wisdom, and good conduct. (In the year of the World 3120, before J. C. 880, before the Vulgar Æra 884. 2 Kings xi. xii. and 2 Chron. xxiii. xxiv. In the year of the World 3126, before J. C. 874. before the Vulgar Æra 878.)

As soon as *Athaliah* was dead, and the young Prince established on the Throne, he ordered the Temple of *Baal* to be demolished, and his Statue broken in pieces. The face of the Kingdom was quite changed under the direction of his care and counsel both in religious and civil matters; and as long as *Jehoiada* lived, and *Joash* followed his advice, every thing succeeded very happily. The High-Priest had formed a design of making some necessary repairs in the Temple, and to that purpose had collected considerable sums in all the Cities of *Judah*: but the *Levites* did not acquit themselves of this commission with all the diligence that was proper, and the work of repairing the House of God was not carried on as it ought to have been, till after the King was at age, and this Prince and the High-Priest both united their authority in procuring the execution of this design. (2 Kings xii. and 2 Chron. xxiv. 5, 6, &c.)

Jehoiada left a son, by name *Zechariah*, who was High-Priest after him, and put

[1 Chron. xxiv. 20, 21.] put to death by *Joash*, with an ingratitude which has loaded his memory with eternal ignominy and reproach. [In the year of the World 3164, before J. C. 836, before the Vulgar Æra 840.] See JOASH and ZECHARIAH. As for *Jehoiada*, he died in a good old age, being an hundred and thirty, in the year of the World 3160, before *Jesus Christ* 830, before the Vulgar Æra 834. He was buried in the Sepulcher belonging to the Kings at *Jerusalem*, [2 Chron. xxiv. 15.] a distinction which was due to the services which he had done the King, the State, and Royal Family.

JEHOIAKIM, or *Eliakim*, the brother and successor of *Jehoahaz* King of *Judah*, of whom we have been speaking, was made King by *Necho* King of *Egypt* at his return from an expedition against the City of *Carchemish*, [2 Kings xxiii. 34, 35, 36.] in the year of the World 3395, before *Jesus Christ* 605, before the Vulgar Æra 609. *Necho* changed his name from *Eliakim* to *Jehoiakim*, and set a ransom upon him of an hundred talents of silver, and ten talents of gold. To raise this money, *Jehoiakim* was forced to lay heavy taxes upon his people, exacting of every man something in proportion to his fortune. *Jehoiakim* was five and twenty years of age when he began to reign, and he reigned eleven years at *Jerusalem*. His mother's name was *Zebudah*, the daughter of *Pedaiah* of *Rumah*. He did evil in the sight of the Lord, and *Jeremiah* [Jer. xxii. 13, 14, &c.] reproaches him with building his house by unrighteousness, with oppressing unjustly his Subjects, with keeping back the wages of those, whom he employ'd in his service; with having his heart and eyes turned to avarice and inhumanity, and following his inclination, which led him to commit all sort of barbarities and wicked actions. This is the portraiture [Jer. xxvi. 22.] of *Jehoiakim*. The same Prophet informs us, that he sent men to bring the Prophet *Urijah* out of *Egypt*, whither he had fled for safety; that he put him to the sword, and left him without giving him a suitable burial.

Wherefore the Lord threatens him with [Jer. xxii. 18, 19.] an unhappy end. He shall die, says *Jeremiah*, and shall be neither mourned for nor regretted. *He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of* Jerusalem. *Jehoiakim*, after he had continued about four years subject to the King of *Egypt*, fell under the dominion of *Nebuchadnezzar* King of the *Chaldeans*. This Prince having recovered what *Necho* had taken upon the *Euphrates*, came into *Phœnicia*, [In the year of the World 3399, before J. C. 601, before the Vulgar Æra 605, and in the fourth year of Jehoiakim.] and *Judæa*, subdued the City of *Jerusalem*, and subjected it to the same burdens and conditions which it was liable to under the King of *Egypt* [a]. *Jehoiakim* was taken in *Jerusalem*, and *Nebuchadnezzar* put him in fetters, intending to carry him to *Babylon*: but he restored him to liberty, and left him in the country, upon condition that he would pay him a large tribute.

Thus *Daniel* and *Jeremiah* are reconciled with the *Kings* and *Chronicles*. The *Chronicles*, according to the *Hebrew*, say, [2 Chron. xxxvi. 6.] that *Nebuchadnezzar* bound *Jehoiakim* in chains *to carry him to* Babylon; and *Daniel* relates, [Dan. i. 1.] that the Lord delivered *Jehoiakim* into the hands of *Nebuchadnezzar*; that this Prince carried great part of the Vessels belonging to the House of God to *Babylon*, and some captives, among whom were *Daniel* and his companions; but he does not say that *Jehoiakim* was carried thither. The books of Kings and Chronicles tell us, that Jehoiakim *reigned eleven years at* Jerusalem. [2 Kings xxiii. 36. 2 Chron. xxxvi. 5.] *Jeremiah* says, that *Nebuchadnezzar* retook *Carchemish* from *Necho* King of *Egypt* in the fourth year of *Jehoiakim*; and elsewhere, that [Jer. xlvi. 2. Jer. xxv. 1.] the first year of *Nebuchadnezzar* agreed with the fourth of *Jehoiakim*.

All these Chronological marks evidence to us, that *Nebuchadnezzar* did not come into *Judæa* till the year of the World 3399, which is the fourth year of *Jehoiakim*; that *Jehoiakim* was not carried to *Babylon*, but only put in chains in order to be removed thither, and that afterwards he was set at liberty, and left at *Jerusalem*; lastly, that *Jehoiakim* was four years subject to *Necho*, before he became tributary to *Nebuchadnezzar*.

In this fourth year of *Jehoiakim*, *Jeremiah* having dictated to *Baruch* all the Prophecies, which he had pronounced till that time, *Baruch* read them the year following before all the people assembled [Jer. xxxvi. 1—26—32.] in the Temple. *Jehoiakim* was informed of it, and ordering this book to be brought [In the year of the World 3399, before J. C. 601, before the Vulgar Æra 605.] to him, it was read to him, and to all the great men who were about him. The King was in his winter-apartment in the ninth month, which answers to our *November*, and there was a fire on the hearth burning before him. After three or four pages had been read to him, *Jehoiakim* cut the book with the Secretary's penknife, and threw the rest into the fire, till it was consumed, without hearkening to the remonstrances of *Elnathan*, *Delaiah*, and *Gemariah*, who opposed this action. The reading of this book did not affect either *Jehoiakim*, or his people; and instead of being converted, he gave orders for seizing *Jeremiah* and *Baruch*: but the Lord concealed them, and did not permit him to discover where they were.

Then the Lord commanded *Jeremiah* to have his prophecies again written down, and he pronounced terrible menaces against *Jehoiakim* to this purpose; There shall be no Prince descended from him to sit upon the Throne of *David*. His body shall be

[a] 2 Kings xxiv. 1, 2.

be caſt out and expoſed to the heat by day, and to the froſt by night. I will riſe up againſt him, his family, and ſervants, and I will bring upon him, *Jeruſalem*, and all *Judah*, all the evils wherewith I have threatned them. *Jehoiakim* ſoon experienced the truth of *Jeremiah's* predictions. Three years after he rebell'd againſt *Nebuchadnezzar*; and *Nebuchadnezzar*, who was taken up with other affairs, not being then able, or not condeſcending to go in perſon into *Judæa*, ſent troops thither conſiſting of *Chaldæans*, *Syrians*, *Moabites* and *Ammonites*, who ravaged all the country, and carried three thouſand and three and twenty *Jews* away with them to *Babylon*, in the ſeventh year of *Jehoiakim*, of the World 3401; and four years after, *Jehoiakim* himſelf was taken, put to death, and thrown into the common ſewer, according to the prediction of *Jeremiah*. He was ſucceeded by his ſon *Jehoiakin* in the year of the World 3405, before *Jeſus Chriſt* 595, before the Vulgar Æra 599.

In the year of the World 3401, before J. C. 599, before the Vulgar Æra 603. 2 Kings xxiv. 1, 2. 2 Kings xxiv. 2, 3, &c. Jer. lii. 28. Jer. xxii. 18. and xxxv. 30.

JEHOIARIB, Head of the firſt Family of Prieſts eſtabliſhed by *David*. 1 *Chron.* xxiv. 7. From this illuſtrious Family the *Maccabees* were deſcended. 1 *Macc.* ii. 1.

JEHORAM, the ſon and ſucceſſor of *Jehoſhaphat* King of *Judah*. He was born in the year of the World 3080. His father made him partner with him in the Kingdom, in the year 3112. He began to reign alone after the death of *Jehoſhaphat*, which happened in 3116, and died, according to *Uſher*, in 3119; that is to ſay, before *Jeſus Chriſt* 881, before the Vulgar Æra 885. He married *Athaliah*, *Omri's* daughter, who engaged him in Idolatry, and ſeveral other ſins, and was the cauſe of all the misfortunes, which attended his reign. *Jehoram* being well ſettled in the kingdom, began his reign with the murder of all his brothers, whom *Jehoſhaphat* had removed from all publick buſineſs, and placed in the fortified Cities of *Judah*, with good penſions in gold and ſilver. God, as a puniſhment of *Jehoram's* impiety, permitted the *Edomites*, who, ever ſince the reign of *David*, had been all along ſubject to the Kings of *Judah*, to revolt. *Jehoram* [a] marched againſt them, and defeated their Cavalry; but either through want of courage in his troops, or his own want of conduct, he did not make a good uſe of his victory. So much is certain, that the *Edomites* for that time continued free from the *Hebrew* yoke.

See 2 Kin. iii. 2, 3. &c.

[a] In the year of the World 3115, before J. C. 885, before the Vulgar Æra 889. See 2 Kin. viii. 20, 21. and 2 Chr. xxi. 8, 9.

About the ſame time, *Libnah* a City of *Judah*, rebell'd likewiſe, and refuſed any longer to acknowledge *Jehoram* for its ſovereign. Letters were brought him from the Prophet *Elijah* [b], who had been tranſlated out of the world about eight years before; whether the Prophet wrote theſe letters from the place where he is at preſent, waiting for the conſummation of ages, or whether he wrote them before his tranſlation, with the ſpirit of foreſight, and a proſpect of all the evils which *Jehoram* would be the cauſe of: however this may be, theſe Letters reproached him with his impiety and the murder of his brothers, and threatned to inflict ſome great misfortune upon him, his wives, his children, and his people, and to bring a dyſentery upon him, which ſhould make him evacuate his bowels with exceſſive pain. Theſe threats were ſoon followed with their effect. The *Philiſtins* and *Arabians*, who lie to the ſouth of *Paleſtine*, made an inroad upon the territories of *Judah*, ravaged them, plundered the King's palace, carried away his wives and his children, ſo that he had none remaining with him except *Jehoahaz* the youngeſt. Beſides all this, God afflicted him with a cruel Dyſentery, which tormented him for two years, and brought him to the grave. The people refuſed to pay him the ſame honours which they had paid his predeceſſors, by burning a great quantity of ſpices over their bodies. He was buried in *Jeruſalem*, but not in the Royal Sepulchre. He was ſucceeded by *Ahaziah*, otherwiſe *Jehoahaz*.

[b] In the year of the World 3116, before J. C. 884, before the Vulgar Æra 888.

Elijah was tranſlated in 3108. 2 Chron. xxi. 12, 13.

In the year of the World 3119, before J. C. 881, before the Vulgar Æra 885.

I. JEHOSHAPHAT, the ſon of *Ahilud*, *David's*, and afterwards *Solomon's* Secretary. 1 *Kings* iv. 3.

II. JEHOSHAPHAT, the ſon of *Paruah*, *Solomon's* Intendant in the Tribe of *Iſſachar*. 1 Kings iv. 17.

III. JEHOSHAPHAT, King of *Judah*, the ſon of *Aſa*, who alſo was King of *Judah*, and *Azabah* the daughter of *Shilhi*. He aſcended the throne at the age of five and thirty, and reigned five and twenty years. He had always the advantage over *Baaſha* King of *Iſrael*, and placed good garriſons in the Cities of *Judah*, and in thoſe of *Ephraim* alſo, which were conquered by his father. God was always with him, becauſe he was always faithful to him. He demoliſhed the High-Places and Groves, where abominable actions were committed. In the third year of his reign he ſent ſome of the Officers of his Court, together with ſome of the Prieſts and *Levites*, into all the Cantons of *Judah*, with the book of the Law, in order to inſtruct the people in their duty. God bleſſed the zeal of this Prince in ſuch a manner, that he was feared and reverenced by all his neighbours. The *Philiſtins* and *Arabians* were tributaries to him. He built ſeveral Houſes in *Judah* in the form of Towers, and fortified ſeveral Cities. He generally kept an army of eleven hundred thouſand men with-

Jehoſhaphat reigned from the year of the World 3090 to 3115, before J. C. 885, before the Vulgar Æra 889. See 1 Kin. xv. 24. &c. and 2 Chr. xvii. 1, 2, &c.

without reckoning the Troops in his ſtrong holds. This number ſeems prodigious for ſo ſmall a State as that of *Judah*; and but one quarter of theſe troops did ſervice probably at a time. But after all, *Jehoſhaphat* was able to ſet on foot ſuch a number of ſoldiers.

1 Kings xxii. and 2 Chron. xviii.

One thing the Scripture reproaches him with, which is, the alliance which he made with *Ahab* King of *Iſrael*. Some time after he went to viſit *Ahab* at *Samaria*; and *Ahab* invited him to march with him againſt *Ramoth-Gilead*. *Jehoſhaphat* conſented: but deſired firſt, that ſome Prophet of the Lord ſhould be conſulted concerning this undertaking. *Micaiah* therefore, the ſon of *Imlah*, was ſent for, who ſaid, I ſaw all *Iſrael* ſcattered upon the hills like ſheep without ſhepherds. And the Lord ſaid, These have no maſter; let them return every man to his houſe in peace. Immediately the King ſaid to *Jehoſhaphat*, Did I not tell thee, that he would propheſy no good concerning me, but evil? *Ahab* therefore commanded *Micaiah* to be put in priſon; and notwithſtanding marched againſt *Ramoth* with *Jehoſhaphat* in his company; to whom *Ahab* ſaid, That he would change his dreſs before he went to the battle; but adviſed him to put on his uſual habit. Now the King of *Syria*, who defended *Ramoth*, had given orders, that his Officers ſhould keep cloſe to the King of *Iſrael* only, and bring him alive or dead to him. When therefore they perceived *Jehoſhaphat* with the Royal Ornaments, they made no queſtion but that he was the King of *Iſrael*; and the heat of the engagement was near him. But *Jehoſhaphat* began to cry unto the Lord; whereby he was diſcovered, and they ceaſed purſuing him. In the mean time it happened, that a *Syrian* Soldier ſhot a random arrow, and pierced *Ahab*, who thereupon died in his chariot. As for *Jehoſhaphat*, he returned in peace to *Jeruſalem*. But the Prophet *Jeuſh*, the ſon of *Hanani*, reproved him ſmartly for aſſiſting *Ahab*; and *Jehoſhaphat* repaired this fault by the good regulations which he made, and the good order which he eſtabliſhed in his dominions, both as to civil and religious affairs, by appointing honeſt and able Judges, by regulating the Diſcipline and Order of the Prieſts and *Levites*, and by enjoining them to perform punctually their duty. After this, the *Moabites*, *Ammonites*, and *Meonians*, people of *Arabia Petræa*, declared war againſt *Jehoſhaphat*. They advanced as far as *Hazazon-Tamar*, otherwiſe called *En-gedi*. *Jehoſhaphat* had recourſe to faſting and prayer. He went with all the people to the Temple, and put up his prayers to God. Then *Jahaziel* the ſon of *Zechariah*, animated by the Spirit of the Lord, encouraged the King, and promiſed from God, that the next day he ſhould obtain the victory without fighting. Accordingly theſe people being the next day aſſembled againſt *Judah*, they were ſtruck with a frenzy, and killed one another; ſo that *Jehoſhaphat* and his army had nothing to do but to gather up the ſpoils and arms of the dead.

In the year of the World 3107, before J. C. 893, before the Vulgar Æra 897.

2 Chron. xix. 1, 2, 3, &c.

2 Chron. xx. 1, 2, 3, &c. In the year of the World 3108, before J. C. 892, before the Vulgar Æra 896.

Some time after, *Jehoſhaphat* made a covenant with *Ahaziah* King of *Iſrael*. They equipp'd jointly a fleet in the port of *Ezion-gaber* upon the Red Sea, in order to go to *Tarſhiſh*. God did not herein approve the conduct of *Jehoſhaphat*, becauſe *Ahaziah* King of *Iſrael* was an impious Prince. *Eliezer* the ſon of *Dodovah* of *Mareſhah*, came to *Jehoſhaphat*, and ſaid to him, Becauſe thou haſt made an alliance with *Ahaziah*, God hath diſappointed thy deſigns, and thy ſhips have been ſhattered, ſo as to be unfit for their voyage to *Tarſhiſh*. This Prince continued all the reſt of his life to walk in the ways of the Lord, without being diverted from them. Neverthleſs he did not deſtroy the High-places, and the hearts of his people were not turned intirely to the God of their fathers. *Jehoſhaphat* died after a reign of five and twenty years, and was buried in the Royal Sepulchre. His ſon *Jehoram* reigned in his ſtead [a].

In the year of the World 3108, before J. C. 892, before the Vulgar Æra 896. 2 Chron. xx. 35, 36.

In the year of the World 3115, before J. C. 885, before the Vulgar Æra 889.

JEHOSHAPHAT, *The Valley of* JEHOSHAPHAT. *Joel* [b] ſays, that, *The Lord will gather all nations in the Valley of* Jehoſhaphat, *and will plead with them there*. *Abenezra* is of opinion, that this Valley is that where King *Jehoſhaphat* obtained ſo ſignal a victory, and with ſo much eaſe, againſt the *Moabites*, *Ammonites*, and *Meonians* of *Arabia Petræa*. 2 Chron. xx. 1, 2, 3, &c. This Valley lay ſomewhere towards the Dead Sea, beyond the Wilderneſs of *Tekoah*; and after this event it was called the *Valley of Bleſſing*, 2 Chron. xx. 26. Others think, that the Valley of *Jehoſhaphat* lies between the walls of *Jeruſalem*, and the Mount of Olives, and that it is watered with the Brook *Kidron*, which runs through the midſt of this Vale. St. *Cyril* of *Alexandria*, without farther explaining himſelf, ſays, that this Valley is but ſome furlongs diſtant from *Jeruſalem*. Laſtly, there are ſome who maintain, that the ancient *Hebrews* had no diſtinct knowledge of any particular place under the name of the Valley of *Jehoſhaphat*; and *Joel* intended by it to ſhew in general the place, where God was to exerciſe his Judgement againſt the Nations, and will appear at the laſt Judgement with all the brightneſs of his Majeſty. *Jehoſhaphat* in *Hebrew* ſignifies *the Judgement of God*. See the Commentators upon *Joel* iii. 2. It is very probable, that *the Valley of* Jehoſhaphat,

[a] 2 Chron. xxi. 1, 2, &c. and 1 Kings xxii. 42, &c.

[b] Joel iii. 2, 12.

Beda de Locis. Brocard. Salignac. Adrichom. alii.

Cyril. Alex. in Joel iii.

Vide Hier. in Joel iii. Albert. Remig. Haim. Lyr. Vet. Tirin. &c.

or *God's Judgement*, mentioned in *Joel*, is symbolical, as well as *the Valley of Slaughter*, *Vallis concisionis*, spoken of in the same Prophet, and in the same Chapter. *Joel* iii. 14. From this passage the *Jews*, and many *Christians*, have been of opinion, that the last Judgement will be solemnized in the Valley of *Jehoshaphat*.

JEHOSHEBA, or *Jehoshabeath*, the daughter of *Joram*, and sister of *Ahaziah* King of *Judah*; she married *Jehoiada* the High-Priest, and rescued the Royal Family of *Judah* from intire destruction, by saving young *Joash*, then but a year old, out of the hands of *Athaliah*, while she was murdering all the Princes of the Royal Family. See JOASH, JEHOIADA, and ATHALIAH.

2 Kings xi. 1, 2, 3, &c.

In the year of the World 3126, before *J. C.* 874, before the Vulgar Æra 878.

JEHOVAH. This is the Name of God, a Name ineffable and mysterious, which God did not declare to the Patriarchs of old, before *Moses*: [a] *Nomen meum Adonai non indicavi eis*. The *Hebrew* instead of *Adonai* reads *Jehovah*. I appeared unto *Abraham*, and unto *Isaac*, and unto *Jacob*, by the name *of God Almighty*, *but by my name* Jehovah *was I not known to them*. *Shaddai* signifies he who is self-sufficient; *Jehovah* [b], he who subsists of himself, and gives being and existence to others. When God declared to *Moses*, that he had not made known his name *Jehovah* to the old Patriarchs, he did not mean, that they did not know him under the idea of God the Creator, who was self-existing; but that he had not revealed this name, which so well expresses his nature, and by which it was his Will principally to be invoked afterwards. It is true, *Moses* after uses this name in *Genesis*; for example, he says, that the Sons of *Seth called themselves by the name of* Jehovah; and that *Abraham* sware *and lift up his hand to* Jehovah. And lastly, the Lord said to *Abraham*, *I am the God* Jehovah *that brought thee out of* Ur *of the* Chaldees, *&c.* But the reason of this is, that *Genesis* was written after God had revealed this name to *Moses*. He uses it in this book by way of anticipation, and because at the time when he wrote, the *Jews* used commonly the name *Jehovah*. Herein he followed the custom of his time, not of that when the Patriarchs were in being, whose lives he was giving some account of.

Gen. iv. 26.

Gen. xiv. 22.

Gen. xv. 7.

Finally, when we pronounce *Jehovah*, we follow the croud; for we do not know distinctly the manner wherein this proper and incommunicable Name of God should be pronounced, which is written with *jod*, *he*, *vau*, *he*, and comes from the verb *haiah*, *he has been*. The Ancients have expressed it differently. *Sanchoniathon* writes *Jevo* [c]; *Diodorus* [d] the *Sicilian*, *Macrobius* [e], St. *Clemens* [f] *Alexandrinus*, St. *Jerom* [g], and *Origen* [h], pronounce *Jao*; *Epiphanius* [i], *Theodoret* [k], and the *Samaritans*, *Jabé* or *Jave*: we find likewise in the Ancients, *Jahoh*, *Javo*, *Jaou*, *Jaod*. *Lewis Capellus* is for *Javo*; *Drusius* for *Javé*; *Mercer* for *Jehevah*; *Hottinger* for *Jehva*. The *Moors* call their God *Juba*, whom some believe to be the same as *Jehovah*. The *Latins* in all probability took their *Jovis* or *Jovis Pater* from *Jehovah*. It is certain that the four Letters which we pronounce *Jehovah*, may likewise be expressed by *Javo*, *Jaho*, *Jaou*, *Jevo*, *Jave*, *Jehvah*, &c. and that the ancient *Hebrews* were not unacquainted with the pronunciation of it, since they recited it in their prayers, and in the reading of their sacred Books.

But the *Jews*, after the Captivity of *Babylon*, out of an excessive and superstitious respect for this holy name, left off the custom of pronouncing it, and forgot the true pronunciation of it. I am of opinion, that the Septuagint, that is to say, the *Greek* Interpreters who are cited by this name, were already accustom'd not to pronounce it, since in their translation, they generally render it *Kyrios*, the *Lord*. *Origen* [l], St. *Jerom* [m] and *Eusebius* [n], testify, that still in their time the *Jews* left the name of *Jehovah* written in their copies with *Samaritan* characters, instead of writing it in the common *Chaldee* or *Hebrew* characters; which shews their veneration for this Holy Name, and the fear which they were under, lest strangers, who were not unacquainted with the *Chaldee* letters and language, should discover, and misapply it. These precautions notwithstanding did not hinder the Heathens from misapplying it frequently. *Origen* [o] informs us, that they made use of it in their Exorcisms, and in their charms against diseases. *Clemens Alexandrinus* [p] relates, that those *Egyptians* who were permitted to enter into the Temple of the Sun, carried the name of *Jaou* about with them. *Trallian* gives us some magick verses against the Gout, wherein there was the name of *Jas* or *Jaath*.

Philo says [q], that after the punishment of the Blasphemer, who was stoned to death in the wilderness, God published a new Law by *Moses*, importing that, *Whosoever curseth the Lord*, *he shall surely be put to death*. Thus the Septuagint and *Theodoret* read *Leviticus* xxiv. 15. whereas in the *Hebrew* and the Vulgate we

Levit. xxiv. 15, &c.

[a] Exod. vi. 3. ארהאל אברהם באלשדי ושמי יהוה לא נורעתי להם

[b] יהוה Jehovah. Κύριος. Vulg. Adonai.

[c] Sanch. apud Euseb. Præpar. l. x. c. 9. [d] Diodor. Bibl. l. 2. [e] Macrob. Sat. l. c. 18. [f] Clem. Alex. l. 5. Strom. [g] Hieronym. seu alios sub ejus nomine in Psal. viii. [h] Origen. l. 6. contra Cels. [i] Epiph. Hæref. 40. [k] Theod qu. 15. in Exod. [l] Fragm. Orig. in Palæograph. Græc. l. 2. c. 1. [m] Hieronym. in lib. Reg. Præfat. & in Ezech. ix. [n] Euseb. in Chronico ad 4740. [o] Origen. l. 1. contra Celsum. [p] Clem Alex. l. 5. Stromat. [q] Philo de Vita Mosis. l. 3. p. 683, 684. Ὃς ἂν καταράσηται τὸν Θεὸν ἁμαρτίᾳ ἔνοχος ἔσω. Ὃς δ' ἂν ὀνομάσῃ τὸ ὄνομα τοῦ κυρίου θνησκέτω.

we read only, *Whosoever curseth his Gods*, (Elohim) *shall bear the punishment of his sin, and he that blasphemeth the name of the Lord, he shall surely be put to death*. *Philo* adds, that this Law of *Moses* is profoundly wise, and that the first part of his Ordinance forbids blaspheming the false Gods of the Gentiles; and the second requires, that the name of God should not be used unseasonably; that it is a crime worthy of death, and punishable in the last degree for any man to make use of this Holy name negligently, and only to adorn and fill up his discourse. *Josephus* [a] expresses himself with the same reserve concerning the name of God. He says, that God having appeared to *Moses* in the burning bush, revealed his name to him, *which he had never discovered to any man, and I*, says he, *am not permitted to mention*.

The *Jews* say, that after their return from the Captivity, the name of God was pronounced once only in the Temple, and this upon the great day of Expiation; moreover, a noise was made on purpose, when the High-Priest pronounced it in the presence of a few chosen Disciples, who might hear him without the people's hearing him. But after the destruction of the Temple, they forbore intirely to pronounce it; for which reason the true pronunciation of it has been lost. The *Jews* never at all mention the sacred name of *Jehovah* *, but say instead of it, *Adonai* or *Elohim*, as often as they read or pray. St. *Jerom* has imitated them by translating the passage of *Exodus* vi. 3. *I have not discovered to them my name* Adonai, instead of, *my name* Jehovah. The modern *Hebrews* tell us, that *Moses* by virtue of the word *Jehovah* engraved on his miraculous Rod, performed all the prodigies spoken of in the Scripture; and that *Jesus Christ* by virtue of the same, wrought all his Miracles, having while he was in the Temple stolen the ineffable name, which he put into his thigh between the skin and the flesh. They add, that we might be able to do as much, if we could come at the perfect pronunciation of this name. They flatter themselves that the *Messiah* at his coming into the World, will teach them this mighty Secret.

The *Jews* believe, that whoever knows the true pronunciation of *Jehovah*, or the name with four letters [b], cannot fail of being heard by God; that if they have not the happiness at this day to be heard, it is owing only to their ignorance of the true pronunciation. That *Simon* the Just, High-Priest of their Nation, was the last who was acquainted with it; that after his death the number of prophane persons encreasing mightily, and they abusing this divine Name, others forbore to pronounce it at all; that in the room of it they substituted another composed of twelve letters [c], which the High-Priest pronounced when he gave the blessing to the people. *Tarphon* a famous Rabbin, believed to be the same with *Tryphon*, against whom St. *Justin* the Martyr argues in his Dialogue; *Tarphon*, I say, relates, that one day drawing near the Priest to hear his benediction, he perceived that he did not pronounce distinctly the twelve letters, and was satisfied with only muttering, while the *Levites* sung; that this proceeded from the multitude of prophane persons, to whom it was not prudence to discover this sacred Name, lest they should abuse it. In their Talmud they denounce terrible curses against those who pronounce it; they make a scruple of even trying to do it; and pretend that the Angels have not this liberty.

The very Heathens themselves seem to have had some knowledge of this great, ineffable Name. We have still an oath in *Pythagoras*'s golden Verses to this purpose; By him who has the four Letters [d]. Upon the frontispiece of a Temple at *Delphi* was read, by *Eusebius*'s relation [e], this inscription, *Thou art*. The *Egyptians* upon one of theirs put this, *I am*. The Heathens had certain names of their Gods, which they did not venture to pronounce. Of this *Cicero* [f] produces an example in his Catalogue of the Heathen Deities. *Lucan* says, the Earth would have trembled had any one pronounced them [g]:

> ——————an ille
> *Compellendus erit quo nunquam terra vocato*
> *Non concussa tremit.*

The name of *Romulus* was written in the publick Records like that of *Jehovah* among the *Jews*, with the four consonants which compose it. But this they did not so much out of respect, as out of fear lest any one should call away the Tutelary Gods of their City [h].

The

[a] Antiq. l. 2. c. 5. p. 61. Ὁ Θεὸς αὐτῷ σημαίνει τὴν ἑαυτοῦ προσηγορίαν, οὐ πρότερον εἰς ἀνθρώπους παρελθοῦσαν, περὶ ἧς οὔ μοι θέμις εἰπεῖν.

* *The* Tetragrammaton *is called by* Josephus, Τὰ ἱερὰ γράμματα, τὸ φρικτὸν ὄνομα Θεοῦ· *And* Caligula *in* Philo *swears to him and the Ambassadors his Associates by the God who was to them ἀκατονόμαστος.*

[b] יהוה Τετραγράμματον· Vide Medias Thillim in Psal. xii. Drus. de nomine Tetragram. c. x.

[c] Maimonid. More Nevochim. parte 1. c. 62. [d] *Τετρακτύς.* Vide Selden. de Diis Syr. Syntag. II. c. I.

[e] Euseb. Præpar. l. xi. c. 11. Plutarch. Tract. de Ει inscript. forib. Templi Delph. t. 2. p. 384.

[f] Cicero de Nat. Deorum. l. 3. [g] Lucan. l. 6. vs. 744, 745. [h] Plin. l. 28. c. 2. *Constat ideo* occultum (nomen) *in cujus Dei tutela Roma esset, ne qui hostium simili modo evocarent.*

The *Jewish* Cabalistical Doctors have refined very much upon the name of *Jehovah*. They remark, for example, that in *Genesis*, *Moses* calls God by no other name than *Elohim*, while he speaks of the Creation of the World; but after he had finished the Creation, he gives him the name of *Jehovah*: the reason they alledge for this, is, that in the Beginning God seem'd in some sort imperfect, while He was producing Beings by parts, and piece-meals: but after he had concluded his work, he took the name of *Jehovah*, which is a name of infinite Perfection. To this they refer the following words of *Deuteronomy*: *The work of the Rock is perfect*, or rather the work *of God*, this *almighty* Rock *is perfect*. Deut. xxxii. 4.

The letters which compose this adorable Name abound with mysteries. *Jod*, which is the first, denotes *the Thought*, *the Idea* of God; this is a Light which no man can approach; it is one of those things which the eye of man hath not seen, nor the mind of man comprehended: of this latter, *Job* spoke in the following words, *Seeing it is hid from the eyes of all living*, &c. The *He*, which is the last of the four letters, discovers the Unity of God and the Creator. From thence issue the four Rivers of Paradise, that is to say, the four Majesties of God, which the *Jews* call *Schekinah*.

The name of God includes all things: He who pronounces it shakes Heaven and Earth, and inspires the very Angels with terror. There is a sovereign Authority in this Name; it governs the World by its power. The other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General; from this they receive their orders, and obey. This is the fountain of graces and blessings; the channel thro' which God's mercies are convey'd to men. He who was to know all the mysteries of God's name, would be ignorant of nothing in all the ways and methods of his Justice and Providence.

Bibl. Orient. p. 460. *Hou*. & p. 326. *Elhou*. *Mussulmen* frequently make use of the name, *Hu* or *Hou*, which has almost the same signification as *Jehovah*; that is to say, *He, who is*. They place this name in the beginning of their Rescripts, Passports, and Letters-Patents; they pronounce it often in their prayers: there are some who repeat it so frequently, and with so much vehemence, crying out with all their strength, *hou, hou, hou*, that at last they are stunn'd, and fall into fits, which they call extasies. But the great Name of God is *Allah*, which they pronounce often, and have great confidence in it. They say that it was by virtue of this name, that *Noah* made the Ark float up and down as he pleased; that *Japheth* engraved it on a precious stone, which he left to his sons; and by the help of this he could bring down rain when he thought proper. By this very name they say *Jesus Christ* wrought his Miracles. Lastly, among the *Arabians*, and all those who make profession of *Mahometanism*, the name of *Allah* corresponds with those of *Elohim* and *Adonai* in use among the *Hebrews*, and even with that of *Jehovah*, which is called ineffable; and from a *Greek* word *Tetragrammaton*, or of four letters, which more particularly denotes the Essence of God.

I. JEHOZABAD, the son of *Shomer*, was one of those murderers who assassinated *Joash* King of *Judah*, in the year of the World 3165, before *Jesus Christ* 835, before the Vulgar Æra 839. 2 Kings xii. 21.

II. JEHOZABAD, of the Tribe of *Manasseh*, one of *David*'s gallant Officers. 1 *Chron*. xii. 20.

III. JEHOZABAD, the son of *Obededom* a *Levite*, and Porter belonging to the Tabernacle. 1 *Chron*. xxvi. 4.

IV. JEHOZABAD, General of *Jehoshaphat's* army, consisting of an hundred and fourscore thousand men. 2 *Chron*. xxiii. 18.

JEHOZADAK, the son and successor of *Seraiah*, High-Priest of the *Jews*. It does not appear that he ever exercised the functions of the High-Priesthood. He died at *Babylon*. But his son *Joshua* or *Jesus*, returned from the Captivity, and took upon him the exercise of his Dignity after the rebuilding of the Temple, in the year of the World 3468, before *Jesus Christ* 532, before the Vulgar Æra 536. 1 Chron. vi. 14, 15. Ezra iii. 2. Ezra iii. 2. viii. 2. x. 18, &c.

I. JEHU. The Prophet *Jehu*, the son of *Hanani*, was sent by God about the year 3073 or 3074, before *Jesus Christ* 927 or 928, before the Vulgar Æra 931 or 932, to *Baasha* King of *Israel*, with directions to say, *Forasmuch as I exalted thee out of the dust, and made thee prince over my people* Israel, *and thou hast walked in the way of* Jeroboam, *and hast made my people* Israel *to sin, to provoke me to anger with their sins: Behold I will take away the posterity of* Baasha, *and the posterity of his house, and will make thy house like the house of* Jeroboam *the son of* Nebat. *Him that dieth of* Baasha *in the city, shall the dogs eat; and him that dieth of his in the fields, shall the fowls of the air eat*. The Text of the Vulgate adds, that *Baasha* incensed at the liberty taken by *Jehu*, the son of *Hanani*, put him to death: but in the *Hebrew* Text it is said only, Jehu *having declared to* Baasha *what the Lord had pronounced against him, and that the Lord would treat his house as he had treated the house of* Jeroboam; *for this he slew him*. It is not expressly mention'd 1 Kings xvi. 1.

whether *Baasha* slew *Jehu*, or the Lord *Baasha*. That which makes the latter more credible, is, that in the year of the World 3107, about thirty years after the death of *Baasha*, we see *Jehu* again, the son of *Hanani*, who is sent by God with reproaches from him to *Jehoshaphat* King of *Judah*. [2 Chron. xix. 1, 2, &c.] *Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee before the Lord. Nevertheless, because good things are found in thee, the Lord hath spared thee.* Certainly if *Jehu* had been put to death by *Baasha*, he could not have appeared so long afterwards before *Jehoshaphat*. Some will have it, that there were two *Jehu's*, the sons of *Hanani*: but I should chuse to say, that in the first passage which we have proposed, the death of *Baasha*, not that of *Jehu*, is intimated, rather than multiply persons without necessity. Lastly, we know nothing more of *Jehu's* life *. *Hanani* his father was likewise a Prophet, and is spoken of by us under his proper title.

II. JEHU, the son of *Jehoshaphat* [a], and grandson of *Nimshi*, Captain of *Joram* the King of *Israel's* troops, was appointed by God to reign over *Israel*, and to revenge the sins committed by the house of *Ahab*. The Lord had given orders to [1 Kings xix. 16.] *Elisha* to anoint *Jehu*, which order was executed by one of the sons of the Prophets, whom he sent on this errand in his [2 Kings ix. 1, 2, 3, &c.] room, in all probability that the matter might be transacted with more secrecy. The Lord spoke to *Elisha*, and declared his Will to him concerning *Jehu*, in the year of the World 3097, before the Vulgar Æra 907; and *Jehu* was not anointed King till 3120, before the Vulgar Æra 884, and three and twenty years after the order given for it to *Elisha*. *Jehu* was at *Ramoth-Gilead*, besieging the Citadel of that place, with *Joram* the King of *Israel's* army, when a young Prophet appeared, who took him aside from among the Officers of the army, in the midst of whom he was sitting; and when they were alone in a chamber, the Prophet poured oil upon his head, and said to him, Thus saith the Lord, I have anointed thee King over *Israel*, thou shalt extirpate the house of *Ahab*, and revenge the blood of the Prophets which hath been shed by *Jezebel*. I will root out the house of *Ahab* by thy hands, and treat it as I have treated that of *Jeroboam* the son of *Nebat*, and that of *Baasha* the son of *Abijah*. *Jezebel* shall be eaten up by the dogs in the fields of *Jezreel*, and no one shall do the last offices for her.

No sooner had the Prophet said this, but he opened the door and fled, lest he should be known; and *Jehu* returning to the place where the rest of the King's Officers were, they asked him what the matter was, and pressed him to tell what this man came for. He declared to them what had passed, and that he was a Prophet sent by God to anoint him King. Hereupon they immediately rose up, and each of them taking his cloak, they made a kind of Throne for *Jehu*, and sounding the Trumpets, cried, Long live King *Jehu*. Now *Joram*, King of *Israel*, was then at *Jezreel*, where he was under cure for some wounds which he had received at the siege of *Ramoth*. *Jehu* therefore gave orders, that no one should be suffered to stir out of the City; and at the same time departed, in order to go and surprize the King at *Jezreel*. As he drew near to the City, the Sentinel gave notice, that he saw a troop coming in great haste. *Joram* sent an Officer with a chariot of war, to discover who it was: but *Jehu*, without giving the Officer any answer, bad him follow him. *Joram* sent a second, and *Jehu* laid the same command upon him. Last of all, *Joram* came himself, riding in his chariot, with *Ahaziah*, King of *Judah*, in his company, who also was in his chariot; and they met *Jehu* in the field of *Naboth* of *Jezreel*.

Joram asked him, Is it peace, *Jehu?* and he answered, What peace, so long as the whoredoms of thy mother *Jezebel* and her witchcrafts are so many? *Joram* immediately turning his bridle, and flying away, said to *Ahaziah*, We are betray'd. At the same time *Jehu* drew his bow, and smote *Joram* between his shoulders, pierced his heart, and killed him in his chariot. [In the year of the World 3120, before J. C. 880, before the Vulgar Æra 884.] Then *Jehu* commanded his body to be thrown into the portion of *Naboth* the *Jezreelite*, in order to fulfil what was said by the Prophet *Elijah*, who had foretold, that it should happen in this manner. *Ahaziah* also fled, but was pursued by *Jehu's* orders, and wounded mortally; but he got in his chariot as far as *Megiddo*, and there died. [See 2 Kings ix. 25.]

Jehu went afterwards to *Jezreel*, where was *Jezebel*. As he came into the City, *Jezebel*, who was at her window, said to him, Can he who has killed his master hope for peace? *Jehu*, lifting up his head, and seeing her, commanded two or three Eunuchs, who were above, to throw her out

* *It is said in* 2 Chron. xx. 34 Now the rest of the Acts of *Jehoshaphat* first and last, behold, they are written in the book of *Jehu* the son of *Hanani*, who is mentioned in the book of the Kings of *Israel*. *From whence it appears, that the Prophets employ'd themselves in recording the transactions of their times, and that what* Jehu *had written of this kind, was thought worthy to be inserted in the Memoirs, wherein the several events were registred, which daily happen'd in every Prince's reign.* See Theodor. Præfat. in 1 Reg.

[a] 4 Reg. ix. 2. videbitis Jehu filium Josaphat, filii Namsi.

out of window; which they did immediately, and she was trampled to death under the horses feet as they entred: the dogs too, in execution of *Elijah's* threatnings, did eat her; so that when *Jehu* sent to have her buried, they found only her bones. After this, *Jehu* sent 2 Kings x. 1, 2, 3, &c. to tell the inhabitants of *Samaria*, who had the bringing up of *Ahab's* seventy children, that they might chuse any one of them whom they thought proper, and place him upon the throne. But they, overpowered by their fears, answered, that they were *Jehu's* servants, and would in all things obey him; so that *Jehu* commanding them to put to death all the King's children, and send him their heads; they executed this order the next day. Then he slew all *Ahab's* relations, and friends, the Great Men of his Court, and the Priests who belonged to him, and were at *Jezreel*.

After this he came to *Samaria*, and in the way met with the relations of *Ahaziah* King of *Judah*, who were going to *Jezreel* to salute the King and Queen's children, whose death they were not as yet acquainted with. *Jehu* gave directions to seize them, who were two and forty in number, and to massacre them all. A little farther, he found *Jehonadab* the son of *Rechab*, and taking him into his chariot, he said to him, Come with me, and see my zeal for the Lord. And when he was come to *Samaria*, he slew all those who remained of *Ahab's* family, without sparing one of them. Then calling the people of *Samaria* together, he said to them, *Ahab* paid some honours to *Baal*, but I will pay him greater. Send therefore for all the Ministers, Priests, and Prophets of *Baal*, in order to be present at a great festival, which I design to celebrate in honour of him. When they were all come and assembled in *Baal's* Temple, he commanded to give them all habits, and directed them to take particular care, that there was no stranger among them. After which he ordered his people to put them all to the sword, and not spare so much as one of them. Therefore they were all killed in the Temple of *Baal*. The statue of *Baal* was pulled down, broken, and burnt: then the Temple itself was destroy'd, and a place was made of it for relieving the necessities of nature.

The Lord, well-pleased with the vengeance exercised by *Jehu* against the house of *Ahab*, promised him that his children should sit upon the throne of *Israel* to the fourth generation. But at the same time he is accused in Scripture for not forsaking 2 Kings x. 29, 31, 32. the sins of *Jeroboam* the son of *Nebat*, who made *Israel* to sin, and had introduced the worship of the golden Calves. The Prophet *Hosea* threatens him with God's vengeance in these terms; *Yet a* Hosea i 4, 5. *little while, and I will avenge the blood of* Jezreel *upon the house of* Jehu, *and will cause to cease the kingdom of the house of* Israel. *And it shall come to pass in that day, that I will break the bow of* Israel *in the valley of* Jezreel. *Jehu* had indeed been the instrument of God, in taking vengeance on the house of *Ahab*, but he had likewise revenged particular injuries to himself; or rather, what he did, he had done with the spirit of animosity, and ambition. He had followed his passion rather than the Will of God. He had not kept within due bounds. God rewards his obedience, but punishes his injustice and ambition, his idolatry and the blood unjustly spilt by him. He reigned eight and twenty years over *Israel*, and *Jehoahaz* his son reigned in his stead. 2 Kings x. 35, 36. The four descendants of his family who governed successively after him, were *Jehoahaz*, *Joash*, *Jeroboam* II. and *Zechary*. The reign of *Jehu* was perplexed with the war, which *Hazael* King of *Syria* carried on against him. This Prince 2 Kings x. 33, 34. ravaged all the frontiers or extremities of the kingdom of *Israel*, and cut in pieces all he found there. He laid waste the whole country beyond *Jordan*, and the Tribes of *Manasseh*, *Gad* and *Reuben*, which were settled there. We do not know the time when this war commenced. It broke out probably in the beginning of *Jehu's* reign, when *Hazael*, having intelligence that *Jehu* had quitted *Ramoth-Gilead*, fell upon this country and subdued it.

III. JEHU, the fourth son of *Rehoboam*, King of *Judah*, and *Abihail*. 2 Chron. xi. 19.

IV. JEHU, the son of *Obed*, and father of *Azariah*. 1 Chron. ii. 38.

I. JEIEL, a *Levite*, who dwelt at *Gibeon*. 1 Chron. ix. 35.

II. JEIEL, of the Tribe of *Reuben*. 1 Chron. v. 7.

JEKAMEAM, the fourth son of *Hebron*. 1 Chron. xxiii. 19.

JEKAMIAH, the son of *Shallum*, and father of *Elishama*, of *Caleb's* family. 1 Chron. ii. 41.

JEMINI. This word is generally placed for *Benjamin*. Thus it is said that *Gera** the father of *Ehud*, was the son of *Jemini*, that is to say, of the Tribe Judg. iii. 15. of *Benjamin*. And speaking of *Saul*, it is said, that he was the son of a man of 1 Sam. ix. 1. *Jemini*, meaning, of the Tribe of *Benjamin*. In another place, *the land of Jemini* is the land of *Benjamin*. *Jemini* 1 Sam. ix. 4. in *Hebrew* signifies *my right hand*. This is the name which *Jacob* gave his son,

* *Not the grandfather, as the Author has it* אהוד בן גרא LXX. 'Αὼδ υἱὸν Γηρά.

son, whom *Rachel* called *Benoni*, or *the son of my sorrow*.

JEPHTHAH, Judge of *Israel*, and Successor to *Jair* in the government of the people; he was the son of *Gilead* and of one of his concubines; or to speak (Judg. xi. 1, 2, &c.) plainly, he was a native of *Mizpah*, the son of an harlot, and one *Gilead*, who having married a lawful wife, and had children by her, these children drove *Jephthah* from his father's house, saying, that he could not be heir with them. (Judg. xi. 7.) *Jephthah* retired into the land of *Tob*, and there he became captain of a band of thieves, and such other people as he had picked up together. At that time the *Israelites* beyond *Jordan*, seeing themselves pressed by the *Ammonites*, came to desire assistance from *Jephthah*; and that he would take upon him the command of them. *Jephthah* at first reproached them with the injustice which they had done him, or at least which they had not prevented, when he was forced from his father's house. But as these people were very earnest in their request, he told them that he would succour them, provided that at the end of the war they would acknowledge him for their Prince. This they consented to, and promised with an oath. This fell out in the year of the World 2817, before *Jesus Christ* 1183, before the Vulgar Æra 1187.

Jephthah having been acknowledged Prince of the *Israelites* in an assembly of the people, sent a deputation to the *Ammonites*, with directions to say to them, What hast thou to do with me? why art thou come to attack me and ravage my country? The King of the *Ammonites* answered, Because the *Israelites* when they came out of *Egypt* took my country: now therefore restore that to me, and let us live in peace. *Jephthah* sent other Ambassadors to the *Ammonites*, telling them, that the *Israelites* had taken nothing from them, but from the *Amorites* only; and that all which they possessed beyond *Jordan* they possessed by right of conquest. He added, if you think you have a right to enjoy all that *Chemosh* your God hath given you, why should not we enjoy what the Lord our God hath given us? *Zippor*, King of the *Moabites*, who lived in the time of *Moses*, was a witness to our conquering this country, which was then in the hands of the *Amorites*, yet he did not complain, nor did he desire the restitution of it; and here you come now after so long a time to demand it. If you continue your design of making an unjust war against me, let the Lord be judge, and arbitrator of this day between *Israel* and the children of *Ammon*.

The King of the *Ammonites* would not submit to these reasons, and *Jephthah*, who was fill'd with the Spirit of God, began to get his troops together; and to that end went over all the land which the *Israelites* possessed beyond *Jordan*. At that time he made a vow to the Lord, that if he were successful against the *Ammonites*, he would offer up for a Burnt-offering, whatsoever should first come out of his house to meet him. The battle being fought, *Jephthah* remained conqueror, and ravaged all the land of *Ammon*. But as he returned to his house, his only daughter came out to meet him with timbrels and dances. Hereupon *Jephthah* tore his clothes, and said, Ah, wretched man that I am! my child, thou hast deceived me, and art thyself deceived; for I have made a vow unto the Lord, and cannot fail in the performance of my promise. His daughter answered, My father, if thou hast made a vow unto the Lord, do with me as thou hast promised, grant me only the favour, which I now ask; Give me leave to go to the mountains for two months, that there I may bewail my virginity with my companions. *Jephthah* granted her this liberty for two months; after which he executed what he had promised; and his daughter died a virgin, being offered up as a burnt-sacrifice, accor- to the opinion of several Fathers [a] and Interpreters [b].

In the mean time they of the Tribe of *Ephraim*, jealous of the victory obtained by *Jephthah* over the *Ammonites*, passed (Judg. xii. 1, 2, &c.) the river *Jordan* in a tumultuous manner, came and complained to *Jephthah*, that he had not invited them to this war, and threatned to set fire to his house. *Jephthah* answered them, that he had sent to desire their assistance, but observing that they did not come, he put his life in his hands, and hazarded a battle. The *Ephramites* not being satisfied with these reasons, *Jephthah* assembled the people of *Gilead*, gave them battle, and defeated them. The conquerors not contenting themselves with putting them to flight, made themselves masters of the fords of *Jordan*, and when any one of *Ephraim* appeared upon the banks of the river, and desired to go over, the *Gileadites* asked, Art thou an *Ephramite?* If he replied, No; they said, pronounce then *Schibbobeth*, which signifies, *an ear of corn*; but if instead of *Schibboleth*, he said *Sibboleth*, without an aspiration, he was immediately taken, and killed upon the

[a] Joseph. Antiq. l. 5. c. 9. Ambros. l. 3. de Officiis, c. 12. Hieronym. l. 1. contra Jovinian. Aug. qu. 49. in Judic. Chrysost. Homil. 14. ad pop. Antioch. Auth. Quæst. ad Orthodox. qu. 99. Theodoret. qu. 20. in Judic.

[b] Jonath. Chald. Ludov. Capell. Differt. Sing. de voto Jeph. Serrar. Tirin. Salian. Genebr. Cajet. *See our Dissertation on this subject prefixed to* Judges.

the ſpot. So that there were two and forty thouſand men of the Tribe of *Ephraïm* killed that day.

We know nothing more particularly concerning the life and government of *Jephthah*, only that he judged *Iſrael* ſix years, and was buried in the City of *Mizpah* in *Gilead* [a]. St. *Paul* [b] places him among the Saints of the Old Teſtament, the merit of whoſe faith diſtinguiſhed them. The fable of *Iphigenia*, the daughter of *Agamemnon*, ſeems to have been borrowed from the hiſtory of *Jephthah*. *Agamemnon* by miſtake having killed *Diana*'s Hind, the Goddeſs in a rage produced ſuch obſtacles as retarded the departure of the Fleet. *Chalchas* the Soothſayer was conſulted, who declared, that the Gods demanded a Victim of *Agamemnon*'s blood. *Iphigenia* was led to be ſacrificed; but *Diana*, touched with compaſſion, placed an Hind in the room of her, which was ſacrificed, and ſhe made Prieſteſs of *Diana Orthia* in *Tauris*, where human Victims were offered.

He died in the year of the World 2823, before *J. C.* 1177, before the Vulgar Æra 1181.

[a] Judg. xii. 7.

[b] Heb. xi. 32.

There is ſomething ſo extraordinary in *Jephthah*'s Vow, that notwithſtanding the Scripture ſpeaks of it in very plain and clear terms, yet ſuch difficulties occur concerning it, as perplex the Commentators.

The Spirit of the Lord came upon Jephthah, ſays the ſacred writer, *and he paſſed over* Gilead *and* Manaſſeh; without doubt in order to gather troops, and form an army, which might repel the *Ammonites*, and deliver the *Iſraelites* for the time to come from their incurſions. *And he made a vow unto the Lord, and ſaid, If thou ſhalt without fail deliver the children of* Ammon *into my hands, then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me when I return in peace from the children of* Ammon, *ſhall ſurely be the Lord's, and I will offer it up for a burnt-offering.*

Judg. xi. 29, 30, 31, &c.

He declares very clearly, that he will offer up for a Burnt-offering the firſt Perſon of his houſe that ſhall come forth to meet him, at his return from the defeat of the *Ammonites*. Obſerve, that he does not ſay, *the firſt thing, the firſt animal*, but *the firſt perſon*. Beſides, he does not ſay barely that he will vow, conſecrate, or offer him to the Lord, who ſhould firſt come forth to meet him; but adds affirmatively, that he will offer him up for a Burnt-offering: *Eum holocauſtum offeram Domino*. This is the true meaning of the text, and the Fathers ſo explained it, as will be ſeen hereafter.

Yet notwithſtanding the evidence of the Text, ſome modern Interpreters explain it in another manner, and tranſlate the *Hebrew* thus: *And the thing which ſhall go forth out of the doors of my houſe when I return in peace from making war with the* Ammonites, *that ſhall be the Lord's, and I will offer it up to him for a burnt-offering.* *Jephthah*, ſay they, vows to God, whatever ſhould come forth to meet him, whether man or beaſt, but not in the ſame manner: that is to ſay, if it be a man or woman, I will conſecrate them to the Lord, they ſhall be the Lord's; if it be an unclean animal, for example, a Dog, I will kill him or redeem him. Beſides, how could *Jephthah* be ignorant, that the ſacrifice of human Victims was odious in the ſight of God? *Ye ſhall not imitate*, ſaith the Lord [c], *the abominations of the* Canaanites, *who offered their ſons and their daughters to their Gods, by cauſing them to paſs through the fire.* Would not the principal Men of the Nation, and the Prieſts, have oppoſed the execution of ſuch a Sacrifice? Laſtly, ſuppoſing it to be granted, that *Jephthah* had devoted his daughter, was he unacquainted with the Law which allowed him to redeem her for a moderate ſum of money? *He who ſhall have made a vow, and have vowed his life unto the Lord, ſhall pay the price that ſhall be ordained; a man from twenty to ſixty years of age ſhall pay fifty ſhekels according to the weight of the Sanctuary; a woman thirty; a male-child from five to twenty ſhall give twenty ſhekels, a female of the ſame age ten.* This is the moſt plauſible part of what is urged to perſuade us, that *Jephthah* did not make a vow to ſacrifice his daughter to the Lord.

Pagnin. Montan.

Vide Kimchi, Rabbi, alii, Munſt. Vat. Claſ. Druſ. Grot. Lyr. Marian. &c.

[c] Deut. xii. 31.

Lev. xxvii. 2, 3, &c.

To theſe Reaſons it may be replied, 1. That they who alledge them would wreſt prepoſterouſly the meaning of the Text, which ſays expreſſly, *That he who ſhould come out to meet him ſhould be the Lord's, and ſhould be offered up for a Burnt-ſacrifice.* He ſpeaks of a perſon, not of a beaſt. 2. No one pretends to juſtify either the precipitate Vow of *Jephthah*, or his literal execution of it: it is allowed, that his Vow was not according to knowledge, and that God did not require ſuch a victim to be offered. He had done much better if he had asked forgiveneſs for his imprudence, and impoſed upon himſelf, with the advice of the High-Prieſt belonging to his Nation, ſome penalty proportioned to his fault. 3. The redemption of things devoted which the Law permits, is not of things devoted by anathema, but of ſuch only as are devoted ſimply, without this addition: in the former caſe they are not redeemable. *No devoted thing that a man ſhall devote unto the Lord, of all that he hath, both of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed.... none devoted which ſhall be devoted of men ſhall be redeemed; but ſhall ſurely be put to death.*

Lev. xxvii. 28, 29.

The Fathers and many learned Commentators have made no difficulty to own, that *Jephthah* did really offer up his daughter for a Burnt-sacrifice. *Josephus*[a] expressly says he did. The *Chaldee* Paraphrast says, that *He sacrificed her without consulting the High-Priest; and that if he had consulted him, he would have redeemed his daughter with a sum of money.* Ambros. l. 3. de Offic. c. 12. St. *Ambrose* deplores the cruelty of *Jephthah*'s promise, and the rigorous execution of his vow. Aug. qu. 49. in Judic. St. *Austin* disapproves the conduct of *Jephthah*, and says, that in this particular he did what was forbidden by the Law, and not commanded by any particular order. *Fecit quod ex Lege vetabatur, & nullo speciali jubebatur imperio.* He supposes consequently that he literally executed his vow. Hieron. l. 1. contra Jovinian. St. *Jerom* believes, that God permitted the performance of it, to punish this imprudent father for his temerity: *Ut qui improspectè voverat, errorem votorum in filiæ morte sentiret.*

Chrysost. Homil. 14. ad pop. Antioch. St. *Chrysostom* observes, that God by his all-wise Providence permitted this father really to put his daughter to death, with an intention to restrain those who might hereafter be too easily induced to make such promises. This was an example very proper to inspire men with circumspection, and keep them from rash vows and promises. Justin. in Author. qu. ad Orthodox. q. 99. Theodor. qu. 20. in Judic. St. *Justin* the Martyr, and *Theodoret*, looked upon this action in the same view. Others are not satisfied with supposing the sacrifice of *Jephthah's* daughter to be a certain fact, but have approved and praised it. The Author of Questions to the Orthodox, printed in St. *Justin's* name, Author. qu. ad Orthodox. qu. 99. does not doubt but that the Piety to God, which induced him to sacrifice his daughter, was the reason of the Apostle's placing him among the righteous. St. *Jerom* expresses himself after the same manner: Hieron. Ep. ad Julian. *Jephte obtulit filiam virginem, & idcirco in enumeratione sanctorum ab Apostolo ponitur.* He says in another place, Hieron. in c. vii. Jer. That if the Sacrifice be not laudable, at least the Spirit and Intention deserve approbation. *Non sacrificium placet, sed animus offerentis.* Ambrof. l. 3. Offic. c. 12. St. *Ambrose* does not venture to accuse him for having executed his promise; but pities him for being under such an unhappy necessity, as to be able no way to fulfil his vow, but by an act of Parricide. *Non possum accusare virum, qui necesse habuit implere quod voverat; sed tamen miserabilis necessitas, quæ solvitur parricidio.* D. Thom. 2. 2. Art. 2. ad 2. q. 88. St. *Thomas* acknowledges, that the Faith and Devotion, which inclined him to make this Vow, proceeded from God, and that this was the Apostle's motive for placing Heb. xi. 32, 33. him among the righteous; but that which quite spoil'd his action, was his suffering himself to follow his own particular motion, in executing what he had too rashly promised. See our Dissertation on this matter, that of *Lewis Capellus*, Father *Alexander*'s, and the Authors cited in our *Bibliotheca Sacra.*

I. JEPHUNNEH, the father of *Caleb*, of the Tribe of *Judah*. Numb. xiii 7, &c.

II. JEPHUNNEH, the son of *Jether* or *Jethran*, of the Tribe of *Asher*, a different person from the *Jephunneh* mentioned in the preceeding Article.

JERAH, the fourth son of *Joktan*. Gen. x. 26.

I. JERAHMEEL, the son of *Kish*. 1 Chron. xxiv. 29.

II. JERAHMEEL, the eldest son of *Hezron*, of the Tribe of *Judah*. *Jerahmeel* was the brother of *Chelubai* and *Ram*. 1 Chron. ii. 9. His sons were *Ram*, *Bunah*, *Oren*, *Ozem*, *Abijah* and *Onam*. 1 Chron. ii. 25, 26, 27.

III. JERAHMEEL. King *Jehoiakim* commanded *Jerahmeel* and some others to lay hold on *Baruch* and *Jeremiah*; but God did not permit them to discover them. Jerem. xxxvi. 26.

IV. JERAHMEEL, a Canton in the portion of *Judah*, towards the South of this Tribe. It was possessed by the Descendants of *Jerahmeel* the son of *Hezron*. 1 Sam. xxvii. 10. xxx. 29. *David* told *Achish*, that he made inroads upon the Country of *Jerahmeel*, while he was ravaging the territories of the *Amalekites*, *Geshurites* and *Gezrites*.

JEREMIAH, the son of *Hilkiah*, of the Priestly Race, was a native of *Anathoth*, a village in the Tribe of *Benjamin*. Jer. i. 1. He was appointed for the employment of a Prophet from his mother's womb, and before his birth. Jer. i. 5. When God first spake to him, and sent him with his orders to the Kings and Princes, the Priests and People of *Judah*, he excused himself, alledging his youth and want of eloquence. This was in the fourteenth year of his Age, and the thirteenth of *Josiah's* reign, in the year of the World 3375, before the Vulgar Æra 629. He continued to prophesy till after the destruction of *Jerusalem* by the *Chaldees*, which happened in the year of the World 3416, and he died, as is believed, in *Egypt*, two years after, *viz.* in the year of the World 3418, before *Jesus Christ* 582, before the Vulgar Æra 586.

Jeremiah was satisfied with preaching *vivâ voce*, without writing any thing down till the fourth year of *Jehoiakim* King of *Judah*. Then he began to digest his Prophecies into order, as we shall take notice of by and by. We shall here give an epitome of his life, as far as we are able, observing the time of each particular passage of it. When God called *Jeremiah* to the prophetick Ministry, he immediately discovered

[a] Joseph. Antiq. l. v. c. 9. συγχωρήσας δὲ τὸν κατὰ προειρημένον χρόνον μετὰ τοῦτον διελθόντα θύσας τὴν παῖδα ὡλοκαύτωσεν·

vered to him, that he should suffer a great deal from the *Jews*; but at the same time he promised him to make him as it were a wall of brass against the Kings, Princes, and People of *Judah*. He likewise shewed him under the figure of the branch of an Almond-tree, and under that of a pot heated by fire blown up by a north wind, that all *Judæa* was threatned with some very great Calamity, which was very near befalling them from the *Chaldæans*. We may say, that this is the general object of almost all the Prophecies of *Jeremiah*. They turn upon the sins of *Judah*, and the punishment which God was to inflict on them by the hands of *Nebuchadnezzar* King of the *Chaldæans*.

Jerem. i. 18, &c. Jer. i. 11, 12, &c.

The Prophet begins with a sharp invective against the disorders of the Kingdom of *Judah*, which were extreme during the first years of *Josiah*'s reign, which was the time, wherein these Prophecies were pronounced, and before this Prince had reformed his Dominions; which he did not do till the eighteenth year of his reign. During all this time, *Jeremiah* endured great persecutions from the *Jews*. His very Relations and Fellow-Citizens, the inhabitants of the little Town of *Anathoth*, threatned to kill him, if he continued prophesying. But he threatens them too, that they should be put to the sword, and perish by famine. At the same time he complains to God of the prosperity which the wicked enjoy'd, while good men were afflicted and oppressed. There was a famine at that time in the land, the effect of the wrath and indignation which God had conceived against his people. About the same time, God forbad his Prophet to take a wife, and bring up children in *Jerusalem*, to go into any house where there was mirth and feasting, or into any house of mourning, in order to comfort those, who were in sorrow. The signification of all which was, that God had resolved to deprive his people of all peace, joy and consolation.

Jer. ch. ii. iii. iv. v. vi. vii. viii. &c. 2 Kings xxiii. 4, 5, 6, &c. Jer. xii. xiii. xiv. xv. xvi.

It is our opinion, that it was under the reign of *Shallum* the son of *Josiah* [a], that *Jeremiah* received God's orders to go to a Potter's house. There he observed a pot which broke within the Potter's hands, who immediately made another of the same clay, whereof the first was composed. *Jeremiah* declared, that this was an indication of *Judah*'s reprobation, in whose place God was to raise up another people, which would be more faithful to him. In order to make the meaning of this Prophecy more sensibly understood, he was commanded to take an earthen Pitcher and break it before the Priests and Elders of the people in the Valley of the sons of *Hinnom*. From thence he went up to the Temple, where he confirmed all that he said. *Pashur*, the Captain of the Temple ordered him to be seized, and put into a prison belonging to the Temple, in which place he continued till the next day. Then he told *Pashur*, that he, his sons, and his friends should be carried into captivity.

Jer. xvi. xvii. Jer. xviii.

Jehoiakim King of *Judah*, having succeeded [b] *Shallum*, *Jeremiah* told him, that if he would be stedfast in his fidelity to God, there should be still Kings of *Judah* seen in his palace, with all the lustre of their Dignity about them; but that if he persevered in his irregularities, God would reduce that place to a Wilderness. But as *Jehoiakim*, instead of reforming, gave himself up to cruelty and avarice, and amused himself with raising costly buildings, *Jeremiah* threatens him with a miserable death, and tells him, that he should be deprived of the honours of burial. He farther speaks against *Coniah* the brother of *Jehoiakim*, and foretels to him, that he should be delivered up into the hands of the *Chaldæans*, and should never see any Prince of his family upon the throne of *Judah*. He declaims strongly against these two Princes, and describes them to be cruel Pastors, who instead of feeding their flock, devour and scatter it.

Jer. xxii. Jer. xxiii.

About the same time, *Jeremiah* going up to the Temple, foretold clearly the Destruction of it. Whereupon the Priests and false Prophets laid hands on him, and declared, that he had incurr'd the penalty of death. The Princes of the people being come thither to judge him, *Jeremiah* with undaunted resolution told them, that he had said nothing but by God's order; and that unless they were converted, they would soon see the effect of his menaces. This discourse mollified his Judges; they acquitted and dismissed him, and justified him by the example of the prophet *Micah*, who had foretold the same thing under King *Hezekiah*, without suffering at all for it.

Jer. xxvi.

Before the fourth year of *Jehoiakim*, *Jeremiah* prophesied against several people bordering upon *Judæa*; such as the *Egyptians*, *Philistins*, *Tyrians*, *Phœnicians*, *Edomites*, *Ammonites*, *Moabites*, and the inhabitants of *Damascus*, *Kedar*, *Hazor*, &c. for *Jeremiah* was appointed to be the Prophet of the Gentiles; *Prophetam in gentibus dedite*: as St. *Paul* was to be the Apostle of the Gentiles. The Prophet therefore threatens all these people to make them drink the cup of God's wrath. But this prophecy was not perfectly fulfill'd, till after the destruction of *Jerusalem* by the *Chaldæans*.

In the year of the World 3398, and the fourth year of *Jehoiakim*. Jer. xlvi. xlvii. xlviii. xlix.

In

[a] *Josiah* was kill'd in the year of the World 3394, before the Vulgar Æra 3010.

[b] *Shallum* reigned but three months. *Jehoiakim* was put in his place the same year, being the year 3394. The Prophecies of *Jeremiah* against *Jehoiakim* may have been pronounced in the year 3395.

In the year of the World 3398, before J. C. 602, before the Vulgar Æra 606. In the fourth year of *Jehoiakim*, *Nebuchadnezzar* was ſent into *Judæa* by his father *Nabopolaſſar*. He laid ſiege to *Jeruſalem*, took *Jehoiakim* and many other *Jews*, among whom was *Daniel*, and his companions. He deſigned to carry them all captives to *Babylon*; but he ſet *Jehoiakim* at liberty, and was content with having the reſt of the captives conducted thither. In this year *Jeremiah* poſitively foretold the captivity of the *Jews*, and that it ſhould endure ſeventy years, after which God would puniſh the *Chaldeans* and *Babylonians* in their turn. At the ſame time he foretold once more that the ſeveral people bordering upon the *Jews* ſhould be made to drink of the cup of God's wrath to an exceſſive degree. Jer. xlv. xlvi. xlvii. &c.

In this fourth year likewiſe of *Jehoiakim*, the Prophet received God's order to ſet down every thing in writing which had been revealed to him, from the thirteenth year of *Joſiah* to that time. Jer. xxxvi. *Jeremiah* obey'd. He dictated his prophecies to his Diſciple *Baruch*, and directed him to go and read them in the Temple, he himſelf not being in a condition to go thither, becauſe he was in fetters, with which he was loaded by the King's command. *Baruch* therefore in the fifth year of *Jehoiakim* went to the Temple, and upon the great day of Expiation, he read before the Aſſembly of the people the unwelcome predictions wherewith *Jeremiah* menaced them. *Micaiah*, the ſon of *Gemariah*, went and gave intelligence of this to the Princes and Magiſtrates, who ſent for *Baruch* and the Book which he had read publickly. The King was informed of all that had paſſed, and *Baruch* was examined concerning the manner, wherein this volume was dictated by *Jeremiah*. He anſwered, that the Prophet dictated it to him by heart, without heſitating, and as if he had been reading in a book. The Magiſtrates directed *Baruch* to withdraw, and to lie concealed with *Jeremiah*: in the mean time, they carried the book to the King, who had three or four pages of it read in his preſence: but upon hearing the contents of it, he cut it with a pen-knife, and threw it into the fire, which was burning before him. At the ſame time he commanded *Baruch* and *Jeremiah* to be ſeized, but God did not permit them to be found. *Jeremiah* received orders a ſecond time to dictate once more to *Baruch* what was thus burnt, and God cauſed many new things to be added.

Jeremiah one day, by God's order, introduced the *Rechabites* into the Temple, and had wine preſented to them. They excuſed themſelves from drinking any of it, ſaying that *Jonadab*, one of their Anceſtors, had forbidden them to do ſo, as alſo to dwell in houſes and cities, and allowed them to lodge in tents only. They added, that nothing but neceſſity had induced them to come into the city, the *Chaldæans* being in poſſeſſion of the country, and not ſuffering them to live there in peace. From this circumſtance we may judge, that this fell out during the ſiege of *Jeruſalem*, in the ſeventh and laſt year of *Jehoiakim*. *Jeremiah* took occaſion from this anſwer to reproach the *Jews* with the little ſubmiſſion which they paid to God's Laws, while the *Rechabites* ſhewed ſo much deference to the orders of one of their Anceſtors. In the year of the World 3405, before J. C. 595, before the Vulgar Æra 599.

In ſome little time after, *Jehoiakim* was taken, killed, and thrown by the *Chaldæans* into a common ſewer. His ſon *Jehoiachin* ſucceeded him, and reigned three months only. He too was taken by the *Chaldæans*, and carried away captive to *Babylon*. After *Jehoiachin*, *Zedekiah* reigned from the year of the World 3405 to 3416, which is the year wherein *Jeruſalem* was taken by the *Chaldæans*.

The Kings of *Moab*, *Ammon*, *Edom*, *Tyre*, and *Sidon*, ſent Ambaſſadors to *Zedekiah* in the beginning of his reign. To each of theſe Ambaſſadors, *Jeremiah* made a preſent of a yoke to carry to their Maſters, with orders to tell them from God, that whoſoever ſhould refuſe to ſubmit willingly to *Nebuchadnezzar*, ſhould be compelled to become ſubject to his Dominion. *Jeremiah* ſaid the ſame thing to Jer. xxvii. *Zedekiah*. And as the Prophet wore bonds and yokes upon his neck, as ſo many indications to the *Iſraelites* of their approaching captivity, and ſubjection to the *Chaldæans*, a certain falſe Prophet, whoſe name was *Hananiah*, laid hold of theſe bonds and yokes, which were upon the neck of *Jeremiah*, and breaking them publickly, he ſaid, After this manner will the Lord break the yoke which *Nebuchadnezzar* would impoſe upon the *Jews*. As *Jeremiah* was retiring with great concern, God ſecretly directed him to return, and tell *Hananiah*, that inſtead of the wooden yoke which he had broken, King *Nebuchadnezzar* would put another on them made of iron: and for your part, *Hananiah*, ſaid he, ſince you abuſe the name of God with your lyes, you ſhall die before the end of this Year. Accordingly he died two months after this prediction.

We are of opinion, that it was in the reign of *Zedekiah* that *Jeremiah* received God's orders to go to ſome cavern near the *Euphrates*, and hide there a linnen Girdle. Some time after he returned to the ſame place, and there found the Girdle all rotted, which ſignified God's deſertion of *Judah*, which heretofore he had ſtuck as cloſe to, as a Girdle. In the fourth year of the

In the year of the World 3409, before *J. C.* 591, before the Vulgar Æra 595.
Jer. l. li. 1, 2—59, 61, 62.

same Prince, *Seraiah*, *Baruch*'s brother, having been sent to *Babylon*, in all probability to desire of *Nebuchadnezzar* the restitution of the Vessels belonging to the Temple, *Jeremiah* gave him the prophecies, which he had written against *Babylon*, with directions to read them to the captive *Jews*, and after that to fasten them to a stone, and throw them into the river *Euphrates*. *Jeremiah* wrote again another time to the same captives by *Gemariah*, whom the King sent to *Babylon*, advising them to settle in that country, to build houses and marry there, because their captivity was to last seventy years; after the expiration of which, the Lord would deliver them. One *Shemaiah*, who was then at *Babylon*, wrote to *Zephaniah*, who was one of the Chief Priests, and reproved him for permitting *Jeremiah* to write these things to the captives, and for neglecting to imprison him upon this occasion. *Zephaniah* read the letter to *Jeremiah*, and this Prophet wrote again to the captives of *Babylon*, and foretold to *Shemaiah*, that he should die in captivity, and that neither he, nor any of his posterity should see the deliverance of the people of *Judah*.

Jer. xxix.
Jer. xxix. 24, 25, &c.

In the year of the World 3414, before *J. C.* 586, before the Vulgar Æra 590.

While *Nebuchadnezzar* was carrying on the siege of *Jerusalem* in the tenth year of *Zedekiah*'s reign, *Jeremiah*, who was continually prophesying, that the City would be taken, and the people reduced to captivity, was imprisoned in the Court belonging to the Palace. At that time *Hanameel*, the son of *Jeremiah*'s Uncle, visited the Prophet in his confinement, and told him, that the right of redeeming such a field at *Anathoth*, the place of his nativity, was his. *Jeremiah* bought it, sealed the writings, and delivered the money for it. He put the writings into *Baruch*'s hands, and ordered him to keep them, because, added he, the time will come, when this land will be again cultivated and inhabited. During the same siege, the King and the Inhabitants of *Jerusalem* set their slaves at liberty, because it was the Sabbatical Year; and the view of their present danger made them more exact in the observance of the Law. But *Nebuchadnezzar* having for some time left the siege, in order to make head against the King of *Egypt*, who made a shew of coming to its relief, the King and People took their slaves again, without considering their Word, or the Law of God. *Jeremiah* hereupon rose up against them, and threatned them in a terrible manner. After the siege was broke up, his liberty was given him, and *Zedekiah* sent to him, recommending himself to his prayers. The Prophet sent the King word, that *Nebuchadnezzar* would return against the City, that he would take it, and reduce it to ashes. As he was preparing to retire to *Anathoth*, the place of his nativity, the guards seized him as a deserter, and the Princes threw him into a dungeon, where his life was in great danger by reason of the incommodiousness of the place. *Zedekiah* some time after sent to know of him, whether he had any new Revelation. *Jeremiah* told him, that he would infallibly be delivered into the hands of the *Chaldæans*, and desired him to procure his release out of the place of his confinement. The King granted this favour to him, and appointed bread to be given him every day for his sustenance, as long as there should be any in the City.

Jer. xxxii. xxxiii.
Jer. xxxiv.
Jerem. xxxvii.

Nebuchadnezzar returning to the siege of *Jerusalem*, blocked it up closer than before; and *Zedekiah* having sent to ask *Jeremiah* whether he had any thing good to communicate to him, he answered the persons employ'd on this errand, that the destruction of the King and Grandees was resolved on; but as for the people, that they of them who should surrender to the *Chaldæans* would have their lives given them, and that they, who should persist obstinately in their design of abiding in the City, would be destroyed with it. As this Prophet continued to foretel the calamities which would befall the City, the Great Men of *Jerusalem* made their complaints to *Zedekiah*, who permitted them to do what they pleased with *Jeremiah*. They let him down therefore with cords into a well, where there was no water, but only mud; here the Prophet must have very soon perished, if *Ebedmelech* had not given notice of it to the King, who commanded him to be taken out of this place. Notwithstanding, he was still left in the court of the prison, and there continued till the City was taken, which happened some time after, in the eleventh year of *Zedekiah*, of the World 3416, before *Jesus Christ* 584, before the Vulgar Æra 588.

Jer. xxi.
Jerem. xxxviii.

Jeremiah was taken with other captives, and carried to *Ramath*: but as *Nebuchadnezzar* had expressly charged *Nabuzaradan*, the General of his troops, to take care of *Jeremiah*, and leave him at liberty to do as he thought fit; *Nabuzaradan* gave him the choice of going with him to *Babylon*, or of staying in *Judæa* with the remainder of the people. The Prophet accepted this last offer, and went to *Gedaliah* at *Mizpah*, where likewise many of the *Jews*, who had been dispersed into different places by the war, came and joined him. There they lived in peace and security, when *Ishmael* the son of *Nethaniah*, attended with ten men, came to *Gedaliah* at *Mizpah*, and treacherously murdered him. But he was pursued by *Johanan* the son of *Kareah*, and by him obliged to let go the booty which he had taken.

Jer. xxxix. 11, 12, &c. xl. 1—6. xli.

taken, and to fly himſelf with eight men in his company, to the *Ammonites*.

Johanan having got together as many *Jews* as he could find, appointed them to meet at *Bethlehem*, where they conſulted *Jeremiah*, to know whether they ſhould ſtay in *Judæa*, or retire into *Egypt*. The Prophet deſired time to conſult God; and at ten days end anſwered them, that if they went into *Egypt*, they would there periſh by the ſword, famine, and peſtilence; and that if they continued in the land of *Judah*, God would protect and preſerve them. The principal of the people hereupon began to mutiny, and aſſerted, that this anſwer did not proceed from God, but was ſuggeſted by *Baruch*, to divert them from going into *Egypt*. They reſolved therefore to go thither, and compell'd *Jeremiah* and *Baruch* to accompany them. There this Prophet uttered ſeveral predictions againſt the *Jews* and *Egyptians*, told them that *Nebuchadnezzar* would invade the country, and deſcribed the very place where he would erect his throne; threatned the King of *Egypt*, that God would give him up into the hands of the *Chaldæans*, as he had already ſerved *Zedekiah*. This is the account of *Jeremiah*'s life, which we have collected from his own writings.

Jer. xli.

Several of the Ancients [a] maintain, that he was put to death at *Taphnis* in *Egypt*, by the *Jews*, who were not able to bear his menaces and reproaches; and they explain theſe words in the Epiſtle to the *Hebrews*, *They were ſtoned*, as relating to his death. Some Rabbins are of opinion that he returned into *Judæa*, and others will have it that he went to *Babylon*, and there died. Some of the Primitive Fathers [b] tell us, that as *Elijah* did not die, ſo neither did he; becauſe the Scripture ſays nothing of his ſickneſs, and becauſe the Apoſtles anſwered *Jeſus Chriſt*, who asked them what the *Jews* ſaid of him, that ſome took him for *Elias*, others for *Jeremiah*. But the common and general opinion of Divines, is, that he died, and muſt one day riſe again. Beſide the Book, which contains his prophecies, we have his *Lamentations* in five Chapters, which are mournful ſongs compoſed upon the occaſion of thoſe calamities which befel *Jeruſalem* in its declining ſtate, and upon the entire deſtruction of it by the *Chaldæans*.

Heb. xi. 37.

Matth. xvi. 14.

This opinion to us appears to have the beſt foundation. Others [c] think that *Jeremiah* compoſed them upon the death of the pious King *Joſiah*. It is certain that he wrote Lamentations on this ſubject; but they have not been handed down to us. You have here what we read in the *Chronicles* relating to theſe Lamentations: *And all* Judah *and* Jeruſalem *mourned for* Joſiah. *And* Jeremiah *lamented for him, and all the ſinging-men and ſinging-women ſpake of* Joſiah *in their Lamentations to this day, and made them an ordinance in* Iſrael. He is ſaid likewiſe to be the Author of the cxxxvii[th] *Pſalm*, and ſome aſſert that he with *Ezekiel* compoſed the lxv[th]. There are Authors who affirm that he compiled the two Books of *Kings*, becauſe the laſt chapter of *Jeremiah* is the ſame with the laſt chapter in the ſecond Book of *Kings*. But the reaſon of this is, the laſt chapter of *Jeremiah* was taken from the ſecond Book of *Kings* to ſerve as a ſupplement to his Prophecy. There are citations in the Books of the [d] *Maccabees* from particular writings of *Jeremiah*, which were ſtill to be ſeen in the year of the World 3880, before *Jeſus Chriſt* 120, and 124 years before our Vulgar Æra. But theſe writings are loſt. Laſtly, the Fathers often cite *Baruch* under the name of *Jeremiah*; becauſe *Baruch* is generally mentioned at the end of his maſter's prophecies.

2 Chron. xxxv. 25.

Jeremiah appeared after his death to *Judas Maccabæus* with that holy High-Prieſt *Onias* in his company, and gave him a ſword of gold, very bright and glittering, with theſe words, *Take this holy ſword, the gift of God, with which thou ſhalt wound the adverſaries.* At the ſame time *Onias* ſhewing him *Jeremiah*, ſaid, *This is a lover of the brethren, who prayeth much for the people, and for the holy City.*

2 Macc. xv. 15

The *Alexandrian* Chronicle * relates, that *Jeremiah* being in *Egypt*, propheſied to the *Egygtian* Prieſts, that their Idols would be overthrown by an earthquake, when the Saviour of the World ſhould be born, and lying in a manger; for which reaſon they had from that time a Virgin repreſented with a child lying in a manger, and paid divine honours to him. King *Ptolemy* asking the Prieſts the reaſon of this,

Chronic. Paſch. p. 156, 157.

[a] Tertull. adverſ. Gnoſtic. c. 8. Hieronym. l. 2. contra Jovinian. Epiphan. de vita & morte Prophet. Doroth. in Synopſi. Ita & Hebræorum traditio.

[b] Victorin. in Apoc. xi. 3. & plures apud Hilar. in Matt. can. 20.

[c] Hieronym. in Zach. xii. 11. Ita Chald. Interpp. Raban. Maldonat. Bonav. Hugo. Thomas Figuier. Vat. Jun. Vide & Joſeph. Antiq. l. x. c. 6.

[d] 2 Macc. ii. 1. Invenitur in deſcriptionibus Jeremiæ Prophetæ.

* *This* Chronicon *had firſt the name of* Faſti Siculi, *becauſe firſt found in an old Library in* Sicily, *and from thence convey'd to* Rome, *where* Sigonius *and* Onufrius *made uſe of it, and quote it under the name of* Faſti Siculi. *But* Sylburgius *having gotten another copy of it, preſented it to* Hæſchelius, *who gave it to the Library at* Augsburg *in* Germany, *from whence* Rader *the Jeſuit publiſhed it with a* Latin *verſion* Anno Dom. 1624. *under the title of* Chronicon Alexandrinum. *He gave it this title, becauſe in the Manuſcript from whence he printed it, there was a ſhort Preface premiſed under the name of* Peter *Patriarch of* Alexandria. *See* Prideaux's *Connect.* P. 2. B. 3.

I

this, they told him what *Jeremiah* had declared prophetically to their Anceſtors. This Chronicle adds, that *Alexander* the Great going one day to this Prophet's tomb, and being informed of what he had foretold concerning his perſon and conqueſts, ordered his body to be removed to *Alexandria*, and a magnificent monument to be erected for him. *John Moſchus*, in his *Pratum Spirituale*[a], relates likewiſe this laſt circumſtance, and adds, that *Jeremiah* was very much honoured in that part of *Alexandria* called *Tetraphyla*.

Eupolemus, who is cited in *Euſebius*[b], informs us alſo of ſome particularities concerning the life of *Jeremiah*, wherein there is no more certainly than in thoſe which we have produced out of the *Alexandrian* Chronicle. This Author ſays, that *Jeremiah* having declared to the idolatrous *Jews*, that their deſtruction was near, King *Jehoiakim* reſolved to have him burnt alive. But the Prophet foretold to him how the *Jews*, who ſhould be carried in captivity to *Babylon*, would make uſe of that very wood, wherewith he deſigned to burn him, in dreſſing proviſions for the *Babylonians*, and in digging ditches for them round about the *Euphrates* and *Tigris*. *Nebuchadnezzar* being informed of this prediction, engaged *Aſſibazus* King of the *Medes* to accompany him in the war, which he propoſed to undertake againſt the *Jews*; and after he had ſubdued *Samaria*, *Galilee*, *Scythopolis* and the land of *Gilead*, he deſtroy'd *Jeruſalem*, took *Jehoiakim*, and carried away the riches of the Temple, excepting the Ark, and Tables of the Law, which he left with *Jeremiah*. There are ſeveral things in this account, which are not warrantable. But as to this laſt circumſtance of the Ark, we read in the ſecond Book of *Maccabees*, that *Jeremiah* (2 Macc. ii 4, 5, 6.) having taken the ſacred fire, concealed it in a ciſtern, where, when the *Jews* returned from the captivity, they found only ſome muddy water, which however took fire when it was poured upon the Altar; and that the ſame Prophet removed the Tabernacle and the Ark to Mount *Nebo*, and there hid them in a cave, where they ſtill remain to this day.

Jeremiah was all his life-time expoſed to the ill treatment of the *Jews*, whoſe irregularities he was continually reproving. The Author of the Book of *Eccleſiaſticus*, in the Encomium which he gives us of (Ecclus. xlix. 7.) this Prophet, ſeems to draw his character from the perſecutions endured by him. *They entreated him evil, who nevertheleſs was a Prophet ſanctified in his mother's womb.* St. *Jerom*[c] obſerves, that *Jeremiah*'s ſtyle is lower and more neglected, than *Iſaiah*'s for example, and ſome others of the Prophets. This defect he aſcribes to this Prophet's birth; for he was born and educated at *Anathoth*, which was a village or little country town. There are other Criticks[d] who diſcover a ſublimity, and greatneſs in his ſtyle. *Grotius* thinks with reaſon, that his talent lay principally in touching and exciting the paſſions of tenderneſs and pity. The *Lamentations* are a maſter-piece in this kind.

II. JEREMIAH, of the City of *Libnah*, was the father of *Hamutal* the wife of *Joſiah* King of *Judah*, and mother of *Jehoahaz* and *Zedekiah*. 2 Kings xxiv. 18.

III. JEREMIAH, a very valiant man of the Tribe of *Manaſſeh*, and Head of his Family. 1 *Chron*. v. 24.

IV. JEREMIAH. There were two Heroes of this name in *David*'s Armies. 1 *Chron*. xii. 4, 10, 13.

JERIBAI, one of *David*'s brave Officers. 1 *Chron*. xi. 36.

JERICHO, a City in the Tribe of *Benjamin*, about ſeven leagues from *Jeruſalem*, and two from *Jordan*. *Moſes* (Joſh. xviii. 21.) calls it *the city of Palm-trees*, by reaſon (Deut. xxxiv. 3.) of the great number of theſe trees growing in the plain of *Jericho*. *Joſephus* ſays, that in the territory belonging to this City there were not only many Palm-trees, but likewiſe the Balſam-tree, which produced (Joſeph. Antiq. l. 4. c. 5.) that precious liquor ſo much eſteemed by the Ancients. The Valley of *Jericho* was watered with a rivulet which formerly was ſalt and bitter; but was afterwards ſweetned (2 Kings xi. 19.) by the Prophet *Eliſha*, ſo that its waters made the plain of *Jericho* not only one of the moſt agreeable, but one of the moſt fertile ſpots in that country. *Jericho* (Joſeph. de Bello, l. 5. c. 4.) was the firſt City in the Land of *Canaan*, taken by *Joſhua*. He at firſt ſent Spies (Joſh. ii. 1, 2, &c.) thither, who were received by a woman named *Rahab*; by her they were lodged in her own houſe, and preſerved from falling into the King of *Jericho*'s hands, who had ſent people to ſeize on them. She obliged them to promiſe her, that when the City ſhould be taken, ſhe and her whole family ſhould have their lives given them. See the Article RAHAB.

Joſhua received God's orders to lay ſiege to *Jericho*, ſome few days after his paſſage over *Jordan*, and perhaps on the evening (Joſh. vi. 1, 2, 3. &c.) before, or upon the very day of the firſt Paſſover, which the *Hebrews* celebrated in the Land of *Canaan*. The manner (In the year of the World 2553. before J. C. 1447. before the Vulgar Æra 1451.) wherein the ſiege was to be formed, had ſomething very extraordinary in it. God commanded them once every day for ſeven days together to make a tour about the City. The ſoldiers marched firſt, in all probability out of the reach of the Enemies arrows. After them followed the Prieſts,

[a] Joan. Moſch. Prat. Spirit. c. 77. p. 877.
[b] Eupolem. apud Euſeb. Præpar. l. 9. c. 39.
[c] Hieronym. Præfat. in lib. 6. Comment. in Jerem.
[d] Sanct. Proleg. 2. in Jerem. Du Pin. Fraſſen.

Prieſts, who ſounded the trumpets; then they who carried the ſacred Coffer, wherein the Tables of the Law were included; and laſt of all, the whole body of the people diſpoſed in the ſame order which they obſerved in their marches through the Wilderneſs. This ceremony was repeated till the ſeventh day, upon which they marched ſeven times round about the City; and at the ſeventh, while the trumpets were ſounding, and all the people making great cries, the walls of themſelves fell down. The firſt day, the Rabbins ſay, was Sunday, and the ſeventh, the Sabbath-day. During the ſix firſt days, all the people continued in profound ſilence; but on the ſeventh, *Joſhua* commanding them to ſhout, they every where exalted their voices; and the walls being overthrown, they all entred the City, every man in the place which was oppoſite to him.

Now God had ordained that the City ſhould be devoted to the Curſe, and that no one ſhould touch any thing, which was found in it; that they ſhould ſpare neither man nor beaſt, that they ſhould put all to the ſword without diſtinction of age or condition; and that *Rahab* only and her family ſhould be excepted out of this general law. All this was accordingly executed. They ſet fire to the City, and conſecrated to the Lord all the gold, ſilver and braſs which were to be found in it. Then *Joſhua* pronounced this imprecation, and ſaid, Curſed be the man before the Lord, who ſhall raiſe up and rebuild *Jericho*: let his firſt-born die while he lays the foundation of it, and may he loſe his youngeſt child, when he hangeth up the gates. This imprecation made by *Joſhua* was not vain. *Hiel* of *Bethel* about five hundred and thirty ſeven years after this undertook to rebuild *Jericho*. He loſt his eldeſt ſon *Abiram* as he was laying the foundations, and his youngeſt ſon *Segub*, when he hung up the gates.

1 Kings xvi. 34. About the year of the World 3090, before J. C. 910, before the Vulgar Æra 914.

We are not however to imagine, that there was no City of the name of *Jericho* in this Canton till the time of *Hiel* of *Bethel*. There was a *City of Palm-trees*, the ſame probably as *Jericho*, in the time of the Judges, under *Eglon* King of the *Moabites*. *David*'s Ambaſſadors, who had been inſulted by the *Ammonites*, dwelt at *Jericho*, till their beards were grown again. There was therefore a City of *Jericho* at that time; but it was not built upon the foundations of the old one; it lay ſomewhere in the neighbourhood of this firſt *Jericho*[a]. *Joſephus* ſufficiently diſtinguiſhes theſe two places, when he ſays[b], that even in his time near ancient *Jericho*, which was deſtroyed by *Joſhua*, there was the ſpring of a Fountain which abounded with water, and was ſufficient to moiſten the whole plain. But after *Hiel* of *Bethel* had repaired old *Jericho*, no one made any ſcruple of dwelling there. We have ſeen in the Article ELISHA, after what manner the Prophet ſweetned the waters of this Fountain. *Herod* cauſed a very beautiful palace to be built at *Jericho*. Here he gave orders for drowning his brother-in-law the High-Prieſt *Ariſtobulus*. Our Saviour wrought ſome miracles at *Jericho*; and there it was that he was invited to abide with *Zacchæus*, whoſe faith is ſo much commended in the Goſpel.

Judg. iii. 13.

2 Sam. x. 4, 5.

[a] Doubdan, Voyage de la Terre Sainte, c. 37.

[b] Joſeph. de Bello, l. 5. c. 4.

The Roſe of JERICHO is mentioned with approbation in the Scripture, and in the Writings of Travellers; though there is room to queſtion whether what the Scripture calls the Roſe of *Jericho*, be the ſame thing with what the Moderns underſtand by this name. Let this be as it will, that which goes under this name, is deſcribed thus: It is a plant in ſhape like an Elder-tree. The Bloſſom of it appears in bunches compoſed of very ſmall flowers, like thoſe of the Elder-tree. At firſt it is red, and afterwards becomes whitiſh. The plain of *Jericho* is all covered over with this ſort of ſhrub. There are ſome too which grow in particular places of *Arabia*. The flower of it is incorruptible; it dries up, and cloſes much like the Elder-flower, before it opens and blows. Several virtues are aſcribed to it, without any foundation. If it be left ſome time in the water, it opens, and blows; if it be left for any time out of the water, it cloſes again; and this in all ſeaſons of the year.

Ecclus. xxiv. 18. Quaſi plantatio Roſæ in Jericho.

As to the *Balſam-tree of* JERICHO, ſee the Article BALSAM-TREE.

JERICON, *Jercon*, or rather *Jarkon*, a Town in the Tribe of *Dan*. Joſhua xix. 46. *Me-jarkon* ſignifies *the waters of Jarkon*. This place was ſituated in the neighbourhood of *Joppa*.

JERIMOTH, a City in the ſouthern part of *Judah*. See JARMUTH.

JERIMOTH. There were ſeveral perſons of this name, but we know nothing particularly of their lives. See 1 *Chron*. vii. 7, 18. viii. 14. xxiii. 13. xxiv. 30. xxv. 4, &c.

I. JEROBOAM, the ſon of *Nebat*, who made *Iſrael* to ſin, whoſe name is ſo often mentioned with deteſtation in the Scripture, as Author of the Schiſm and Idolatry of the ten Tribes; was the ſon of *Nebat*, and a widow, whoſe name was *Zervah*. He was born at *Zereda* in the Tribe of *Ephraim*. *Jeroboam* was bold and enterprizing; and *Solomon* had given him commiſſion to levy the taxes over the whole houſe of *Joſeph*, that is to ſay, throughout the Tribes of *Ephraim* and *Manaſſeh*. One day when *Jeroboam* went out of *Jeruſalem*, and was going alone into the country, the Prophet *Abijah* the *Shilonite* met him with a new cloak upon his ſhoulders. There were only theſe two 1 Kings xi. 29.

in

The year is uncertain, but it was towards the end of Solomon's reign that this was done.

in the field. Then *Abijah* taking his cloak, cut it in twelve pieces, and ſaid to *Jeroboam*, Take ten of them to thy ſelf; for thus ſaith the Lord, I will divide and rend the Kingdom of *Solomon*, and will give ten Tribes to thee. One Tribe ſhall remain to him for my ſervant *David*'s ſake, and for *Jeruſalem*'s ſake, which I have choſen among all the Tribes of *Iſrael*; becauſe *Solomon* worſhipped *Aſhtoreth* the Goddeſs of the *Zidonians*, *Chemoſh* the God of the *Moabites*, and *Milcom* the God of the *Ammonites*, and becauſe he hath forſaken me, and given himſelf over to iniquity. Notwithſtanding I will not deprive him of the Kingdom; he ſhall enjoy it till his death: but I will diſpoſſeſs his ſon of it, and will give thee ten Tribes belonging to it. If therefore thou obeyeſt my orders, and walkeſt in my ways, as *David* my ſervant hath done, I will be with thee, and will eſtabliſh thy houſe for ever, and put thee in poſſeſſion of the Kingdom of *Iſrael*.

Jeroboam, who was already ill-inclined to *Solomon*, being encouraged by *Abijah*'s promiſes, began to ſtir, and ſollicit the people to revolt. But *Solomon*, who had intelligence of his deſigns, reſolved to take *Jeroboam* into cuſtody, who therefore fled into *Egypt*, and there continued till the death of *Solomon*. *Rehoboam*, who ſucceeded him, following the advice which his young Counſellors gave him *, behaved himſelf in a haughty and menacing manner towards the people, who were aſſembled in order to acknowledge him for their King; this provoked them to ſuch a degree, that ten of the Tribes ſeparated from the houſe of *David*, and deſerted *Rehoboam*. In the mean time, *Jeroboam* returned from *Egypt*, and the ten Tribes having intelligence of it, invited him to appear among them in a general Aſſembly, in which they appointed him to be King over all *Iſrael*. *Jeroboam* fixed his reſidence at *Shichem*, and there fortified himſelf. He likewiſe rebuilt *Penuel* beyond *Jordan*, and put it into a condition of defence, in order to keep the Tribes quiet which were on that ſide.

In the year of the World 3029, before J. C. 971, before the Vulgar Æra 975.
** 1 Kings xii. 1, 2, &c.*

Jeroboam forgetting the fidelity which he owed to God, who had given him the Kingdom, thought of nothing more than maintaining himſelf in poſſeſſion of it at the expence of Religion, and God's Worſhip. He ſaid within himſelf, If my people go to *Jeruſalem* to offer their Sacrifices, and perform their Adorations, they will ſoon return to the obedience of the houſe of *David*, and I ſhall be the victim of their inconſtancy, or of *Rehoboam*'s reſentment. He reſolved therefore to make two golden Calves, in imitation probably of the God *Apis*, whom he had ſeen in *Egypt*; to place one at *Dan*, the other at *Beerſheba* *, at the two extremities of his Dominions; and to publiſh a prohibition throughout all the land againſt going hereafter to *Jeruſalem*, and an order to worſhip theſe two golden Calves. Henceforth, ſaid he, go no more to *Jeruſalem*. Behold thy Gods, O *Iſrael*, which brought thee up out of the land of *Egypt*! He built Temples likewiſe in the High-Places, and made Prieſts of the loweſt of the people, who were neither of *Aaron*'s Family, nor of the Tribe of *Levi*.

He appointed publickly a ſolemn Feaſt upon the fifteenth day of the eighth month, in order to dedicate his new Altar, and conſecrate his golden Calves; and all the people being aſſembled, he himſelf went up to the Altar to offer Incenſe and Sacrifices. At that time a man of God, who is generally believed to be the Prophet *Iddo*, came from *Judah* to *Bethel* by God's direction, and ſeeing *Jeroboam* at the Altar, he cried, "O Altar, Altar, thus ſaith the "Lord; a Child ſhall be born unto the "houſe of *David*, by name *Joſiah*, and "upon thee ſhall he ſacrifice the Prieſts of "the High-Places, who now burn incenſe "upon thee: he ſhall burn men's bones "upon thee." And for a proof that the Lord hath ſpoken this, behold the Altar ſhall immediately be rent aſunder, and the aſhes, and whatſoever is upon it, ſhall be poured upon the earth. At the ſame time the King, who was ſtanding by the Altar, ſtretched out his hand, and commanded the Prophet to be ſeized: but the hand which he had ſo ſtretched out withered, and he could not draw it back. The Altar immediately was broken, and the fire, with the aſhes which were upon it, fell upon the ground, according to the man of God's prediction. Then the King ſaid to him; Offer up thy prayers to God, that he may reſtore to me the uſe of my hand. The man of God beſought the Lord, and the King's hand was reſtored to the condition it was in before. Hereupon *Jeroboam* ſaid to the Prophet, Come and dine with me at my houſe, and I will make thee ſome preſents. He anſwered, Although thou ſhouldſt give me half of thine houſe, I would not go with thee, nor will I taſte any thing in this place; for the Lord hath expreſly forbidden me to do ſo.

In the year of the World 3030, before J. C. 970, before the Vulgar Æra 974.
1 Kings xiii.

An event of ſo extraordinary a nature did not recover *Jeroboam* from his impiety; he continued to keep the people in error and

* *One of theſe golden Calves was ſet up at* Bethel, *not at* Beerſheba: *as the Author himſelf plainly intimates, where he tells us, that the Prophet found* Jeroboam *ſacrificing at* Bethel. Beerſheba *was diſtant a day's journey from* Bethel. Gen. xxvii. 10, &c.

and superstition, by appointing Priests of the High-Places, and engaging them in such a sort of worship as was contrary to the Law of God. This was the sin of *Jeroboam's* family, and the cause of its utter extirpation. [The year is not certain.] Some time after, *Abijah* his son falling sick, *Jeroboam* sent his wife to the Prophet *Abijah* to consult him concerning his son's health. [1 Kings xiv.] And that the man of God might not discover the Queen, she disguised herself in the dress of an ordinary woman. She was scarce got to the threshold of the Prophet's door, but *Abijah*, who had lost his sight with age, cried out to her, Come in thou wife of *Jeroboam*, why dost thou disguise thyself? Go tell *Jeroboam*, thus saith the Lord, I made thee Prince over my people, and thou, instead of continuing faithful to me, hast turned thy back upon me, and paid thy adorations to strange Gods. Wherefore I will utterly root out the house of *Jeroboam*; they of his family who shall die in the city, shall be eaten by dogs; and they, who shall die in the field, shall be devoured by fowls of the Air. As to the Child concerning whom thou art come now to consult me, he shall die of his disease, and all *Israel* shall mourn for him. As the Prophet had foretold, so it happened: yet *Jeroboam* became not at all the better for it. He died after a reign of two and twenty years, and *Nadab* his son reigned in his stead. [In the Year of the World 3050, before J. C. 950, before the Vulgar Æra 954.]

II. JEROBOAM, the second of the name, King of *Israel*, was the son of *Jehoash*. He began to reign after his father, in the year of the World 3179, before *Jesus Christ* 821, before the Vulgar Æra 825. He reigned one and forty years, and died in the year of the World 3220, before *Jesus Christ* 780, before the Vulgar Æra 784. [2 Kings xiv. 23, 24, &c.] He did evil in the sight of the Lord, and walked in the ways of *Jeroboam* the son of *Nebat*, who made *Israel* to sin. His reign was long and happy. He restored the kingdom of *Israel* to its ancient splendor, from which it was extremely fallen under his predecessors, and reconquered the Provinces and Cities, which the Kings of *Syria* had usurped, and dismembred from his Dominions. He reduced all the countries to his obedience on the other side of *Jordan*, as far as the Dead Sea. And all this in execution of the promises which God had made by the Prophet *Jonah*, the son of *Amathi*, from whom we have other prophecies; but not those which he pronounced in favour of *Jeroboam* II. nor the particulars of the conquests made by this Prince, which were written in the Annals of the Kings of *Israel*.

The Prophets *Hosea*, *Amos*, and *Jonah* prophesied under *Jeroboam* II. We see by their writings, that in his reign, idleness, effeminacy, magnificence, and injustice reigned in *Israel*; that the licentiousness of the people in point of Religion was extreme; [Amos ii. 6, 7, &c. iii. 9, 10, 14. vi. 4, 5, 6. viii. 4, 5.] that they not only frequented *Dan* and *Bethel*, where the golden Calves were placed, but likewise *Mizpah* in *Gilead*, *Beersheba*, *Tabor*, *Carmel*, and *Gilgal*, and in general, the several places where God had at any time appeared to the Patriarchs, and almost all the High-places in *Israel*. [See Hosea v. 1. vi. 8. ix. 15. xii. 11. and Amos v. 5. vii. 13. viii. 14.] Not that they designed always to worship Idols there, but hereby they acted with disobedience to God, and exposed themselves to opportunities of falling into infamous disorders, by being present in assemblies, where there was so much gaiety and pleasure, and in places remote from view and observation. It is remarkable also, that in his reign several articles of the ceremonial Law were observed in *Israel*. The First-fruits and Tythes were paid; the Feasts and Sabbath were observed; and *Nazarites* were consecrated. [Amos ii. 11, 12. iv. 4, 5. v. 21, 23. viii. 3, 5, 10.]

The Prophet *Amos* was raised up by God to threaten the house of *Jeroboam* with the utmost calamities. He said that the High-places consecrated to Idols should be destroy'd, and that *Jeroboam's* family should be cut off by the sword. *Amaziah* the Priest of *Bethel* informed the King, that *Amos* was a rebellious subject, that he inspired the people with an inclination to revolt, and said publickly, *Jeroboam* shall die by the sword, and *Israel* shall surely be led away captive out of their own land. [Amos vii. 10, 11, 12.] This was a calumny framed by this sham-priest; and the Scripture does not say that the King gave any credit to it. Nevertheless *Amaziah* obliged him to depart out of the territories of *Israel*; and it is very probable, that he did so by the King's authority. We know nothing more concerning the particulars of *Jeroboam's* life.

JERUBBAAL. *Gideon* was surnamed thus after he had destroyed *Baal's* grove, and his father had replied to those, who complained of this action, that it was *Baal's* business to take revenge for it. *Judg.* vi. 31, 32. From hence *Sanchoniathon* has borrowed his *Jerombaal*, Priest of the God *Jao*. *Euseb. Præpar.* l. 1. See GIDEON.

JERUEL. King *Jehoshaphat* obtained a great victory over the *Ammonites*, *Moabites*, and other confederated people in the wilderness of *Jeruel*. [2 Chron. xx. 16.] It lay to the west of the Dead Sea in the southern part of *Judah*, nor far from *Ziz*.

JERUSALEM, called before *Jebus* or *Salem*. [Josh. xviii. 28.] Some call it *Solyma* or *Ierosolyma*; the *Hebrews* *Jeruschalaim* or *Jeruschelem*. [Gen. xiv. 18. Heb. vii. 1. Ps. lxxv. 3. in Heb.] This word may signify *the vision of Peace*, or *the possession* or *inheritance of Peace*. *Joshua* gave it

A DESCRIPTION OF
OLD JERUSALEM
according to
VILLALPANDUS

A NEW PLAN OF OLD JERUSALEM ACCORDING TO THE AUTHOR

[Joſh. xviii. 28.] to the Tribe of *Benjamin*. He took and put to death the King of *Jeruſalem* in the famous battle of *Gibeon*; [Joſh. x. 23. 40. xii. 10.] and there is all the probability that can be, that he did not leave this city alone in the midſt of the country without reducing it, as he had done the reſt. Notwithſtanding, it muſt be confeſs'd, that it is no where ſaid to have been taken by him. Nay, it appears from other paſſages, that the *Jebuſites* continued in poſ- [2 Sam. v.] ſeſſion of it till *David*'s time; and it is ſaid expreſly, that the children of *Benjamin* did not drive the *Jebuſites* out of [Judg. i. 21.] *Jeruſalem*.

On the other ſide, this City appears to have been within the diviſion of the [Joſh. xv. 63.] Tribe of *Judah*. It is ſaid in *Joſhua*, *That the children of* Judah *could not drive out the* Jebuſites *the inhabitants of* Jeru- [Judg. i. 8.] ſalem; and in the Book of *Judges* we read, that the children of *Judah* took and burnt *Jeruſalem*. Laſtly, *David*, who was of the Tribe of *Judah*, no ſooner was acknowledged King by all *Iſrael*, but he marched againſt *Jeruſalem*, and redu- [2 Sam. v. 6, 7.] ced it to his obedience, drove the *Jebuſites* out of it, and made it the Seat of his Kingdom. In a word, the *Pſalmiſt* does [Pſ. lxxviii. 68.] very clearly make *Jeruſalem* to be a part of *Judah*, when he ſays, that the Lord choſe not *Ephraim*, *but the Tribe of* Judah *and* Mount Sion. In order to reconcile theſe different Texts, it may be ſaid, that *Jeruſalem* being upon the frontiers of the two Tribes, it is ſometimes made a part of one, and ſometimes of the other; that *Benjamin* had moſt right to it by *Joſhua*'s diviſion of the country, and *Judah* by right of conqueſt, having twice ſubdued it; firſt under the Judges, and afterwards under *David*.

After that the Lord had declared *Jeruſalem* to be the place which he had choſen for his Habitation, and for his [See Joſeph. de Bello Jud. l. 4. c. 6. & l. 3. c. 5.] Temple, it was looked upon as the Metropolis of the whole Nation, and belonging to all the *Iſraelites* in common. It did not therefore properly belong either to *Benjamin* or *Judah*.

The City of *Jeruſalem* was built upon one or two Hills, and was encompaſſed all round with Mountains. *Montes in circuitu* [Pſ. cxxiv. 2.] *ejus*. It was ſituated in a ſtony and barren ſoil, and was about ſixty furlongs in [Strabo, l. 16.] length, according to *Strabo*. The territory and places adjacent to *Jeruſalem*, were well watered, having the fountains of *Gibon* and *Siloam*, and the brook *Kidron* at the foot of its walls; and beſides theſe, the waters of *Etham*, which *Pilate* had convey'd through Aqueducts into the City. [Joſeph. l. 2. c. 15. de Bello.] The ancient City of *Jeruſalem* or *Jebus*, which *David* took from the *Jebuſites*, was not very large. It was ſeated upon a Mountain ſouthward of the Temple. The oppoſite Mountain, ſituated to the north, is *Sion*, where *David* built a new City, which he called the City of *David*, wherein was the Royal Palace, and the Temple of the Lord. The Temple was built upon Mount *Moriah*, which was one of the little Hills belonging to Mount *Sion* [a].

Between theſe two Mountains lay the Valley of *Millo*, which formerly ſeparated ancient *Jebus* from the City of *David*, but was afterwards filled up by *David* and *Solomon*, in order to join the two Cities. [1 Kings ix. 15. 24. xi. 27.] After the reign of *Manaſſeh*, there is mention made of a new City, called the *Second*, which was incloſed with walls by this Prince [b]. The *Maccabees* made ſtill ſome farther additions to it, and conſiderably enlarged it on the north ſide [c], by incloſing a third Hill, and making it part of *Jeruſalem*. *Joſephus* ſpeaks again of a fourth Hill called *Bezetha*, which *Agrippa* joined to the City, and began to encompaſs with walls. This new City lay to the North of the Temple, along the Brook *Kidron*. Wherefore *Jeruſalem* was at no time ſo large, as when it was attacked by the *Romans*. It was then three and thirty furlongs in circumference, which make four miles and an hundred and five and twenty paces, or a league and almoſt an half, at three miles to a league. Which is farther confirmed by what the ſame *Joſephus* ſays, who informs us, that the wall of circumvallation, which *Titus* made [Joſeph. de Bello, l. 6. c. 6.] about the City, was nine and thirty furlongs, which make four miles, eight hundred ſeventy five paces, or ſomething more than a league and an half. Others deſcribe it to be of a much larger extent. See *Villalpandus* for the affirmative, and *M. Reland* for the negative. *Palæſtin.* t. 2. l. 3. p. 836, 837.

We ſhall not undertake to deſcribe all the publick and private Edifices of this celebrated City. The old ones are almoſt intirely unknown to us: and thoſe which *Joſephus* ſpeaks of, and deſcribes to us, have little or no relation to the Bible, which we propoſed principally to illuſtrate in this work. We ſhall give you a deſcription of the *Temple* in the particular Article belonging to it: we ſhall ſpeak likewiſe of the Synagogues in another place. The Plan, which we have given of *Jeruſalem*, excuſes us from repeating here many things, which may be ſeen, by caſting an eye only on this deſcription. The Gates, which we have mentioned, were not perhaps exactly in the place where we put them: but in matters of this

[a] See Pſal. xlviii. 2. Iſai. xiv. 13. and 2 Sam. v. 7, 9. and 1 Chron. xi. 5. and 1 Kings viii. 1. and 2 Chron. v. 2. Ezek. xl. 2. [b] 2 Chron. xxiv. 22. xxxiii. 14. and 2 Kings xxii. 24. [c] Joſeph. de Bello, l. 5. c. 6. p. 912, 913.

this nature, whether we will or no, ſomething muſt be allowed for conjectures. I have ſpoken of the Fiſh-pool, which was in the Sheep-market, in its proper place, under *Bethzaida* or *Betheſda*. I have ſaid ſomething likewiſe of the fountains *Siloam* and *Gihon*.

It is an opinion generally entertain'd, that *Melchiſedek* was King of *Jeruſalem*; not but that there is ſome difficulty in this matter. St. *Jerom* thinks, that the City of *Salem*, whereof *Melchiſedek* is ſaid in Scripture to have been King, was a village near *Scythopolis*, where the ruins of this Prince's Palace were ſtill viſible in his time; which were ſo extraordinary, as to ſhew ſufficiently what formerly had been the magnificence of this Edifice. The Author of the Paſchal Chronicle ſays likewiſe, that he ſaw the village where was formerly the dwelling-place of *Melchiſedek*. M. *Reland*, in like manner, will not believe that *Melchiſedek* reigned at *Salem*. We chuſe rather to follow the opinion of the generality of the Fathers and Interpreters, ſince there is nothing in it contrary to Scripture, which ſometimes calls *Jeruſalem*, *Salem*; ſince likewiſe they who are of the contrary opinion are not agreed concerning the ſituation of the City of *Salem*, which they affirm to have been the place of *Melchiſedek*'s reſidence.

Hieron. Ep. ad Evangelum. Gen. xiv. 18.

Reland. Palæſt. l. 3. p. 976, and 833.

The *Jebuſites* were maſters of it during the time of *Moſes*, *Joſhua*, and the Judges, and till the beginning of *David*'s reign. It is the conjecture of ſome, that *Joſhua* took it from them, as has been already obſerved by us. The children of *Judah*, after the death of *Joſhua*, got poſſeſſion of it [a]: but either they could not keep it, or they took only the lower Town, the Citadel continuing in the power of the *Jebuſites*. And this is the firſt time that this City is ſaid diſtinctly in the ſacred Text to have been taken: the ſecond time is ſet down at the beginning of *David*'s reign. No ſooner did this Prince perceive himſelf to be well ſettled on the Throne of *Iſrael*, but he march'd againſt *Jeruſalem*. The City was ſo ſtrong, that the *Jebuſites*, who were in poſſeſſion of it, boaſted that they would defend it only with the blind and lame. But *David* forced it, and drove out the *Jebuſites*, and choſe it to be the Capital of his Kingdom. From that time *Jeruſalem* became the theatre of many important actions; ſo that to write the Hiſtory of this City, would be to undertake a recital of almoſt the whole ſacred Hiſtory.

2 Sam. v. 6.

In the year of the World 2956, before J. C. 1044, before the Vulgar Æra 1048.

David embeliſhed and conſiderably augmented it: but *Solomon* added ſo many great and beautiful works, that he made it one of the fineſt Cities in the Eaſt.

Under the reign of *Rehoboam*, the ſon and ſucceſſor of *Solomon*, it was taken and pillaged by *Shiſhak* King of *Egypt*. This Prince carried away all the treaſures of the Temple and of the Royal Palace.

1 Kings xiv. 25, 26, 27.

Hazael King of *Syria* being come againſt *Jeruſalem*, and threatning to take it, *Joaſh* King of *Judah* redeemed the City with a great ſum of money; which he ſent to the King of *Syria*, in order to oblige him to raiſe the ſiege. To this end he made uſe of all the treaſures of God's houſe, and of the palace, that he might thereby be enabled to ſatisfy the avarice of *Hazael*, who notwithſtanding, ſent againſt him, the year following, an army, which defeated that of *Judah*, took ſeveral Princes, killed them, and left *Joaſh* himſelf languiſhing under violent diſeaſes.

In the year of the World 3033, before J. C. 967, before the Vulgar Æra 971.

2 Kings xii. 17. & 2 Chron. xxiv. 24, 25.

Some time after, *Joaſh* King of *Judah*, having raſhly declared war againſt *Amaziah* King of *Iſrael*, this laſt Prince defeated the army of *Judah*, took *Joaſh* priſoner; and entring *Jeruſalem*, carried away all the treaſures, which were in the Temple and the royal Palace, demoliſhed four hundred cubits of the City-walls, from the gate of *Ephraim* to the Angle-gate, and then returned to *Samaria*.

In the year of the World 3178, before J. C. 822, before the Vulgar Æra 826.

2 Kings xiv. 13. & 2 Chron. xxv. 23.

Necho King of *Egypt* returning from his expedition againſt *Carchemiſh* on the *Euphrates*, entred *Jeruſalem*, took *Jehoahaz*, whom the people of *Judah* had ſet upon the throne of *Joſiah*, put *Eliakim* or *Jehoiakim* in his place, and carried *Jehoahaz* into *Egypt*, where he died. We do not read in Scripture, that *Necho* pillaged the City or the Temple, but he impoſed a Tax on all the land, of an hundred talents of ſilver, and ten talents of gold, which *Jehoiakim* was obliged to pay by levying a capitation or Tax upon all the people in proportion to their fortunes. It appears by *Ezekiel*, that *Jehoahaz* had attacked *Necho*, or at leaſt had made a reſolute reſiſtance before he ſurrendred himſelf to him. *Thy mother is a lioneſs, ſhe lay down among lions, ſhe nouriſhed her whelps among lions. And ſhe brought up one of her whelps,* (meaning *Jehoahaz*) *it became a young lion, and it learned to catch the prey, it devoured men. The nations alſo heard of him, he was taken in their pit, and they brought him with chains into the land of* Egypt.

In the year of the World 3394, before J. C. 606, before the Vulgar Æra 610.

2 Kings xxiii. 30. & 2 Chron. xxxvi. 1, 2, 3.

Ezek. xix. 2, 3.

Nebuchadnezzar being come into *Judæa* [b], in the fourth year of *Jehoiakim* the King of *Judah*'s reign [c], laid ſiege to *Jeruſalem*, which was then tributary to the Kings of *Egypt*; and having ſubjected it to the dominion of the *Chaldæans*, he left *Jehoiakim* there, whom he deſigned at firſt to carry with him in irons to

[b] In the year of the World 3398, before J. C. 602, before the Vulgar Æra 606.

[c] 2 Kings xxiv. 1, 2, &c. Dan. i. 1. Jer. xxv. 1. & 2 Chron. xxxvi. 6.

[a] Judg. i. 8. Now the children of *Judah* had fought againſt *Jeruſalem*, and had taken it, and ſmitten it with the edge of the ſword, and ſet the city on fire.

THE SIEGE OF JERUSALEM BY NEBUCHADNEZZAR II Kings XXV. 1 &c.

THE TAKING OF IERUSALEM BY NEBUCHADNEZZAR 2 Kings XXV. 4

to *Babylon*. Thus the different paſſages wherein this event is ſpoken of, are reconciled; ſome whereof imply, that *Jehoiakim* was carried to *Babylon*, and others that he reigned at *Jeruſalem*. He did reign there, but as a Prince depending on *Nebuchadnezzar*, as he reigned there before by the courteſy of the Kings of *Egypt*. At the end of three years, he grew weary of this ſubmiſſion, and took arms againſt *Nebuchadnezzar*. The King of *Chaldæa* being then buſied in other affairs, could not ſo ſoon reduce *Jehoiakim*; he ſent only ſome troops againſt him of the *Chaldæans*, *Syrians*, *Moabites*, and *Ammonites*, who ravaged *Judæa*, and carried three thouſand and three and twenty *Jews* to *Babylon*. In the ſeventh year of *Jehoiakim*, of the World 3401; and four years after, of the World 3405, which was the eleventh year of *Jehoiakim*, they entred *Jeruſalem*, took and put to death this Prince, and caſt his body into a common ſewer.

In the year of the World 3400, or 3401, before J. C. 599, before the Vulgar Æra 603.

Jer. lii. 28.

Jehoiachin his ſon ſucceeded him; but after a reign of three months and ten days, *Nebuchadnezzar* coming to beſiege *Jeruſalem*, *Jehoiachin* was obliged to ſurrender; the city was again taken by the *Chaldæans*, and the treaſures of the Temple and royal Palace carried to *Babylon*. Laſtly, *Nebuchadnezzar* took *Jeruſalem* the fourth and laſt time, in the year of the World 3416, before the Vulgar Æra 588, and in the eleventh year of *Zedekiah*.

2 Kings xxiv. 2, 3, 4.

2 Kings xxv. 10, &c.

The occaſion of this war was as follows: *Zedekiah*, in the ſeventh year of his reign took ſecret meaſures with *Hophrah* or *Apries* King of *Egypt*, to ſhake off the yoke of the *Chaldæans*; and two years after he declared himſelf openly, and refuſed to pay tribute to *Nebuchadnezzar*. This Prince being quite tired with the infidelity and inconſtancy of the *Jews*, reſolved to exterminate this perfidious Nation, to deſtroy their Kingdom, and tranſport the Inhabitants thereof beyond the *Euphrates*. He came therefore with a powerful army againſt *Jeruſalem*, and arrived in *Judæa* at the beginning of the year of the World 3414, which was a Sabbatical Year, wherein the King and people were to diſmiſs their Slaves, according to the Law of the Lord, which requires the *Hebrew* Slaves to be ſet at liberty every ſeven years: this was immediately executed, and the Slaves continued free as long as the King of *Babylon* was taken up with the inveſtiture of the city. But the King of *Egypt* advancing with his army to ſuccour *Jeruſalem*, and *Nebuchadnezzar* breaking up the ſiege in order to repel him, the *Jews* took their Slaves again, without troubling themſelves either about their word or the Law of God. This is what *Jeremiah* reproaches them with in very ſtrong terms, at the ſame time as he is threatning them with the gre*teſt calamities. In the mean time *Nebuchadnezzar* gave the King of *Egypt* battle, and after he had overcome him, and put him to flight, return'd to the ſiege of *Jeruſalem*, took it, burnt and deſtroy'd both the City and the Temple, and carried the Princes and the People away into captivity. So that we may reckon the City of *Jer*ſalem* to have been taken nine times before the *Babyloniſh* captivity.

In the year of the World 3412.

Ezek. xvii. 15—18.

Jer. xxxiv. 8, &c.

Of all the Cities moſt celebrated in antiquity, none is more famous than *Jeruſalem*, as well for its magnificent buildings, as for the many ſieges it has ſuſtained. The laſt and moſt memorable is that which it maintain'd againſt *Titus*, at the head of his *Romans*, under the empire of *Veſpaſian*. All the moſt profound and wonderful effects of Art were put in practice at this ſiege; the courage and reſiſtance of the beſieged was nothing inferior to the ſkill, valour, and obſtinacy of the beſiegers. All the calamities which generally accompany long defences, fell upon this unhappy City, as *Jeremiah* had foretold; peſtilence and famine were as deſtructive to it, as the fury of its enemies. In a word, this was the laſt effect of God's wrath, which determined the fate and utter annihilation of this proud city, thus to puniſh the ingratitude and perfidiouſneſs of the *Jews*. The deſcription which *Joſephus* has given us of it, is ſo admirable, and written with ſo much art, that there is no one, however underſtanding in the affairs of war, who could acquit himſelf with more capacity than he has done. But let us return to the ſiege of this City by *Nebuchadnezzar*, which at preſent we are to ſpeak of.

Obſervation on the blockade and ſiege of *Jeruſalem* by *Nebuchadnezzar*.

2 Kings xxv.

Jerem. ix.

Joſeph. de Bello Jud. l. v. c. 13.

The ſacred Author, after his uſual manner, is ſo far from giving us a particular and circumſtantial account of this ſiege, that he paſſes over the moſt neceſſary circumſtances. Thoſe Readers who know nothing of what belongs to War, trouble themſelves very little about it; but they who are perfectly acquainted with this art, are ſenſibly concerned to find no particular relation in Hiſtorians, of ſo many gallant actions as were then perform'd, whereof we have but a very imperfect ſketch remaining. However, as the Scripture in certain places reports ſome circumſtances and practices, which it omits in others; by adding every thing together, we may be led to the diſcovery of the *Jewiſh* method in the art of attacking and defending.

The ſituation of *Jeruſalem*, the ſtrength of its walls, and the reſiſtance of the beſieged, rendred this City almoſt impregnable, and conſequently the ſieges very long. Wherefore *Nebuchadnezzar*, upon his ſetting down before the Town, did not attempt to take it by aſſault, but was con-

content to block it up at firſt, with two lines drawn round it; that is to ſay, with a circumvallation and contravallation. The King of *Egypt* having taken the field, in order to come ſpeedily to the ſuccour of the place, *Nebuchadnezzar* march'd to meet him, defeated him, and put him to flight. This movement of the King of *Babylon* will not ſuffer us to doubt his drawing a line of contravallation againſt the ſallies of the inhabitants, whom King *Zedekiah* commanded in perſon, and a line of circumvallation againſt the enemies without the City; for although the ſacred Writer in the ſecond verſe ſays, *That the city was ſhut up by the line of circumvallation till the eleventh year of King* Zedekiah; this however is no declaration that but one line only was drawn: the words of the firſt verſe prove ſufficiently, that two lines were contrived, one againſt the City, the other againſt the Succours which were expected. *Circumdederunt eam, & extruxerunt in circuitu ejus munitiones. They environed the town, and made intrenchments quite round.*

Joſeph. Antiq. l. x. c. 10.

We ſee in this ſiege, as well as in many others mention'd in the Scripture, that lines of circumvallation and contravallation were known and practiſed by the *Aſiatick* people, long before the *Greeks* and *Romans*, and that theſe were not the inventors of them. I believe it will not be unſeaſonable to produce here what I have ſaid thereupon, in my Comment on *Polybius*. The method of encompaſſing Towns with a Ditch and Intrenchment againſt the beſieged, and another without towards the open country, with the camp between theſe two lines, was in uſe among the *Aſiatick* nations, long before the *Greeks* and *Romans*, and perhaps many ages before *Moſes*. *When thou ſhalt beſiege a city*, ſays this great Legiſlator, *and the ſiege ſhall be long, and thou ſhalt have encompaſſed it with machines in order to deſtroy it, thou ſhalt not cut down fruit-trees, nor ravage the country round about, by deſtroying all the trees with axes; becauſe they are but wood, and not men, who might encreaſe the number of thine enemies. If they are only wild trees which produce no fruit, thou may'ſt cut them down to make machines of them, or fortifications againſt the city.*

Comment. ſur Polyb. tom. 1. p. 449, 450.

The means and precautions following were made uſe of when Cities were extremely ſtrong and well peopled; the enemy then blocked them up by a line or counter-line, with a ditch paliſſaded within, and ſometimes encloſed with a parapet, the ground whereof was ſupported by a work with faſcines. "Such were properly the "ditches, walls, paliſſades, and terraſſes, "with which the City was incompaſſed, "in *Hebrew* called *Matzur*, ſays Dom "*Calmet*; and all this could not be done "without uſing the trees in the country." What we are to admire in the works of this ſort, is, that in the framing of them, they were altogether like thoſe of the *Greeks* and *Romans*, excepting the Towers wherewith they were flanked. I do not obſerve any in the *Hebrew* camps, or in thoſe of the ſeveral people they were at war with, before the ſiege of *Jeruſalem* by *Nebuchadnezzar*.

Comment. ſur le Deut. c. xx. 19.

There are ſo many paſſages in the ſacred Writers, which plainly deſcribe lines of circumvallation and contravallation, that to produce them all would be ſuperfluous; we ſhall confine ourſelves to what *Iſaiah* only ſays of them: *I will diſtreſs* Ariel; *I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.* The Prophet ſpeaks of theſe ſorts of works, as of ſomething which was not new in his time: and elſewhere he promiſes King *Hezekiah*, that *Sennacherib* would not beſiege *Jeruſalem*, nor undertake any thing againſt it, and that *it ſhould not be encompaſſed with either intrenchments or terraſſes*: which ſignifies nothing more than that the King of *Aſſyria* ſhould not inveſt it, nor ſurround it with a line of circumvallation.

Iſai. xxix. 2, 3.

Idem. xxxvii. 33.

The Prophet goes ſtill farther; he diſtinguiſhes the line with which places are environed, from terraſſes; and I believe that theſe terraſſes do not always ſignify high elevations of earth, which command the walls, or equal them almoſt in height, upon which towers were erected, or machines for throwing any thing, and where archers, ſlingers, and others employ'd in ſervices of this nature, were placed: this is Dom *Calmet's* opinion, and I think he is miſtaken; they were only coverts round the borders of the ditch, like our trenches, where the ſlingers and archers were continually at work, ſecure againſt the defence made by the Town, while they annoy'd it every way. We ſee in ſeveral places of Scripture, that works of this kind were not only ſerviceable for ſuch uſes, but farther for a contravallation, to check and ſtreighten the beſieged.

It is very probable, that *Nebuchadnezzar* did not at firſt beſiege the City in form, but only blocked it up, having intelligence, that the King of *Egypt* with his whole army was marching to the ſuccour of the place: for he muſt have neceſſarily guarded his circumvallation, to prevent any relief from getting into the City, and have left a large body of troops to defend the works, capable of making head againſt the ſallies of the beſieged; which would have weakened him ſo much, that he could never have gone to meet the King of *Egypt*, who would not have

failed

failed to cut off his provisions, and attack him, while the besieged, with the King at the head of them, would have sallied out vigorously upon him: but he prevented all this. He marched out to meet the *Egyptian* army, and after he had defeated it, and put it to flight, he returned to *Jerusalem*, opened the siege in form, ordered all the machines to be set up against the walls, battered it for a long time, so that it being distressed by famine, and *the breach made, all the men of war fled by night, by the way of the gate between two walls, which is by the King's garden, (now the* Chaldæans *were against the city round about) and the King went the way toward the plain.* The *Chaldæans* therefore entred the City through the breach, and made themselves masters of it after a siege of two years and an half, in the eleventh year of the reign of *Zedekiah*, on the ninth day of the fourth
[Jer. xxxix. 2.] month, that is to say, on *Wednesday* the 27th of *July*, in the year of the World 3416.

Some will be surprized to see machines of every kind made use of in this siege, Towers, Battering-Rams, *Balistæ* and *Catapultæ*, which the *Greeks* made use of in their sieges; they were all known to the people of *Asia*, and no one can in the least doubt the King of *Chaldæa's* making use of them at the siege of *Jerusalem*, since *Ezekiel* speaks of them so clearly
[Ezek. iv. 2. xxi. 22.] in different places of his book, and particularly in his prophecy against *Tyre*:
[Ibid. xxvi.] Nebuchadnezzar *King of* Babylon *shall come with horses and chariots, with horsemen and numerous troops; he shall incompass thee on every side with intrenchments and terrasses; he shall lift up his buckler against thee; he shall set engines of war against thy walls, and with his axes he shall break down thy towers.* Can any thing be more particular? No one therefore can question the *Chaldæans* putting in practice the method of covering themselves in their way from the camp to the batteries by parallels, which the *French* call *blindées*, or something else equivalent to them: there was nothing more simple and easy; and I find it again practised in the last siege of *Jerualem* by *Titus*.

[Joseph. Antiq. l. x. c. 11.] *Josephus* says, that the *Chaldæans* having entred the City about midnight, went up directly to the Temple, and that King *Zedekiah* and his people escaped in the dark, and fled through narrow passes into the Wilderness; but that the *Chaldæans* having got intelligence of them from deserters, set out by break of day in pursuit of them, and stop'd them in the plain of *Jericho*. The sacred Writer says almost the same thing: Zedekiah *went the way toward the plain, and the army of the* Chaldæans *pursued after the King, and overtook him in the plains of* Jericho, *and all his army were scattered from him.* The Rabbins affirm, that *Zedekiah* fled through a subterraneous way, which led from the palace belonging to the Kings of *Judah* to the plains of *Jericho*; they might be believed in this particular, if they did not add some extravagancies to it, after their usual manner. They say, that the King intending to make his escape by this subterraneous passage, God permitted a Hind to follow him without, and go as far above as he went under-ground, and that the *Chaldæans* pursuing after the Hind, found unexpectedly the King coming out of the covered way. As to the subterraneous passage, there is nothing incredible in it: the Scripture and *Josephus* make no mention of it; but *Dio*, who is cited by Dom [Dio. l. 66.]
Calmet, tells us, where he is speaking of [p. 747.]
the last siege of *Jerusalem*, "That the "*Jews* had subterraneous conveyances, "which passing under the walls, opened "at a great distance from thence into "the plain."

Having therefore taken the King, they brought him to the King of Babylon *at* Riblah, *and they gave judgement upon him.* This verse demonstrates to us, that *Nebuchadnezzar* observing the siege to draw out into length, resigned the conduct of it to his Generals, and that he was not at *Jerusalem* when it was taken, but at *Riblah*, which some believe to be *Apamea* in *Syria*, upon the *Orontes*.

After the Captivity of *Babylon*, *Jerusalem* was rebuilt and repeopled, in the year of the World 3468, before *Jesus Christ* 532, before the Vulgar Æra 536, which is the first year of *Cyrus*'s reign at *Babylon*. But the Walls and Gates belonging to it, were not rebuilt till after the return of *Nehemiah*, in the year of the World 3550, before the Vulgar Æra 454. *Alexander* the Great, after he had taken *Tyre*, entred *Jerusalem*, in the year of the World 3672, before *Jesus Christ* 328, before the Vulgar Æra 332.

After the death of this Prince[a], *Jerusalem* remained in the power of the Kings of *Egypt*; and *Ptolemy* the Son of *Lagus*, took *Jerusalem* by stratagem[b], if the accounts of *Aristæus* and *Josephus* are to be credited[c], and carried into captivity about an hundred thousand men, whom he had taken in *Judæa*. The same *Josephus*[d] says, that *Ptolemy Euergetes* King of *Egypt*, came likewise to *Jerusalem*, and there

[a] The death of *Alexander* happened in the year of the World 3681, before *Jesus Christ* 319, before the Vulgar Æra 323.

[b] In the year of the World 3684, before *Jesus Christ* 316, before the Vulgar Æra 320.

[c] Antiq. l. 12. c. 1, 2. [d] Joseph. l. 2. contra Appion. p. 1064. In the year of the World 3758, before *Jesus Christ* 342, before the Vulgar Æra 346.

there offered many ſacrifices of thankſgiving. Laſtly, *Ptolemy Philopator*, after the victory, which he had obtained over *Antiochus* the Great, near the City of *Raphia*, came to *Jeruſalem*, went to the Temple, and there offered ſacrifices: but the Prieſts hindred him from going into the Sanctuary, which ſo provoked him, that he reſolved to put all the *Jews* to death who were in *Egypt*; and this he had executed, had not God in a very miraculous manner protected his people, as is related at length in the third book of *Maccabees*.

In the year of the World 3787, before *J. C.* 213, before the Vulgar Æra 217.

Antiochus the Great having recovered *Cœle-Syria* and *Judæa* from the King of *Egypt*, came to *Jeruſalem*, where he was very well received by the *Jews*, who furniſhed proviſions for his Army and his Elephants, and aſſiſted him to reduce the garriſon, which *Scopas* had left in the citadel of *Jeruſalem*. In acknowledgement for theſe good ſervices, *Antiochus* omitted nothing that was neceſſary to re-eſtabliſh *Jeruſalem* in its former ſplendor; he granted large privileges to the *Jews*, and gave great ſums for the Sacrifices of the Temple. *Seleucus* the ſon and ſucceſſor of *Antiochus* the Great, was not ſo favourable to the *Jews*, as *Antiochus* had been. He ſent *Heliodorus* to the Temple of *Jeruſalem*[a], to take from thence the treaſures which belonged to it; but he was forced to return without doing any thing, after having been very ill handled by Angels, who appeared to him in the Temple.

In the year of the World 3806, before *J. C.* 194, before the Vulgar Æra 198. Joſeph. Antiq. l. 12. c. 3.

2 Macc. iii.

Antiochus Epiphanes, brother and ſucceſſor to *Seleucus*, came to *Jeruſalem*[b], and was received there by *Jaſon*, who had uſurped the High-Prieſthood, with great honours, with the light of flambeaus, and the loud acclamations of the people. At this time he did no miſchief. But three years after, in the year of the World 3834, being informed that the inhabitants of *Jeruſalem* had expreſs'd ſome joy upon a falſe report that he was dead in *Egypt*, he conceived ſo much indignation againſt them, that at his return, he beſieged the city, pillaged it, carried away all the gold, and moſt of the rich veſſels belonging to the Temple, and killed above fourſcore thouſand men.

2 Macc. iv. 21, 22.

2 Macc. v. 1 Macc. i. 21.

Two years after[c], he ſent one *Apollonius* to *Jeruſalem*, the collector of his revenues, with ſecret orders to pillage and burn the city. This man in all appearance came at firſt with a peaceable ſpirit; but he fell ſuddenly upon the city, made a great ſlaughter in it, took a rich booty, ſet fire to the place, deſtroy'd moſt of the houſes, and reſerved ſo much only, as he ordered to be encloſed within walls at the upper end of the city, near the Temple of the Lord, where he built a Citadel, and left a ſtrong gariſon. *Jeruſalem* was then forſaken by its own inhabitants, and left in the hands of the Gentiles. In the year following, 3837, the Sacrifices were interrupted in the Temple, the ſtatue of *Jupiter Olympius* was placed upon the Altar, and the abomination of deſolation was ſeen in the Houſe of God. Things continued in this condition for three years[d]. *Judas Maccabæus* having defeated *Nicanor*, *Gorgias*, and *Lyſias*, went up to *Jeruſalem*, purified the Temple, and reſtored the Sacrifices.

1 Macc. i. 30.

1 Macc. i. 62.

1 Macc. iv. 36, &c.

The year following, *Antiochus Eupator* was received by *Judas Maccabæus* in *Jeruſalem*[e], after the peace which had been concluded between them. This Prince honoured the Temple, and made preſents to it. But before he left the city, he gave directions for pulling down the wall, which was between the Temple and the Citadel, and ſecured the Holy Place from the attempts of the *Syrians*. This Citadel, which always kept *Jeruſalem* depending on the Kings of *Syria*, ſtood ſix and twenty years, from the year of the World 3836 to 3862, when it was taken and demoliſhed by *Judas Maccabæus*.

1 Macc. vi. 2 Macc. xiii.

Antiochus Sidetes enraged at the great miſchiefs which *Simon Maccabæus* had done him, made war with *John Hircanus* his ſon and ſucceſſor. He came into *Judæa*, and after he had ravaged the open country, he compelled *Hircanus* to retreat to *Jeruſalem*, where he beſieged him; but he met with a vigorous reſiſtance from the beſieged, incamp'd at the diſtance of two furlongs, or two hundred and fifty paces from the Temple, towards the north part of the city, and erected an hundred and thirty Towers, upon which he placed a great number of ſoldiers, to drive away all thoſe who defended the walls. And as they were carrying on the ſap, they diſcovered the foundations of them to be laid on wood; *Antiochus* therefore ſet fire to it, which threw down a great part of the wall: but the beſieged appeared upon the breach, and ſtop'd the effort of their enemies, who deſigned to get an entrance this way into the city. At the ſame time *Hircanus* made a vigorous ſally on the beſiegers, and compell'd *Antiochus* and his people to retreat to a good diſtance from the Town; after which, *Hircanus* returned, and burnt the Towers which had been erected by *Antiochus*.

4 Macc. ii.

I I

[a] In the year of the World 3828, before *Jeſus Chriſt* 172, before the Vulgar Æra 176.
[b] In the year of the World 3831, before *Jeſus Chriſt* 169, before the Vulgar Æra 173.
[c] In the year of the World 3836, before *Jeſus Chriſt* 164, before the Vulgar Æra 168.
[d] Till the year of the World 3840, before *Jeſus Chriſt* 160, before the Vulgar Æra 164.
[e] In the year of the World 3841, before *Jeſus Chriſt* 159, before the Vulgar Æra 163.

JERUSALEM BESIEGED BY ANTIOCHUS SIDETES.

Vol. I. p. 548 X

Observations on the siege of *Jerusalem* by *Antiochus Sidetes*.

☞ I am very much surprized at *Polybius's* silence with regard to the *Jews*, and the several wars carried on against this nation by the Kings named *Antiochus*, and particularly by *Antiochus Sidetes*; for the *Greek* Author here named is very circumstantial in his account of the expeditions of these Princes; notwithstanding which, he makes no mention of the *Maccabees*, and says not a word of so many battles and memorable sieges: in short, one would think, that King *Hircanus*, and this famous siege of *Jerusalem* by *Sidetes*, whom *Josephus* calls *Soter*, were all imaginary. *Livy* is no better informed than *Polybius*; we find nothing of the *Jews* in other contemporary Authors, nor in any but such as wrote long after. What can we think or believe of this silence?

This siege of *Jerusalem* happened about the end of the year 3869. *Josephus*, who has described it, relates some particular circumstances, which we do not read in the fourth book of *Maccabees*. He says, "That *Antiochus* divided his army "into four bodies, in order by this means "to inclose the whole place; that he was "very much incommoded by the want of "water, which inconveniency was remedied by plenty of rain;" that he made a double circumvallation, very great and very wide, to cut off all communication between those within and others without: that the besieged on their part made many sallies, with great loss to the besiegers, when they happen'd not to be upon their guard; and when they were, the others retreated easily into the city. He adds farther this particular: *Hircanus* observing, that the number of unserviceable mouths which were in the place, might occasion an unprofitable consumption of his provisions, forced them all out, and retained those only who were in the vigour of their age, and for that reason fit for war; but *Antiochus* prevented them from getting into the open country, and so they continued wandering up and down within the inclosure of the city-walls, where they miserably perished with hunger. In the mean time, the Feast of Tabernacles coming on, the besieged touched with compassion for their fellow-citizens, permitted them to return into the city, *&c.* It is with some regret that we find the sacred Historians do not give us the whole detail of these so famous sieges.

Antiq. l. 13. c. 16.

Sidetes doubtless marched with a great provision of Troops, warlike Machines, and all things necessary for a long Siege, which he had reason to expect from his remembrance of preceding ones; for this city always made *a stout resistance, which was owing not only to the strength and height of its walls, but to the bravery likewise of the besieged.* Sidetes *incamped in the north part of the city, and erected an hundred and thirty towers, upon which he posted soldiers to drive away all those who appeared upon the walls. And in the mean time, the miners were employ'd in sapping the foundations of the wall. Josephus* mentions only an hundred towers with three stories, which were very sufficient, not to say too many. It is surprizing that he should take no notice of Rams, and that they should endeavour only to make a way by subterraneous passages even under the foundations of the city-walls: but to what purpose were all these Towers near each other, and upon the whole front of the attack, if they had no design of battering it above, as well as below, whither the besieged might have come, and made the undertaking useless and ineffectual? I very much question their proceeding in this way: for I do not consider near so much the great expence of these Towers, as the difficulty of finding wood to build them with, in a country which must have been very much unprovided with it: for it is rare to find any in Provinces ravaged with almost continual Wars. Besides, these Towers become useless, when people intend to reduce a Town by subterraneous Galleries under the foundations of the ramparts, where too a prodigious quantity of Timber is necessary.

The Walls of *Jerusalem* were very strong and high, as the Author of the *Maccabees* informs us: and *Josephus*, who has given us a very exact description of them, makes them to be of a very surprizing height. The Archers posted in these Towers, which ran upon Wheels, prevented certainly any one's appearing on the Fortifications; but to what purpose was this precaution, since they made their way only by subterraneous passages to the foundations of the City-walls? Was it with a design of hindering those, when the walls should fall, who were upon the fortifications, from incommoding their enemies who should go upon the Assault? This was too inconsiderable for so great a provision of Towers. For my part, I am of opinion, that Battering-Rams, and all the Machines in use at this time, were employ'd; and we must believe, that *Antiochus* took as much pains to destroy the walls above, as under ground.

The besiegers shortened mightily their work of sapping; for they found the City-walls built on Piles, so that they had nothing to do but to remove the earth from between the Piles, and fill the void places with combustible matter, and fascines, which they set on fire, and so made a large breach, by thus overthrowing the wall. Afterwards *Antiochus* storm'd the City with great fury, but the besieged defended themselves

with so much bravery and vigour, that the besiegers were repulsed with dishonour: *And at the same time*, Hircanus *sallying out upon the enemy, killed abundance of them, and obliged* Antiochus *and his people to retire to a good distance from the city*. This sally must have been very fierce and bloody, since *Antiochus*'s troops were forced to draw off farther from the place, and without doubt abandon their intrenchments; nevertheless *Hircanus* did not think it proper to engage himself farther, but prudently returned, and was content with setting fire to all the Towers above mentioned, and reducing them to ashes. It appears by the sequel of the story, that *Antiochus* was charm'd with the gallant resistance of the *Jews*, and that he could not forbear having a particular esteem for *Hircanus*: *For the Feast of Tabernacles coming on*, Hircanus *sent to desire a suspension of arms till after the solemnity*, (that is to say, *for eight days*;) *which the King granted, and sent even Sacrifices to the Temple, and Presents in gold and silver; and the High-Priest commanded the Priests to receive what the King sent*; *the liberality and piety of* Antiochus *engaged* Hircanus *and his people to sue to him for peace: the King consented, and entred the city*. Hircanus *received him there, together with the principal Officers of his army, and gave them a great entertainment*.

Antiochus got clear of this affair like a man of capacity, and more gloriously than he had reason to expect; his generosity engaged the High-Priest to desire peace of him, and altho' it was not very honourable to the *Jews*, the consequence shewed, that it conduced much to their greatness and elevation.

This peace may be reckoned among the most uncommon ones, for it lasted not only during the whole reign of *Antiochus*, but long after the death of this Prince, who perished unhappily in a war which he was carrying on against the *Parthians*. And *Hircanus*, who followed him as his friend, took the opportunity of his death to make himself master of several good places; he recovered all the Towns which had belonged to the *Jews*, subdued the *Idumæans*, received all his neighbours under his protection, who promised him to live in peace, and in obedience to him: lastly, he renewed the ancient alliance, which had been contracted by *Judas Maccabæus*, and confirmed by *Jonathan*, between the *Jews* and *Romans*. 1 Macc. viii. 17. xii. 1.

The City of *Jerusalem* enjoy'd great peace till the reign of *Hircanus* and *Aristobulus*, the Sons of *Alexander* King of the *Jews*. *Hircanus*, as eldest, had been acknowledged King; but as his stupidity and laziness rendred him very unfit to reign, *Aristobulus* his brother made himself master of the Kingdom, and three years after *Hircanus* had been upon the Throne, he obliged him to relinquish it, having overcome him in a battle near *Jericho*, and forced him in the Temple. *Aretas* King of the *Arabians*, having undertaken to restore *Hircanus* to his Dominions, and besieging *Aristobulus* in *Jerusalem*, the two brothers addressed themselves to *Pompey*, who was in the East, desiring his Protection. *Pompey* undertook to re-establish *Hircanus* on the Throne, to the exclusion of *Aristobulus*; he attacked *Jerusalem*, took it, entred the Temple, and went even into the Sanctuary; but he had so much moderation as to touch nothing that was in this Holy Place. He left great Treasures there, and above all admir'd the fondness which the Priests shew'd for their Ceremonies, which neither the Alarms of the siege, nor the Conqueror's sword, could induce them to interrupt. The day after the Temple was taken, he commanded it to be purified, and Sacrifices to be offered in it.

(In the year of the World 3938, before *J. C.* 62, before the Vulgar Æra 66. Joseph. Antiq. l. 14. c. 1.)

(In the year of the World 3940, before *J. C.* 60, before the Vulgar Æra 64. Joseph. Antiq. l. 14. c. 8. & de Bello, l. 1. c. 5.)

But some years after, *Julius Cæsar*, at the request of *Hircanus*, and in consideration of the services which he had perform'd for him in *Egypt*, permitted him to rebuild the walls. The Decree to this purpose was prepared at *Rome*, and no sooner was it brought to *Jerusalem*, but *Antigonus* set people to work in the repair of it, and it became very soon as strong as it had been before. As the City was still considerably inlarged afterwards, King *Agrippa* undertook to enclose the new Town with walls; but *Narsus*, Præfect of *Syria*, having given intelligence of it to the Emperor *Claudius*, the Emperor forbad him to proceed any farther. *Josephus* says, that if he had been suffered to go on, he had made the Walls so high and so strong, that no human power could have forced them. *Tacitus* remarks, that when *Titus* besieged it, it included two great Hills fortify'd with very strong Walls, which were not drawn in a strait Line, but with Angles in and out, and Towers; that when the enemy attack'd them, he might lie open on the sides, and be obliged to expose his flanks to the besieged. *Duos colles immensum editos claudebant muri per artem obliqui, ac introrsum sinuati ut latera oppugnantium ad ictus patefcerent.* This was the good and ancient way of fortifying places, according to *Vitruvius* and *Vegetius*.

(Joseph. Antiq. l. 14. c. 17. Antiq. l. 19. c. 7.)

(Tacit. Hist. l. v. c. 12.)

(Vitruv. l. 1. c. 2. Veget. de Re Mil. l. 4. c. 2.)

Antigonus the Son of *Aristobulus*, supported by the assistance of the *Parthians*, some years after [a] attacked his Uncle *Hircanus* in *Jerusalem*. *Herod* and *Phasael* defended the City: but *Hircanus* and *Phasael*

[a] In the year of the World 3964, before *Jesus Christ* 36, before the Vulgar Æra 40.

Phasael departing thence, in order to go and treat with *Pacorus* the King of *Parthia's* son, they were both seized and loaded with fetters. *Herod* was forced to leave the City, and save himself by flight. He went to *Rome*, where, by the credit of *Mark Antony* and *Cæsar*, he procured the Title of King from the Senate. He returned therefore to *Palestine* [a], and with the assistance of *Sosius*, who commanded the *Roman* army in *Syria*, he besieged *Antigonus* in *Jerusalem*. After a siege of five months, *Antigonus* surrender'd, and threw himself at *Sosius*'s feet, who insulted him in his misfortune, by calling him *Antigona*, to reproach him with his weakness and cowardice. *Archelaus*, the Son and Successor of *Herod* the Great, being sent into exile, *Judæa* was soon after reduced into a Province, under the obedience of the Governour of *Syria*. The *Roman* Emperors always kept a garrison in the Citadel *Antonia*, till the last rebellion of the *Jews*, which began by their besieging this fortress, wherein they forced the *Roman* garrison, and put it to the sword [b]. The year following, of *Jesus Christ* 70, *Titus* laid siege to the City, carried it, burnt and reduced it to a wilderness.

[Antiq. l. 14. c. 23, 25. & de Bello, l. 1. c. 11.] [In the year of the World 3966, and 3967.] [Antiq. l. 14. c. ult.] [In the year of the World 4069, of J. C. 69, of the Vulgar Æra 65.]

Josephus remarks, that *Titus*, after he had taken the City of *Jerusalem*, commanded his soldiers to demolish it intirely, excepting three Towers, which were the largest and most beautiful; these he was desirous to reserve as a monument of the valour of the *Romans*, who were able to take a place of such great strength. The Towers thus preserved were those of *Phasaël*, *Hippicus*, and *Mariamne*. He likewise ordered the wall to be left standing, which inclosed the City on the West-side, that it might serve as a rampart to the Camp there appointed to remain, with Troops to guard the country. All the rest of the City was destroy'd and levell'd, so that they who had never before seen it, could scarce persuade themselves that it had ever been inhabited.

[Joseph. de Bello Jud. l. 7. c. 18.]

The *Jewish* Authors assure us, that *Turnus Rufus*, or rather *Terentius Rufus*, whom *Titus* left there to command the Troops, plowed up the ground on which the Temple stood, that none might ever after be permitted to rebuild it. The *Roman* Laws indeed prohibited the re-building places, where this Ceremony had been perform'd, without first obtaining permission from the Senate. But it is believed, that this did not happen, that is to say, that the ground on which the Temple stood was not plowed up till after the revolt of the *Jews* under *Adrian*. Some are of opinion, that *Jerusalem* was not destroy'd in such a manner, but that still some inhabitants remain'd there, whether they dwelt amidst the ruins, with the *Roman* Troops, or near them, or whether they provided dwellings for themselves somewhere thereabouts.

[Joseph. de Bello Jud. l. 7. c. 20.] [Hieron. in Zach. c. viii.]

St. *Epiphanius* affirms, that the house whither the Apostles retired after the ascension of the Son of God, and in which they received the Holy Ghost, was preserved, together with seven Synagogues, which were likewise on Mount *Sion*, and in the neighbourhood of this house. Besides, we know the names of the several Bishops taken from the Synagogue, who governed the Church of *Jerusalem* from *Jesus Christ* to *Adrian*'s time, when a Bishop was placed there, chosen from among the Gentiles.

[Epiphan.]

Eusebius goes still farther than *Epiphanius*; for he will have it, that *Titus* preserved half the City, agreeably to the Prediction of the Prophet *Zachary* [c], who had foretold, that one portion of the City should be left standing, and that the whole should not be razed to the very foundations till the time of *Adrian*. Lastly, St. *Jerom* maintains, that Mount *Moriah*, where the Temple stood, and *Siôn*, where the Palace was, were left intire by *Titus*. All which is founded only upon what *Josephus* says, of *Titus*'s leaving that part of the wall standing, which enclosed *Jerusalem* on the West-side, which has been interpreted to include half the City; and that besides, he suffered not the Towers of *Phasael*, *Hippicus*, and *Mariamne* to be touched, which were thought to be in the upper part of the City: it is farther presumed, and that with reason, that the tenth Legion, which was appointed to remain in the Town, did not continue there alone; that the people who composed it, took care to preserve some houses for their own lodgings, and permitted some families of the *Jews* to dwell there for the service of the Troops.

[Euseb. l. 6. de demonstrat. Evang.] [Hieron. & Cyril. in Zach. xiv.]

The Rabbins pretend that God wrought continual miracles in the Temple and City of *Jerusalem*. 1. No woman ever miscarried by smelling the meats sacrificed in the Temple, or by eating to excess of them. 2. Flesh placed upon the Altar never corrupted, tho' it were left there several days without consuming it by the fire; which sometimes happened, when the quantity of the Victims was too great. 3. It so fell out, that the High-Priest never contracted any pollution the night before the great Day of Expiation. 4. The Rain never extinguished the fire of the Altar. 5. The Wind did not hinder the smoke from rising like a pillar towards heaven.

6. There

[a] In the year of the World 3965, before *Jesus Christ* 35, before the Vulgar Æra 39.

[b] De Bello, l. 2. c. κα. κβ. p. 810, 811, 812.

[c] Zach. xiv. 2. *Half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.*

6. There never was any defect or putrifaction discovered in the Manna which was preserved in the gold Omer, or in the Shew-bread. 7. The *Israelites* never found that they were too much crouded in the Court of the Temple, let the Assembly there be ever so numerous. 8. No one ever failed to get a lodging at *Jerusalem*, where he might lie. 9. *Jerusalem* never ceased to be holy after its Consecration by *Solomon*: nothing that happened to it from that time was ever capable of profaning it.

They affirm farther, that this City was common to all the Tribes, and belonged to no one in particular, and that it was not subject to the Law, which required all murder committed within the confines of any Tribe to be expiated by the Sacrifice of a young Heifer. No house there belonged to him who had bought it as his property. None were allowed to have gardens or orchards within the compass of the city; and when dead bodies were removed from one place to another, they were not permitted to be carried through the city, lest they should pollute it. There were but two Sepulchres in the city, that of *David*, and that of *Huldah*, which had been built by the old Prophets. These remarks are all taken from the Rabbins, whose exactness is not always unexceptionable.

In the beginning, and when the *Jebusites* were in possession of it, *Jerusalem* was very small; it was afterwards inlarged by piece-meal. I shall here lay before you an account taken from the *Jewish* Doctors of what was observed in these circumstances of inlarging any city. (Talmud. Halacah. Beth. Habberhi-ta, c. 10.) The Great *Sanhedrim*, the King, and some Prophet hereupon consulted the *Urim* and *Thummim*. After they were agreed in the meaning of the Oracle, the Counsellors of the *Sanhedrim* pronounced two Hymns, containing a thanksgiving to the Lord. This done, they took two loaves of leavened bread, and going out that instant amidst people playing upon cymbals, the harp and psaltery, they stop'd at each corner of the street, and at every publick building in their way, and pronounced (Psal. xxx. 1.) these words, *I will praise thee, O God, for thou hast lifted me up.* Being come at last to the place, as far as which the city was to be inlarged, the procession stop'd; and of the two loaves which were brought, one was eat, the other was burnt.

The Eastern People, as well as the ancient *Jews*, call *Jerusalem* the *Holy City*, and sometimes the *Holy House*, by reason of the Temple which was built there. They give it the name likewise of *Ilia*, which is a corruption of *Ælia*, the name it bore by the Emperor *Adrian*'s order, when he rebuilt it. They affirm *Jerusalem* to have been built by *Melchisedech* the Son of *Shem*, who removed thither the body of *Adam*, which had been kept by *Noah* in the Ark. They also maintain, that it is situated in the Centre of the whole habitable Earth, according to this expression of the Psalmist, *Thou hast wrought Salvation in the midst of the Earth.* (Ps. l. 1.)

Mahomet, in the first years of his Sect's appearing in the World, commanded all *Mussulmen* at their Devotions, to turn towards *Jerusalem*; and after his death, the generality of his companions were for burying him within the inclosure of this city. They believe, that the stone which *Jacob* anointed in his way to *Mesopotamia* was removed to *Jerusalem*, and placed on the Mountain where *Solomon*'s Temple was built. After the ruin of this Temple, the *Christians* built a magnificent Church in the same place; and the *Turks* at last becoming masters of the city, *Omar*, one of their Caliphs, built a Mosque near the same stone, which of all the places of Devotion frequented by them, next to those of *Mecca* and *Medina*, is that whereunto they principally go in pilgrimage; and their pilgrimages to *Mecca* having been interrupted by the incursions of the *Carmates* from the year 317 to 339 of the Hegira, the *Mussulmen* went to *Jerusalem*, and there perform'd their Devotions.

The *Cadhi Gemaliddin*, Son of *Vastel*, writes, that passing through *Jerusalem* in his way to *Egypt*, he saw the *Christian* Priests carrying glass-bottles full of wine, and placing them on the *Sakra*, that is to say, on *Jacob*'s stone, near unto which the *Mussulmen* have built a Temple.

This is a Series of the most remarkable Events which have befallen the city of *Jerusalem*, from *Moses* to its intire destruction by the *Romans*. It is not our design to carry on our Remarks any farther, since we confine ourselves to what concerns the Bible, and the History of the Old and New Testament.

We have in another place given a Catalogue of the Kings of *Judah*, and the other Princes who reign'd at *Jerusalem*, as far as *Archelaus*. We have also drawn up a Chronological List of the High-Priests of the *Jews*. As to the Bishops of the *Christian* Church of *Jerusalem*, the first who governed it after *Jesus Christ*, was St. *James* the Younger, surnamed the brother of our Lord, of whom we have spoken under his particular Title. He was chosen in all probability immediately after the Ascension. He was put to death by the intrigues of *Ananus*, the Son of *Annas*, who is mentioned in the Gospel. His martyrdom happened in the year of *Jesus Christ* 62. He was succeeded by *Simeon*, a Relation likewise, or Cousin of our Saviour, and, according to some Historians,

brother

brother to St. *James* his predeceſſor. *Simeon* ſuffered martyrdom under *Trajan*, about the year of *Jeſus Chriſt* 107. See the word SIMEON. The ſequel of his ſucceſſors has no relation to our ſubject.

JERUSHA, the mother of *Jotham*, ſon of *Uzziah* King of *Judah*. 2 Kings xv. 33.

JESHAIAH, the ſon of *Jeduthun*, of the four and twenty Families of the *Levites* appointed for the ſervice of the Temple; he was Head of the eighth. 1 *Chron*. xxv. 3.

JESHANA, a City in the Tribe of *Ephraim*. 2 Chron. xiii. 19. the ſame perhaps as *Zin*, Numb. xxxiv. 4. *Euſebius* and St. *Jerom* place *Zin* at ſeven miles diſtance from *Jericho*, northward.

JESHARELAH, the ſeventh of the four and twenty Families of the *Levites*. 1 Chron. xxv. 14.

JESHEBEAB, Chief of the fourteenth Family of Prieſts, who were in waiting at the Temple. 1 *Chron*. xxiv. 13.

JESHER, the ſon of *Caleb* and *Azubah*. 1 Chron. ii. 18.

JESHIMON. This is probably the ſame as *Heſmona*, *Aſemona*, *Eſem*, *Eſemon*, and *Eſmona*, a city in the Wilderneſs of *Maon*, belonging to the Tribe of *Simeon*, lying a great way in the ſouthern part of *Paleſtine*, and even in *Arabia Petræa*. See 1 Sam. xxiii. 24. *Joſephus* reads *the Wilderneſs of* Simeon, inſtead of the Wilderneſs of *Maon*, where *Jeſhimon* was ſituated. This city belonged to the Tribe of *Simeon*. [Antiq. l. 6. c. 14. p. 198. G.]

JESHISHAI, of the Tribe of *Gad*, the ſon of *Jahdo*, and father of *Michael*. 1 Chron. v. 14.

JESHUA, a city in the Tribe of *Judah*. Nehem. xi. 27.

JESHUI, the ſon of *Saul*. 1 Sam. xiv. 49.

JESSE, the ſon of *Obed*, and father of *David*, *Eliab*, *Abinadab*, *Shaminah*, *Nethaneel*, *Raddai*, and *Ozem*. *David* was the youngeſt of them all; but he became the moſt illuſtrious, and Head of his Family. [Ruth. iv. 17, 22. 1 Chron. ii. 13. Matth. i. 5.]

JESUI, the third ſon of *Aſher*, Head of the Family of the *Jeſuites*. Numb. xxvi. 44. [Gen. xlvi. 17.]

JESUS-CHRIST, the Son of God, the true *Meſſiah*, and Saviour of the World, begotten of the Father before all Ages, equal to and conſubſtantial with the Father as to his divine Nature; inferior to the Father, and of the ſame Subſtance with the Virgin *Mary* his Mother, as to his human Nature; the firſt and principal Object of the Prophecies; figured and promiſed in the Old Teſtament; expected and deſired by the old Patriarchs; the hope and ſalvation of the Gentiles; the glory, happineſs and conſolation of *Chriſtians*. The ineffable name of *Jeſus*, or, as the *Hebrews* pronounce it, *Jehoſuah*, or *Joſhua* [a], ſignifies *Saviour*, *He who ſhall ſave*. No one ever bore this name with ſo much juſtice, nor ſo perfectly fulfilled the ſignification of it as *Jeſus Chriſt*, the Saviour of the World, who hath ſaved us from Sin and Hell, and hath merited Heaven for us by the price of his blood.

The Angel *Gabriel* had ſix months before declared to *Zachary* the future birth of his ſon *John* the Baptiſt, the forerunner of the *Meſſiah*, when God ſent the ſame Angel [b] to *Nazareth*, a city of *Galilee*, to the Virgin *Mary*, who was eſpouſed to *Joſeph*, of the Tribe of *Judah*. The Angel entring the place where ſhe was, ſaid, Hail thou, that art highly favoured, the Lord is with thee: bleſſed art thou among women. *Mary* hearing theſe words, was diſturbed at them; but the Angel encouraged her, and ſaid, Thou haſt found favour with God, thou ſhalt conceive, and bring forth a Son, and ſhalt call his name *Jeſus*. He ſhall be great, and ſhall be called the ſon of the Higheſt; and the Lord ſhall give unto him the Throne of his father *David*, and he ſhall reign over the Houſe of *Jacob* for ever. *Mary* aſked him how this could be, ſince ſhe knew not man? the Angel anſwered, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: therefore alſo that Holy thing, which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin *Elizabeth*, ſhe hath alſo conceived a Son in her old age, and this is the ſixth month of her being with child; for there is nothing impoſſible with God. And *Mary* ſaid, Behold the Handmaid of the Lord, be it unto me according to thy word! [Luke I. 28.]

About nine months after this, an Edict iſſued by the Emperor *Auguſtus*, was publiſhed in *Judæa*, enjoining all perſons to cauſe themſelves to be regiſtred in the place of their birth or original. *Joſeph*, who was of the Tribe of *Judah*, and Family of *David*, and *Mary* his eſpouſed wife, went together to *Bethlehem*; and while they were there, *Mary's* time being up, ſhe was delivered of a [c] Son, and put him in a manger belonging to the ſtable, where they were obliged to lodge, there being no room to be found in the Inn. Whether our Saviour were born the very night on which the bleſſed Virgin arrived at [Luke II. 1, &c.]

[a] יהושוע Jehoſhuah. ΙΗΣΟΥΣ, Jeſus.

[b] In the year of the World 4000, nine months before the birth of *Jeſus Chriſt*.

[c] *Jeſus Chriſt* was born the 25th of *December* in the year of the World 4000, of the *Julian* Period 4709, four years before the Vulgar Æra; or, if you pleaſe, three years before the common Æra, beginning the year on the firſt of *January*, which begins the year 4710 of the *Julian* Period.

at *Bethlehem*, or ſome days after, is a queſtion. The moſt common opinion is, that he was born that very night: but the Text of the Goſpel, which ſays, *that while they were there, ſhe brought forth her firſt-born*, ſhould ſeem rather to favour the contrary opinion.

Now there were Shepherds in the neighbourhood of *Bethlehem*, who paſſed the night in the fields, watching and guarding their flocks. On a ſudden the Angel of the Lord appeared to them, and a Light from Heaven encompaſſed them, and they heard theſe words; I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day in the city of *David*, a Saviour, who is *Chriſt*, the Lord. And this ſhall be a ſign unto you; ye ſhall find the Babe wrapped in ſwaddling-clothes lying in a manger. At the ſame inſtant there was with the Angel a multitude of the heavenly Hoſt praiſing God, and ſaying, Glory be to God in the higheſt, and on Earth Peace, Good-will towards men. After this the Shepherds went ſpeedily to *Bethlehem*, where they found *Mary* and *Joſeph*, and the Child lying in a manger; and by theſe marks they diſcerned the truth of what they had been told concerning this Child.

The eighth day being come, when the Child was to be circumciſed [a], he was called *Jeſus*, which was the name declared by the Angel, before he was conceived in his mother's womb. Some days after there came Wiſe Men from the Eaſt to *Jeruſalem*, who were in ſearch after the new King of the *Jews*, and ſaid, that an unknown Star had appeared to them in their country, which denoted the birth of this new Prince. At theſe words, the whole city was moved; and *Herod*, who was then at *Jericho*, where he was under cure for the diſeaſe whereof he died, being informed of it, ſent for the Prieſts, and having asked them where *Chriſt* ſhould be born, they anſwered at *Bethlehem*. Then inquiring diligently at what time the Star appeared, he bad the wiſe Men go, and find out the new King, and as ſoon as they had ſeen him, come and give him notice of it, that he too might go, and worſhip him. They departed, and immediately the Star, which they had ſeen in the Eaſt, again appeared to them, and conducted them to *Bethlehem*, where it ſtop'd over the place where the child was. There therefore they entred, adored *Jeſus*, offered their preſents to him, and the next night, the Angel of the Lord having warned them of *Herod's* evil diſpoſition, they returned by another way into their own country.

Matth. ii. 1, &c.

Joſeph. Antiq. l. 17. c. 8. & de Bello, l. 1. c. 21.

Forty days after the birth of *Jeſus*, the time of *Mary's* Purification being come, ſhe went to the Temple of *Jeruſalem*, to preſent her firſt-born Son, and offer thoſe Sacrifices, which the Law preſcribed for women after their lying-in. The good old Man *Simeon*, filled with the Holy Ghoſt, came at the ſame time to the Temple; and taking *Jeſus* in his arms, gave thanks to God, ſaying, That he ſhould die contentedly, ſince he had ſeen that Saviour, who was the expectation of *Iſrael*. There was alſo a pious widow, whoſe name was *Anna*, in the Temple; ſhe praiſed God for what ſhe had ſeen, and publiſhed the coming of the *Meſſiah* to all who waited for redemption in *Iſrael*.

Luke ii. 22, &c.

After this, as *Joſeph* and *Mary* were preparing to return to *Nazareth*, an Angel warned *Joſeph* in a dream, to fly with *Jeſus* into *Egypt*, becauſe *Herod* would ſoon ſeek the Child, in order to kill him. Accordingly *Herod* ſeeing the Wiſe Men were returned, without coming to him, was mightily inraged; and fearing leſt this new King was come to deprive him of his crown, he ſent orders for the execution of all the male children under two years old in *Bethlehem* and the confines of it. *Herod* died ſoon after this maſſacre, and *Archelaus* his ſon ſucceeded him. Now the Angel of the Lord appeared to *Joſeph* in *Egypt*, ſome months after the death of *Herod*, and told him, that he might return into *Judæa*; becauſe he who had deſigns upon the Child's life was dead. But when he was in *Judæa*, as ſoon as he underſtood that *Archelaus* reigned there, he did not think it proper to continue there. He choſe rather to go to *Nazareth*, which was a ſmall City of *Galilee*, whither the Dominion of *Archelaus* did not extend. There *Jeſus Chriſt* dwelt, and was ſubject to *Joſeph* and *Mary*, working at his father's trade, who was, as is generally believed, a Carpenter, till the thirtieth year of the Vulgar Æra, which was the thirty third of his age.

Matth. ii. 13, 18.

Jeſus, at the age of twelve years [b] went to *Jeruſalem*, in order there to celebrate the Paſſover. After they had performed what the Law required of them, *Joſeph* and *Mary* returned to *Nazareth*; and believing *Jeſus* to be with ſome of their friends or relations, they went a day's journey without any ſuſpicion of his abſence. But in the evening, having in vain ſought for him, they went back the next day to *Jeruſalem*, where they found him in the Temple, ſitting in the midſt of the Doctors, asking them queſtions, and hearing them. *Joſeph* and *Mary* expreſſed to him the uneaſineſs which he had put them to; but he

Luke ii. 41—52.

[a] Luke ii. 21. In the year of the World 4000, of *Jeſus Chriſt* 1, and 3 years before the Vulgar Æra.
[b] In the year of the World 4012, of *Jeſus Chriſt* 12, of the Vulgar Æra 9.

he answered them, that they might very well think he could be no where but in his Father's Temple; as if he had a mind to intimate to them, that it was to no purpose to seek for him in any other place. He returned with them to *Nazareth*, and continued to live there with great submission to them.

John the Baptist, the son of *Zachary*, having lived to the age of two and thirty in the Wilderness, came into the country about *Jordan*, preaching repentance, and publishing that the *Messiah*, who had been so long expected, was at last come; that he was then present among the *Israelites*, that he had his fan in his hand, and would thoroughly purge his floor, and burn the chaff with unquenchable fire.

In the year of the World 4032. of the Vulgar Æra 28, of J. C. 31. Matth. iii. 13, &c. Luke iii. 21, 22, &c.

As multitudes resorted to *John*, to be baptized, *Jesus* went to him among others: but *John*, who by the assistance of the Holy Spirit discovered him, prevented him, saying, It is from thee that I should receive baptism. *Jesus* answered him, Suffer it to be so; it is necessary, that I should thus fulfil all righteousness. *John* therefore baptized him: and as he came out of the water, and was praying, the heavens opened, and the Holy Ghost descended in a bodily shape like a Dove upon him, and a voice came from Heaven and said, Thou art my beloved Son, in thee I am well pleased.

In the year of J. C. 32. of the Vulgar Æra 30. Matth. iii. 13. and Luke iii. 21, 22, &c.

After this, *Jesus* was led by the Spirit into the Wilderness, there to be tempted of the Devil; and having fasted forty days and forty nights, he was hungry. The Tempter hereupon approaching him, asked him to change the stones which he offered to him, into bread. *Jesus* dismissed him with these words, Man doth not live by bread alone, but by every word of God; that is to say, by that which it pleases God to give him for food, or by that which has received from God the virtue of nourishing. Afterwards the Devil transported him to a high Mountain, and told him, that he would give him all the Kingdoms of the Earth, which he pointed out to him with his hand, if he would worship him. But *Jesus* checked him, saying, It is written, Thou shalt worship the Lord thy God. At last the Devil set him on a breast-work belonging to one of the Galleries of the Temple, or upon the Balustrade, which went round this lofty Edifice, and bad him throw himself down, for it is written, God hath commanded his Angels, and they will receive you in their arms, lest you should hurt your foot against a stone. But the Son of God answered him, *Thou shalt not tempt the Lord thy God.* Then the Devil left him for a time, and Angels came and administred to him.

Some time after, *John* the Baptist going to baptize at *Bethabara* beyond *Jordan*, *Jesus* passed that way in his return from *Galilee*. *John* saw him, and said to two of his Disciples, Behold the Lamb of God, (the Victim which procures Salvation) behold the person who taketh away the Sins of the World! Hereupon these two Disciples followed *Jesus*, went to the place where he abode, and continued all that day with him. Towards the evening, *Andrew*, who was one of them, having found his brother *Simon*, brought him to *Jesus*, and *Jesus* said to him, Thou art *Simon* the son of *Jona* or *Joanna*; thou shalt hereafter be called *Cephas*, that is to say, a Stone or Rock. The next day, *Jesus* departed to go to *Nazareth*; he was accompanied by *Andrew*, *Peter*, and that other Disciple, who at first went with them to find *Jesus*, and whom some affirm to have been *Bartholomew*, or *James* the son of *Zebedee*. As *Jesus* therefore was on the way, he met *Philip*, and said to him, Follow me. *Philip* followed him, and lighting on *Nathanael*, told him, that they had found the *Messiah*, who was *Jesus* of *Nazareth*, the son of *Joseph*. *Nathanael* answered him, Can any good thing come out of *Nazareth?* *Philip* replied, come yourself and see. *Jesus* saw *Nathanael* coming to him, and said of him, Behold an *Israelite* indeed, in whom is no guile! *Nathanael* answered him, whence knowest thou me? *Jesus* replied, before *Philip* called thee, I saw thee under the fig-tree. It is the conjecture of some, that *Nathanael* was there at that time praying, and beseeching God to discover the *Messiah* to him. Then *Nathanael* answered him, I see evidently, that thou art the Son of God, the King of *Israel*. *Jesus* said unto him, Thou shalt see greater things than these, when the Heavens shall be opened, and the Angels shall ascend and descend upon the Son of Man. Thus our Saviour often called himself, out of humility, and with an intention to describe his Human Nature.

John i. 29—44.

From *Bethabara*, *Jesus* went to *Cana* in *Galilee*, where being invited to a wedding, together with his Mother and his Disciples, he changed the water into wine, and wrought his first Miracle. From thence he went to *Capernaum*, where he continued some days with his Mother and his Disciples, because he proposed to be going to *Jerusalem*, there to celebrate the Passover. Being come into the Temple, he drove out the money-changers, and the merchants, who sold beasts and birds for the Sacrifices; and as he was asked by what authority he did so, he answered, Destroy this Temple, and in three days I will raise it up again: which he meant of

John ii. 11—25.

John iii. 1—21.

of his Death and Reſurrection. He performed many Miracles at that time, and multitudes believed on him. But he did not truſt himſelf with them, becauſe he knew their inconſtancy. This is the firſt Paſſover, which he celebrated after he began to preach, and manifeſt himſelf to the World. While he abode at *Jeruſalem*, *Nicodemus* came by night to viſit him, and ſaid, that God muſt certainly be with him, becauſe he wrought ſuch great Miracles. *Jeſus* diſcourſed to him of Bap-
John iii. 1—21. tiſm and Regeneration, which are the firſt door, through which an entrance is opened to the *Chriſtian* Religion. He likewiſe declared to him, that he was the Light of the World, and the Son of God deſcended from Heaven. *Nicodemus* did not very readily underſtand the Myſteries which *Jeſus Chriſt* then revealed to him, but the ſequel will ſhew, that his faith and converſion were ſolid and real.

From *Jeruſalem*, *Jeſus*, inſtead of returning into *Galilee*, went and dwelt in *Judæa*, and in the country about *Jordan*; where he began to baptize with the Baptiſm of Water and the Holy Ghoſt, which *John* the Baptiſt had promiſed and proclaimed, and *Jeſus Chriſt* had not long before explained to *Nicodemus*. As ſoon as he began to baptize, a croud of people came to receive his baptiſm. This Sacrament was conferr'd principally by his Diſciples; for his part, he was chiefly employ'd in preaching, and giving his inſtructions. The number of thoſe, who reſorted to him, was ſo great, that the Diſciples of *John* the Baptiſt grew jealous of him, and diſcovered their uneaſineſs to their Maſter. But *John* anſwered them, that he was only his forerunner and brideman: *He is the Bridegroom, and I am*
John iii. 29. *only the Friend of the Bridegroom.*

John the Baptiſt being ſeized and im-
In the year of J. C. 34, of the Vulgar Æra 31. priſoned by *Herod* the Tetrarch's orders, as we ſhall ſhew in the Article of JOHN *the Baptiſt*, *Jeſus* fearing leſt the Phariſees, who were his declared enemies, ſhould prevail with *Pilate* to lay hands on him alſo, upon pretence, that he was followed by a great croud of people, thought fit to
John iv. 1, 2, &c. retire to *Galilee*, which was part of *Philip's* Tetrarchy, and where *Pilate* had no power. In the way he ſtop'd near a ſmall village called *Sychar*, which was inhabited by *Samaritans*. *Jeſus Chriſt* ſat down very much fatigued near *Jacob's* Well, and ſent his Diſciples into the Town to buy proviſions for him. During their abſence, a woman of the place came to draw water; and *Jeſus* deſired her to let him drink. She expreſſed her ſurprize to him, that a *Jew* ſhould aſk water of her: becauſe there is no commerce between the *Jews* and *Samaritans*, unleſs in extreme neceſſity. *Jeſus* inſtructed her, told her that it was in his power to give her living water, which ſprings up unto everlaſting life; that the time was come, when the Father ſhould be adored not only at *Jeruſalem* or *Gerizim*, but in all the countries of the world, and that a true, pure, and ſpiritual worſhip ſhould be paid to him. The woman of *Samaria* told him, that the *Meſſiah*, who was to remove all doubts, and teach every truth, was ſoon expected. *Jeſus* hereupon in an expreſs manner declared to her, I am he, I who ſpeak unto thee.

In the mean while, the Diſciples being come from *Schechem*, preſſed *Jeſus* to eat. But he told them, that he had another ſort of food, which they were not acquainted with, and that was to fulfil the Will of his Father. The woman going to *Schechem*, related there her converſation with *Jeſus*, and ſaid, that certainly this Man was a Prophet, and that he had told her every thing, which ſhe had ever done. The inhabitants of *Schechem* came therefore and invited *Jeſus* to go into their City. He went thither, continued there two days, and many believed on him. John iv. 43.

Upon his arrival in *Galilee*, he preached in the Synagogues. He went to *Nazareth*, the place of his birth, preached there, and Luke iv. 14—30.
made an application to himſelf of a certain paſſage in *Iſaiah*, which ſpeaks of the *Meſſiah*; and ſaid, that he was the Perſon whom the Prophet foretold. The people of *Nazareth* admired his doctrine, but the meanneſs of his condition offended them, and *Jeſus* wrought no miracle among them; he even reproached them with their incredulity, and told them, that no Prophet was honoured in his own country; which ſo incenſed them, that they led him to the top of the Mountain, on which their city was built, with a deſign to throw him down headlong; but *Jeſus* paſſing through the midſt of them, without their being able to ſtop him, went with an intention to fix his common reſidence at *Capernaum*; notwithſtanding from that time to his death he dwelt there very little; for he went ſometimes to one place, ſometimes to another, preaching and inſtructing the people, and curing the ſick who were brought to him from all parts.

He went a ſecond time to *Cana*, and while he was there, an Officer belonging to King *Herod* came to him, deſiring him to cure his ſon who was ſick at *Capernaum*. *Jeſus* told him, that he might return, for his ſon was healed. As he was on the way home, his ſervants met him, and brought him the good news of his ſon's recovery, who, they ſaid, grew well the day before at the ſeventh hour, *viz.* at one a-clock in the afternoon, which was

John iv. 46. the very moment of our Saviour's telling him that his ſon was cured. Some days after, being upon the Sea of *Tiberias*, he called *Peter* and *Andrew* his brother a ſecond time, who were then employ'd in fiſhing. He went a little farther, and ſaw the two brothers *James* and *John* the ſons of *Zebedee*, who were likewiſe in their Matth. iv. 18,19,20, &c. veſſel, and he called them alſo.

As he was upon the Sabbath-day in the Synagogue of *Capernaum*, he healed one who was poſſeſſed with a Devil; and when he went out of the Synagogue, he entred *Simon*'s houſe, where he cured this Apoſtle's mother-in-law, who had a vio- Mark i. 21—29. lent fever upon her. Towards the evening, all the inhabitants of the city, who had any ſick perſons, brought them to the door of the houſe, where *Jeſus* was, and he healed them all. The next day early in the morning, he retired all alone into a deſart place to pray. *Peter* and the other Diſciples went thither to find him, and told him, that multitudes ſought after him. But he carried them through the cities and villages of *Galilee*, where he preached the Kingdom of God. His reputation ſpread through all *Syria*, and the ſick were ſent Matth.viii. 23, &c. to him from all quarters.

At his return from this journey, he went again to *Capernaum*, and being as it were overwhelmed with the multitude, which came to hear him, he entred into *Simon Peter*'s ſhip, and from thence began to teach the people, who were on the ſhore. He was here when he deſired *Peter* to launch out into the deep, and let down his nets for a draught. *Peter* obey'd, and took ſo large a quantity of fiſh, that Luke v. 12. his nets broke. After this, he cured a Matth. ix. 2. leper, and ſeveral other ſick perſons; among the reſt one ſick of a palſy, who was let down into the houſe, where he was, through the top of it, there being no poſſibility of bringing him in at the door, by reaſon of the great croud which ſurrounded it on every ſide. From thence *Jeſus* went upon the Lake of *Geneſareth*, and invited *Matthew*, otherwiſe *Levi*, a Publican by profeſſion, to follow him. See MATTHEW.

Chriſt's ſecond Paſſover from the time of his preaching. While *Jeſus* was at *Jeruſalem*, whither he went to celebrate the Paſſover, he cured one ſick of the Palſy, who had been eight and thirty years waiting at the Pool of *Betheſda*. This perſon having carried his bed upon the Sabbath-day, cauſed a ſort of ſcandal among the *Jews*, who having information, that *Jeſus* had commanded him to do ſo, reſolved upon his death, as one who was a blaſphemer, and deſtroyer of the Law, becauſe in a diſcourſe which he had made to them, he John v. 1—47. had declared that God was his Father. Departing from *Jeruſalem*, he paſſed thro' the corn-fields upon a Sabbath-day, and his Diſciples, who were preſſed with hunger, rubb'd the ears which were almoſt ripe, within their hands, deſigning to eat ſome of the corn. The *Phariſees* thought this a wicked action, and complained of it to *Jeſus* as a violation of the Sabbath. *Jeſus* juſtified the conduct of his Diſciples by *David*'s example, who in his neceſſity eat the Shew-bread which for ſome days had been taken from before the Lord; and by 1 Sam. xxi. 4, 5, 6. that of the Prieſts, who work'd in the Temple on the Sabbath-day. Laſtly, he told them plainly, that he was greater than the Temple, and that as Lord of the Sabbath he had power to diſpenſe with the Law, which required the obſervance of it. Matth. xii. 1—8.

The next Sabbath-day being in the Synagogue of *Capernaum*, he there cured a man whoſe hand was withered, and demonſtrated to the *Phariſees*, that herein he had done nothing contrary to the Law. The *Phariſees* being exaſperated, confederated with the *Herodians*, whom we take to be followers of *Judas* the *Gaulinite*, (ſee above the Article HERODIANS) to procure the death of *Jeſus*. But our Saviour retired to *Capernaum*, and went to the Sea-coaſt of *Tiberias*, whither he was followed by a croud of people, who came to hear him, and to be cured of their diſeaſes. Matth. xii. 9, 10—22. Finding himſelf overwhelmed with the multitude, he croſſed the Sea, and retreated without any company to a Mountain, where he paſſed the night in prayer. The next morning he came down, called thoſe of his Diſciples, whom he had appointed for this Office, and gave them the Name and Miſſion of *Apoſtles*, that is to ſay, *Meſſengers*: And being ſeated on a riſing ground at the bottom of the Mountain, he began to inſtruct the Apoſtles, and the people who flocked thither from all parts, and delivered that admirable Sermon on the Mount, which comprehends a ſhort ſummary of all his Doctrine, and an abridgement of the whole Goſpel. Herein Matth. v. vi. vii. he declares, that he makes beatitude to conſiſt in poverty, ſorrow and penitential tears; in the love of juſtice, in exerciſing works of mercy, in purity of heart, in the love of peace, in ſuffering, in perſecutions, in contempt of riches, honours, and the eſteem of the World. He ſhews that he came not to deſtroy but perfect the Law, and to reſtore it to its purity, which was corrupted by the wrong expoſitions of the *Phariſees*.

He afterwards ſets forth, that he came to eſtabliſh greater perfection than the Law had done, and to forbid ſeveral things; for example, divorce, which the Law tolerated; that he condemned not only evil actions, but evil deſires alſo. He gives them a form of Prayer in the *Pater-Noſter*, which is likewiſe an excellent

Lecture of Morality. He condemns hypocrify, vanity, avarice, all inquietudes either in acquiring or preferving the goods of this world, and rafh cenfures. He recommends prayer, charity, and the love of our enemies. He gives this general rule for our conduct towards our neighbour, not to do that to another, which we are not willing that others fhould do to us. Laftly, He concludes with faying, That to profefs and believe is not fufficient; that he requires works, and that by them at the laft day we fhall be either condemned or abfolved. After this difcourfe, a leper was prefented to him, whom he healed, and enjoined to go and fhew himfelf to the Priefts.

From thence he returned to *Capernaum*, where a Centurion, who was a Gentile, prevailed with the principal *Jews* of the city, to intreat him to come to his houfe, and reftore one of his fervants to his health, who then lay dangeroufly ill. As he was on the way thither, this man fent one of his friends to declare to him, that he did not believe himfelf worthy of the trouble he might take in coming to him, but if he faid the word, this alone would be fufficient for his fervant's cure. At laft, the Centurion obferving that *Jefus Chrift* was ftill haftening towards his houfe, went himfelf, and told him, that he did not efteem himfelf worthy to receive him under his roof, but that if he would fpeak the word only, his fervant would be healed. *Jefus* admired his faith, and faid that he had found none fuch among the *Jews* themfelves; and at the fame time cured his fervant. *Jefus* went from *Capernaum* to *Naim*, where he raifed a widow's fon from the dead, who was already in his coffin, and the people were carrying him to the grave. When he came into the city, a *Pharifee*, whofe name was *Simon*, invited him to dine with him, and while he was at table, a woman belonging to the place, whofe loofe conduct was generally known, came and wafhed his feet with her tears, and wiped them with her hair. *Simon* was offended at his permitting this woman to touch him; but *Jefus* convinced him, that fhe having expreffed abundance of repentance and love, had rendred herfelf a fit object of God's mercy and forgivenefs. At the fame time he difmiffed her, telling her, that her fins were remitted.

Compare Matth. viii. 5—13. with Luke vii. 1—9.

Matth. viii. 5, 13.

Luke vii. 10—50.

After he had gone through all *Galilee*, he returned to *Capernaum*, where he found himfelf fo oppreffed with the croud that followed him, that he had fcarce time to eat. His relations having been informed of the throng, which was about him, came to difengage him from it, faying, that *He was befide himfelf* [a]. The *Greek* Text of this place is obfcure. Some [b] tranflate it, *He fainted away*; others, *He loft his wits*; or, *He went out of his houfe*, like one fit to be confined and bound, whom we would prevent from running up and down the ftreets and fields. Or, laftly, *He was as it were in a trance*, like one under a violent enthufiafm, which robs a man of the free ufe of his underftanding. [c] The bleffed Virgin was among thofe who came to deliver *Jefus* out of the croud; but with fentiments doubtlefs very different from thofe of his other Relations, who did not believe in him. Notice therefore was given to *Jefus*, that his Mother and Kinfmen wanted him; but he extending his hands towards his Difciples, and thofe who heard him, faid, Behold my Mother and my Kinfmen! they are fo, who hearken to me, and do the Will of my Father. In the fame place he cured one poffeffed with a devil, who was both blind and dumb. The *Pharifees*, whofe envy was ftirred up by the many wonders which they faw performed by him, faid, that he caft out devils in the name of *Beelzebub*, Prince of the Devils; and required fuch a Prodigy of him, as could be imputed only to the Power of God. But *Jefus Chrift* told them he would give them no other befides that of the Prophet *Jonas*; that is to fay, the Miracle of his glorious Refurrection, which is as it were the crowning and perfection of all his Miracles.

Mark iii. 21—31.

John vii. 5.

Matth. xii. 22.

After dinner, *Jefus* went to the Seafhore, and the people being got together about him, he went into a Veffel, and from thence began to fpeak to them, that fo he might not be oppreffed by the croud. He propofed feveral Parables to them; for example, that of the Sower; that of a Candle put under a bufhel; that of the Tares, which the enemy fowed by night in the field; that of the Grain of Muftardfeed; and that of Leaven. He repeated thefe Parables to the multitude without explaining them; and when he returned to his lodging, his Difciples defired him to expound the meaning of them to them: He did fo, and continued to deliver others, that were new, to them: that of the hidden Treafure; of the Pearl which was purchafed at the price of all the buyer had; and that of a Net thrown into the Sea, which gathers all forts of fifh good and bad. Towards the evening, after he had interpreted thefe Parables to them, he went into a fhip, with a defign of paffing over the Sea of *Tiberias*. But in the night-time he fell afleep, and a ftorm rifing, the veffel was in danger of finking. The

Matth. xiii. 1—26. Luke viii. 18, &c.

[a] Mark iii. 20, 21. Ἔλεγον γὰρ ὅτι ἐξέστη.
[b] Grot. in Marc. iii. Cafaubon. Exercit. in Baron. &c.
[c] Heinf. Ham. Lightfoot. in Marc. iii. See the Comment.

The Diſciples therefore awoke *Jeſus*, who commanded the winds, and immediately made the Sea calm.

Matth. viii. 23. Luke viii. 23, &c.

He landed in the country of the *Gergeſenes*, lying Eaſtward of the Sea, which he had croſſed. There were two famous Demoniacks there, and one among the reſt who was poſſeſſed by a whole legion of devils. He met *Jeſus*, and the devils complained by him, that he came to torment them before the time. They beſought him not to ſend them into the depths of Hell, but rather into a herd of Swine which were feeding near the place. *Jeſus* granted their requeſt; and immediately the herd, which conſiſted of about two thouſand Swine, ran violently down a ſteep precipice into the Sea of *Tiberias*, and the perſon poſſeſſed was delivered. The *Gergeſenes* frightned by this Miracle, and apprehending ſome new loſs, entreated *Jeſus* to retire out of their country. He croſſed over the Sea again, and was ſcarce come aſhore, when *Jairus* a Ruler of the Synagogue at *Capernaum*, came and deſired him to cure his only daughter, who was twelve years old. As he was going to *Jairus's* houſe, a woman, who was diſeaſed with an iſſue of blood, was made whole only by touching ſecretly the hem of his garment. Soon after news was brought to *Jairus*, that his daughter was dead. But *Jeſus* exhorted him to have faith; and coming into the houſe, he raiſed the young woman from the dead, ordered meat to be ſet before her, and charged her parents to conceal this miracle.

Matth. ix. 18, 19-26. Luke viii. 49—56.

As he was going to *Nazareth*, two blind men met him, and earneſtly begg'd to be reſtored to their ſight. They followed him into the houſe, and he granted what they asked of him. At the ſame time almoſt he cured one poſſeſſed with a devil, who was dumb. When he came into the Synagogue of *Nazareth*, he preached there in ſuch a manner, as was admired by every one. But his fellow-citizens ſaid one to another, Is not this the Carpenter's Son? Is not his Mother's name *Mary*? and his brethren and ſiſters are they not all with us? *Jeſus* therefore departed out of the city, and returned no more thither, ſaying, that a Prophet is not without honour, ſave in his own country.

Mark vi. 1, 2, &c. Matth. ix. 27—31.

Soon after he ſent his Diſciples throughout all the land, to preach, that the Kingdom of God was at hand; he ſent them two by two with power to perform Miracles; but forbad them to carry proviſions, arms, change of raiment, or two pair of ſandals with them. He directed them to go to the houſes of perſons moſt in repute for their merit and virtue, to abide there, without changing lightly their habitation, and to receive there ſuch entertainment as they were pleaſed to give them. *Jeſus* for his part, went about every where preaching; and when the Diſciples and Apoſtles had finiſhed the courſe of their Miſſion, they returned to give an account of it to their Maſter, who thanked God for the good ſucceſs of their labours.

Matth. xiii. 54—58. Matth. ix. 36. x. 1— 17—42.

In the mean time, *Jeſus* was always followed by a great multitude of people; and in order to enjoy ſome repoſe, he was forced to convey himſelf privately out of the reach of their importunity. One day he croſſed the Lake of *Geneſareth*, or Sea of *Tiberias*, which is the ſame thing, and retreated to a Mountain at a diſtance, with his Apoſtles. But the croud, upon notice that he was gone over, followed him by land, and came to the foot of the Mountain, where he was, in the deſart of *Bethſaida*. *Jeſus* coming down from the Mountain, cured the ſick, who were preſented to him, and began to teach the people. As the day was declining, the Apoſtles remonſtrated to *Jeſus*, that it was time to diſmiſs the people, that they might go into the Villages, and buy proviſions. *Jeſus* anſwered them, Do you give them to eat. They excuſed themſelves, repreſenting the impoſſibility of their doing ſo. Whereupon he asked them how many loaves they had, and underſtanding that they had five and two fiſhes, he made the people ſit down upon the graſs, and ſupplied them with ſomething to eat in ſo plentiful a manner, that the whole company was ſatisfied; and the fragments of the five loaves and two fiſhes being gathered up, filled twelve baskets. Now they who were fed upon this occaſion, were in number about five thouſand men, without reckoning women and children.

The people ſenſible of ſo great a benefit, reſolved to take *Jeſus* and chuſe him for their King: but in the evening, he compell'd his Diſciples to go into the Ship, and repaſs the Sea, while he continued upon the Mountain, ſpending the greateſt part of the night in prayer. The Apoſtles having met with a contrary wind all night, inſtead of going to *Bethſaida*, where they propoſed to land, were obliged to ſteer towards the coaſt of *Tiberias*, or *Capernaum*; and the next day, at break of day, they diſcovered themſelves to be about five and twenty or thirty furlongs from the ſhore. They then ſaw a man walking on the Sea near them, who made a ſhew, as if he intended to paſs by them. They took it for an Apparition, and were frighted. But *Jeſus* removed their fears, by telling them, that it was he. St. *Peter* deſired permiſſion to go to him, and walk upon the waters; *Jeſus* gave him leave; and *Peter* walked ſome time upon the water without ſinking. But ſeeing a wave which threatned

Matth. xiv. 15—21. Mark vi. 35—44. Luke ix. 11—17. John vi. 8—13.

threatned him, he was afraid, and began to ſink, whereupon he cried out, Lord, ſave me; then *Jeſus* took him by the hand: and the Diſciples deſired *Jeſus* to come into their ſhip. He did ſo, and immediately the veſſel was aſhore.

Matth. xiv. 13—34. John vi. 16-21. Mark vi. 47—53.

The multitude, which did not ſee *Jeſus* go into the ſhip with his diſciples, thought that he continued in the deſart of *Bethſaida*; where they ſought for him with great zeal and care, in order to make him King. But ſome ſhips coming from *Tiberias* to the ſame place, informed them that *Jeſus* was at *Tiberias*. Immediately the multitude returned, and came on this ſide of the Sea, in order to find *Jeſus*, who during this interval was gone to *Capernaum*. The people aſked him how he came thither: and *Jeſus* anſwered, that they ſought him, not becauſe of his miracles, but for the ſake of the proviſion which he had given them. He therefore exhorted them to labour for the meat which periſheth not. He told them that he was the bread from Heaven, which was infinitely more excellent than the Manna, which their fathers had eaten in the Wilderneſs, and that this Fleſh was Meat indeed, and his Blood drink indeed. This diſcourſe amazed the people, and was the cauſe of his being deſerted by many of his Diſciples. Hereupon he aſked his Apoſtles if they too would leave him: but *Peter* anſwered, that he had the words of eternal life in him, that he was the true *Chriſt*, and the Son of the living God.

John vi. 22, 23—71.

Jeſus Chriſt's third Paſſover after he began to preach.

As the Feaſt of the Paſſover drew near, *Jeſus* prepared to go to *Jeruſalem*. The Evangeliſts do not inform us what he did there; they do not ſo much as take any notice expreſly of this journey. Saint *John* ſays only, that the miracle of multiplying the five loaves was wrought a little before the Feaſt of the Paſſover.

John vi. 4, 5.

When he returned into *Galilee*, ſome of the *Phariſees* were offended with his Diſciples for not waſhing their hands before they ſat down to table *. But *Jeſus* ſent them away, reproaching them with their hypocriſy, and ſuperſtitious fondneſs for vain Ceremonies, while they neglected the principal duties of the Law.

Matth. xv. 10—15, 16—20. and Mark vii. 14, 15—23.

Being gone into the borders of *Tyre* and *Sidon*, a *Phœnician* or *Canaanitiſh* woman came and deſired him to cure her daughter. *Jeſus* at firſt made her no anſwer: but as ſhe continued her cry, and his Apoſtles deſired him to ſend her away, and grant her requeſt, he replied, I am not ſent but to the loſt Sheep of *Iſrael*; thereby meaning, that his favours were not intended for the Gentiles, ſuch as the *Phœnicians* were. When he was come to the houſe, where he lodged, this woman, without being diſcouraged, threw herſelf at his feet, and beſought him to reſtore her daughter to her health. *Jeſus* anſwered her, It is not juſt to give the children's bread to dogs. It is true, ſaid ſhe, yet the dogs eat the crumbs under their maſter's table. *Jeſus* admired her faith, and complied with her deſire.

Matth. xv. 22—28, &c.

He continued his journey towards *Sidon*; and returning by the ſprings of *Jordan*, he went through *Decapolis* beyond the Sea of *Tiberias*, where he cured a man, who was both deaf and dumb. He retired to the top of a Mountain without company, and continued there three days. When he came down, he found abundance of ſick people, whom he made whole. Then he ordered ſeven loaves and ſome ſmall fiſhes, which the Apoſtles had taken for their proviſion, to be diſtributed to all the multitude: the number of thoſe who eat was four thouſand, without reckoning women and children. They were all ſatisfied, and ſeven baskets were filled with the fragments which were gathered.

Matth. xv. 32—39. Mark viii. 1—10.

Jeſus immediately imbarked, and went to *Magdala* in the Canton of *Dalmanutha*, (ſee the Article DALMANUTHA) towards the Springs of *Jordan*. While he was there, certain *Phariſees* and *Sadducees* came, and aſked of him a Sign from Heaven. He told them as he had done before upon another occaſion, that he had no other ſign to give them beſides that of *Jonah*; which ſignified his future Reſurrection. And with reſpect to a Sign or Miracle from Heaven, he declared to them, that if they were as careful in examining the times and prophecies, which related to the coming of the *Meſſiah*, as they were ſkilful in foreſeeing good or bad weather by the inſpection of the heavens, they would have diſcovered ſoon, that the times pointed out in the Prophets, were fulfilled, and that he was the *Meſſiah* promiſed and expected for ſo many ages.

He afterwards took ſhipping on the Sea of *Tiberias*, and came to *Bethſaida*, where he cured one who was blind. And when he came into the coaſts of *Cæſarea Philippi*, he aſked his Diſciples, who he was ſaid to be. They anſwered, that ſome ſaid he was *Elias*; others *Jeremiah*, others *John* the Baptiſt, or one of the old Prophets. For the *Jews* believed a tranſmigration †, and that the ſouls of men paſſed

Matth. xvi. 13—20. Mark viii. 27—30. Luke ix. 18.

* *The* Jewiſh *Doctors preſcribe it as a Law, that every one ought to waſh their hands before they eat a morſel of bread as big as an egg. They don't examine whether their hands are clean or dirty; becauſe as they are parts of the body uſed about many things, they may be polluted without one's perceiving it. Therefore it is always convenient to waſh them.* Baſnage, Hiſtoire des Juifs, l. vi. ch. xix.

† *It is true our Saviour never reproaches the* Phariſees *with this error; nor was it his deſign to confute all the miſtaken opinions entertained by them. But it is very probable that they might borrow this notion from the*

 Eaſtern

passed sometimes from one body into another, so that one and the same body might have many souls[a]. But whom, say ye, that I am? answered *Jesus*. *Peter* replied, Thou art *Christ*, the Son of God. *Jesus* commended his faith, and said, Thou art *Peter*, and upon this Rock will I build my Church; and the gates of Hell shall not prevail against it. Whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. He enjoined them to tell no man that he was the *Christ*. He afterwards foretold the affronts and sufferings which he was to undergo at *Jerusalem*; and said to the multitude, If any man will come after me, let him deny himself, take up his Cross and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. Verily, I say unto you, there are some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom. He spoke in all probability of his Transfiguration, which happened six days after.

He took therefore three of his Apostles, *Peter*, *James* and *John*, the sons of *Zebedee*, and brought them up into an high Mountain apart, which some believe to be mount *Tabor*, where, while he was at prayers in the night-time, he suddenly appeared with great glory and splendor about him, his clothes became white and sparkling like snow. The three Apostles, who at first were asleep, were awakened by the brightness of this light, and were witnesses of their Master's Transfiguration. They saw *Moses* and *Elias* with him, who spoke of every thing that he should suffer at *Jerusalem*. *Peter* being in a kind of extasy, said to *Jesus*, Lord, it is good for us to be here; if thou wilt let us make here three tabernacles, one for thee, and two others for *Moses* and *Elias*. The Scripture observes, that he was so transported with joy, as not to know what he said. During this time, *Moses* and *Elias* disappeared, and the Apostles heard a voice, saying, This is my beloved Son in whom I am well pleased, hear ye him. Upon hearing this voice, they were afraid, and fell prostrate on the ground. But *Jesus* raised them up, and in the morning as they came down from the Mountain,
Matth. he charged them not to discover what
xvii. 1– they had seen to any one, till after his
9. Mark ix. Resurrection.
1–8. Luke ix. 28–36.

When they descended from the Mountain, they went in search of the other Disciples, who were in the midst of a great croud, and in dispute with the Scribes upon their wanting power to cure a young man, who was dumb, lunatick, epileptical, and possessed with a devil. As soon as *Jesus* appeared, the whole company came with respect to meet him, and the young man's father importuned him earnestly to cure his son. *Jesus* granted his request, and the devil quitted the body which he had possessed. When our Saviour came into the house, where he abode, the Disciples asked why they were not able to cure this man. He answered, by
reason of their little faith, and that this Matth.
sort of devil was to be cast out only by xvii. 19–21.
prayer and fasting. Mark ix.
He continued to preach throughout *Ga-* 18–29.
lilee, and was careful in preparing his Apostles to see his Death and Passion, by speaking to them frequently of his Sufferings. But they did not comprehend any thing he said to them upon this occasion, and disputed on the way, who among them should be greatest. *Jesus* and *Peter* came first to *Capernaum*; and the Receivers of the two Drachms, or Half-shekel *per* head, which every *Jew* was obliged to pay annually to the Temple, came and asked *Peter*, whether his Master would pay them. *Jesus* prevented *Peter*, and before he said any thing to him about it, shewing him first, that as the Son of God he was not obliged to pay this tribute, he directed him to go to the Sea, which was near *Capernaum*, and throw in his line, and the first fish which he should take, would furnish him, he said, with what was necessary to pay for both of them. *Peter* accordingly went, and the first fish he took, had a *Stater* or *Shekel* of silver under its tongue, which St. *Peter*
gave the Receivers for *Jesus* and himself. Matth.
In that very instant the other Disciples xvii. 24–27.
arrived, and in consequence of the dispute which they had been engaged in by the way concerning the Primacy, they asked *Jesus* who should be greatest in the Kingdom of Heaven. Our Saviour, who knew what passed among them, told them, that in order to become the first, it was requisite they should endeavour to place themselves last; and taking a little Child, he told them, that if they would be admitted into the Kingdom of Heaven, they
should become like that child. He ad- Matth.
ded, that the least of those, who believed xviii. 1–5.
in

Eastern People, among whom it was very common. And altho' the people might imagine that Elias *was come down from heaven, and* Jeremiah *risen from the dead, yet this is but conjecture, and it may be said with as much probability, that they believed the souls of the Prophets returned and animated some other body, in order to govern and take care of the Church.*

[a] *See* Isaac Lorienf. de Revolut. animarum. Manasse Ben-Israel de Resurrect. mort. Zohar. &c.

in him, were not to be despised, since their Angels behold continually the face of his heavenly Father. He afterwards delivered Rules how to treat our brethren when they offend us; and St. *Peter* upon this occasion asked him, how often he was to forgive his brother, whether seven times. *Jesus* replied, not seven only, but seventy times seven. He added the parable of the servant, to whom his master had forgiven the sum of ten thousand talents, and who refused to have compassion on one of his fellow-servants, that owed him but an hundred pence. His Lord therefore ordered this wicked servant to be seized, and delivered him to the Executioners of Justice, till he had paid all his debt. God in like manner will treat those, who refuse to forgive their brethren. Matth. xviii. 10, 15—35.

Jesus, in the last year of his life, intending to keep the Feast of Pentecost at *Jerusalem*, sent his Disciples before him to preach in the several places through which he should himself follow them. He repeated to them the same commands, which he had already given them, and granted them the same power of curing the sick, and dispossessing devils. Having sent one of his Apostles into a village belonging to the *Samaritans*, in order to prepare a lodging for him, they would not receive him. Hereupon *James* and *John*, the sons of *Zebedee*, asked him, whether he would give them leave to call for fire from Heaven upon that village. But *Jesus* told them, they knew not what manner of spirit they were of; that for his part, he was come not to destroy, but to save mankind. It was perhaps from the too ardent zeal of these two Disciples, that they had the name of *Boanerges* given them, or sons of thunder. Luke ix. 51—56. Mark iii. 17.

* As our Saviour was still proceeding on his journey to *Jerusalem*, he went and lodged with two sisters, *Martha* and *Mary*, who dwelt at *Bethany*, three quarters of a league from *Jerusalem*. *Martha* was very diligent in preparing something for him and his retinue to eat; while *Mary* sat at his feet, and heard quietly his word. *Martha* familiarly complain'd of this to *Jesus*. But he answered her; *Martha*, thou art busy about many things; whereas one thing only is necessary. *Mary* hath chosen the better part, which shall not be taken away from her. As he was upon the Mount of Olives over-against *Jerusalem*, his Disciples desired him to give them a form of Prayer, in imitation of *John Baptist*, who had given one to his followers. *Jesus* therefore repeated to them the Lord's Prayer, which he had before given them in his sermon on the mount, and continued to speak to them of the qualities and power of prayer. *Jesus* having cured Luke x. 38—42. Matth. vi. 9, 10, &c.

one possessed, who was dumb, the *Pharisees* accused him with expelling devils in the name of *Beelzebub*. But after he had confuted their calumny with this argument, that *Satan*'s kingdom could not be divided, which it would be, if *Satan* expell'd his agents out of such bodies as they possessed, he began to inveigh against them with great severity; and he did so with more sharpness at an Entertainment, to which he was invited by a *Pharisee*, where it was taken ill that he sat down to table without washing his hands. He delivered several instructions to the people and his Disciples, while this Feast of the Pentecost continued, all which it would be inconvenient to relate here in particular. See the Authors of Concords and Harmonies of the Gospel. Luke xi. 14—28.—36. Luke xi. 38—54. and Luke xii. See Luke xi. xii. xiii.

While he was still at *Jerusalem*, some of the *Pharisees* told him, that *Herod* was desirous of putting him to death. *Jesus*, who knew all these things, answered them, Go tell that Fox, behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. It was his intention to discover by this riddle, that his life was drawing near its last period, and that neither *Herod*, nor any other should hinder him from finishing his full career. About the same time he was told, that *Pilate* had mingled the blood of some *Galilæans* with their Sacrifices. He answered, that these *Galilæans* were not the most criminal of that country, and recommended repentance to those who spoke to him, and threatned them that they should all perish, unless they were converted. Luke xiii. 31—35. Luke xiii. 1—9.

At his return from *Jerusalem*, he came to *Capernaum*, where, being invited to dine with a *Pharisee*, one who was sick of a dropsy was presented to him to be cured. The *Pharisees* observed him narrowly, to see if he would perform any cures upon that day, which was the Sabbath. He restored the sick person to health, and to justify his conduct, said, If any of your cattle should fall into a ditch upon the Sabbath-day, would you not on that day drag them out? And they were not able to answer him a word. Having likewise remarked with how much vanity the persons invited to this entertainment took possession of the first places, he gave them very fine lessons upon this occasion, and told them, that when they made a dinner or supper, they should invite such persons as might be obliged to them for it, and were not in a condition to make returns, that so at the Resurrection of the just, they might have their reward of God. As he passed through *Galilee*, he was continually followed by a great company of people, and he did not fail to inculcate to them, that the essential part of his doctrine con- Luke xiv. 1—14.

consisted in renouncing their relations, their ease, and themselves; and that without this no one ought to flatter himself, that he could be his Disciple. Luke xiv. 15, &c.

When he came to *Capernaum*, he did not disdain to talk, converse, and eat even with Publicans and Sinners. The *Pharisees* murmured at it: but he proposed to them the Parable of a Man, who had an hundred sheep, and having lost one, left the other ninety nine, and went in pursuit of that which was gone astray; he found it, laid it upon his shoulders, and brought it to his house again, where he rejoiced with his friends. Nothing shews more evidently his extreme desire of wicked mens conversion. He proposed to them likewise the Parable of the prodigal son, which is much to the same purpose. Luke xiv. xv.

He designed to go to *Jerusalem* at the Feast of Tabernacles, which was celebrated in the month of *October*, and in this 32d year of the Vulgar Æra and 35th of *Jesus Christ*, fell upon the 13th of *October*. He went thither through the Country beyond *Jordan*; and in the way he had occasion to give several instructions to the People and his Disciples, concerning the use of temporal goods, divorces, alms, scandal, and other duties, as may be seen in the xvith and xviith Chapters of St. *Luke*. In the mean time those of his Relations who did not believe in him, sollicited him to go to *Jerusalem*, to the end, they said, that he might manifest himself to the world, and that the Disciples which he had made in the preceding journeys might be confirmed in their belief of him. *Jesus* did not tell them, that he would go thither, but only that they might go themselves thither, and for himself, that his time was not yet come. The Octaves of this Feast were half over when he appeared in the Temple, and began to teach there. The *Jews*, who knew that he had never studied, admired his doctrine, which he declared to them was not his, but his heavenly Father's, who had sent him. There was abundance of talk of him among the people, and different opinions there were concerning him; some affirming, that he was the *Messiah*, others maintaining that he was not. There was a design of seizing him, and persons were sent to this purpose; but they could not lay hands on him, because his hour was not yet come. John vii. 14, 15—53.

Upon the last day of the Feast of Tents or Tabernacles, *Jesus* being in the Temple, cried, If any one thirst, let him come unto me and drink, and out of his heart shall flow rivers of living water. These discourses encreased the diversity of opinions which there was among the people concerning him. The Priests and Prophets maintained stiffly that he could not be a Prophet, because he was of *Galilee*. The people on the contrary were so affected with the miracles he wrought, that they could scarce have the least doubt, not only of his being a Prophet, but of his being the very *Messiah*. The evening being come, every one retired; and *Jesus* went and passed the night upon the Mount of *Olives*. John viii. 1—11.
The next day he returned to the Temple, and the *Pharisees* brought a woman to him, who had been surprized in adultery, and asked him in a factious manner, what they should do with her. *Jesus* made them no answer; but wrote on the ground, as it were in the way of amusement. Then rising up, he said to them, He that is without sin among you, let him cast the first stone. Then he began again to write as before: His accusers fearing lest he should say more of this matter, withdrew one after another; and *Jesus* said to the woman, Hath no man condemned thee? Neither do I condemn John viii. 11—11.
thee: Go and sin no more.

This relation was not to be read formerly in some old Copies of St. *John*'s Gospel [a]. The other Evangelists have said nothing of this event. *Eusebius* tells us, Euseb. Hist. Eccl. l. 3. c. 39.
that *Papias* reported this History, which he learn'd from the Apostles, as well as many others, which are not to be met with in the Gospels. The *Greek* Fathers for the most part seem not to have read it; and none of the *Greek* Commentators which are in the *Catena* upon St. *John*, have explain'd it. *Maldonat* assures us, that he never found it in any one of all the *Greek* Manuscripts, which he had consulted, excepting in one Copy, which contain'd *Leontius*'s Comment on St. *John*; nor does *Leontius* say a word of it in his Exposition; and the *Greek* Text which is joined with his Explanation, is marked with Obelisks, to denote that it was a contested passage, and foreign to that place. The *Armenians* have expunged it out of their Bible: Nor is it to be seen in the *Gothick* Translation of *Ulphilas*, or the *Syriac*, printed at *Paris* and *London*. *Euthymius*, who was living in the beginning of the twelfth Age, confesses that it is not in the best Manuscripts, or that it is distinguish'd by an obelisk, as a passage which had been surreptitiously inserted, and added afterwards.

But

[a] Vide Hieronym. l. 2. contra Pelag. c. 6. in Evangelio secundum Joannem in multis & Græcis & Latinis Codicibus non invenitur de adultera muliere. Vide & Selden. Uxor. Hebr. l. 3. c. 11. & varias Lect. Millii in Joan. viii.

But the Anſwer made to this is, that the generality of the *Greek* Manuſcripts, which were conſulted by *Theodore Beza*, *Robert Stephens*, and Dr. *Mill*, read the paſſage here in queſtion, and that there are very few *Greek* MSS. at preſent, wherein it is not to be met with; that there is not one *Latin* one, which we know of, that is without it: that of the *Syriac*, *Arabic*, and *Coptic* Manuſcripts, there are more perhaps that read it, than there are of others which do not. Laſtly, *Tatian*, who lived in the year of *Jeſus Chriſt* 160, and *Ammonius*, who lived in the year 220, have acknowledged and inſerted it in their Harmony of the Goſpels, from whence *Euſebius* took it, in order to inſert it likewiſe in his.

The Author of the Apoſtolical Conſtitutions,[a], St. *Jerom*[b], St. *Ambroſe*[c], St. *Auſtin*[d], the Synopſis whereof *Athanaſius* is ſaid to be the Author, acknowledge this Hiſtory to be authentick. The generality of the moſt learned Criticks, even of the Proteſtants[e], do in like manner own it. And ſince the deciſion of the Council of *Trent*, which has declared the Vulgate to be authentick, it is not allowable to queſtion any longer, but that this paſſage is genuine. As to the conduct of our Saviour towards this woman, the Commentators may be conſulted, and what we have ſaid heretofore under the name of *Adultery*.

Let us now return to our Lord's Hiſtory.

The next day after this had paſſed in the Temple, *Jeſus* going through the ſtreet, ſaw a man who had been blind from his birth. His Diſciples ask'd him, whether this had happened to him as a puniſhment of his own, or of his Parents ſins[*]. *Jeſus* told them, for neither of theſe two reaſons; but that the works of God ſhould be manifeſted in him. At the ſame time ſpitting on the ground, he made a kind of Clay with the Spittle, rub'd the blind man's eyes with it, and bid him go and waſh them in the pool of *Siloam*. He went thither, and returned perfectly cured. This miracle made a great noiſe, becauſe the blind man was very well known. The next day he was brought to the *Phariſees*, and examined how he had been cured. He told them. Now the cure being wrought upon the Sabbath-day, the *Phariſees* maintained, that *Jeſus* was no true Prophet, becauſe he violated the Sabbath. The blind man's parents were likewiſe called. They teſtified the truth of their Son's cure; but they durſt not explain themſelves farther, fearing ſome ill treatment from the *Phariſees*. As the blind man, on whom this miracle was wrought, aſſerted reſolutely, that *Jeſus* was a good man and a Prophet, they drove him out of the Temple. The next day *Jeſus* met him and ſaid, Doſt thou believe on the Son of God? The blind man reply'd, Who is the Son of God? *Jeſus* ſaid, I am he: and immediately he threw himſelf at our Lord's feet and worſhipped him. John ix. 35—41.

After this, *Jeſus* return'd into *Galilee*: but he did not long abide there, becauſe he had determined to be preſent at the Feaſt of the Dedication of the Temple, renew'd and purified by *Judas Maccabæus*, Macc. iv. 12. which was celebrated in the month of *December*[f]. *Jeſus* therefore going to this Feſtival, paſſed through the midſt of *Galilee* and *Samaria*. And as he came near to a certain village, ten Lepers ſtood at a diſtance, and cried out to him, *Jeſus*, *Maſter have mercy on us*. He ſaid, go, ſhew yourſelves to the Prieſts. As they were on their way, they diſcerned that they were healed. One of them, who was a *Samaritan*, returned to *Jeſus*, and thanked him. *Jeſus* ſaid to him, Were there not ten cleanſed? where then are the other nine? Go thy way, thy faith hath ſaved thee. Luke xvii. 11—17. While he was in the Temple, the *Phariſees* ask'd him, when the kingdom of God ſhould come. He anſwered, that it would not come in a ſplendid manner, ſo as to be obſerved and taken notice of: but that the kingdom of God was among them. Upon this occaſion he gave ſeveral inſtructions to his Apoſtles concerning vigilance, aſſiduity in prayer, and humility in oppoſition to preſumption, deſcribed in the Parable of the *Phariſee* and *Publican* who went to the Temple to pray. Luke xvii. 20.—37. xviii. 1, &c.

As *Jeſus* was walking in the Temple, in *Solomon*'s porch, the *Jews* came about him, and ſaid, How long wilt thou keep us in ſuſpence? If thou art the *Chriſt*, tell us. I have already told you, ſaid he, and ye do not believe me. Moreover, the works that I do, ſufficiently prove it. If ye were my Sheep and of my Flock, ye would believe; my Father and I are one. Then they took up ſtones to ſtone him. But he ſaid to them, I have done you many good ſervices, for which of theſe is

[a] Conſtit. Apoſt. l. 2. c. 24. [b] Hieronym. l. 2. contra Pelag. c. 6. [c] Ambroſ. l. 3. de Spirit. S. c. 2. & lib. 7. Ep. 58. & l. 9. Ep. 76. [d] Aug. Tract. 32. in Joan. & lib. 2. de Adulter. conjug. c. 6. & 7. & lib de vera & falſa pœnit. c. 13. & Ep. olim 54. nunc 153. & lib. de Conſenſ. Evang. c. 10. &c. [e] Calvin. Gomar. Selden. Uxor Heb. l. 3. c. 11. Mill. in Joan. viii.

[*] *The Apoſtles ſhew evidently by this queſtion, that they had ſome notion of the Soul's Præexiſtence. The man born blind could neither have ſin'd, nor have been puniſhed for any Sin he had committed, unleſs his Soul had before animated ſome other Body. There could be no ſenſe in asking, whether a Man who did not exiſt before his birth, had ſin'd. The Apoſtles therefore muſt have had a view to the opinion of the Tranſmigration, which was received by the Ancient* Jews, *and is ſtill followed by their Deſcendants.*

[f] It was celebrated this Year on the 15th of *December*, the 22d of *Caſleu*.

is it that ye would stone me? They told him, that they did not attempt to do so for any benefits they had received from him, but for his blasphemies, because he made himself to be God. He said to them, Is it not written, I have said, that ye are Gods? If therefore they whom God speaketh to are styled Gods, why do ye say that I am a blasphemer, because I call myself the Son of God, since God hath sent and sanctified me? They afterwards intended again to lay hands on him; but he escaped from them: when he departed from *Jerusalem*, he went to *Bethabara* beyond *Jordan*, where *John* the Baptist had baptized, and there he abode for about a month. Thither many of the *Jews* came to him, and believed on him, saying that *John* the Baptist had not performed one miracle, whereas *Jesus* had wrought many.

John x. 34—42.

While he was beyond *Jordan*, *Lazarus*, brother to *Martha* and *Mary*, fell sick; and a messenger was sent to inform *Jesus* of it. He said his disease tended not to death, but to the manifestation of God's works. He continued still two days in the same place. In the mean time *Lazarus* died. Then he told his Disciples that *Lazarus* was dead, and at the same time went towards *Judea*, though his Disciples dissuaded him from the journey, telling him, that the *Jews* sought an opportunity of killing him. Being come to *Bethany*, he found *Lazarus* was dead and had been buried four days. *Martha* coming out to meet him, said, Lord, if thou hadst been here, my brother had not died. *Jesus* assured her that he shou'd rise again. *Mary* likewise coming soon after; *Jesus* was touched with her tears, and asking where the grave was, desired to be conducted to it, ordered it to be opened, called *Lazarus* with a loud voice, and raised him from the dead. This miracle made a great noise in *Jerusalem*, and the Priests concluded from it, that it was necessary to put *Jesus* to death. But our Saviour retired to *Ephraim* upon the river *Jordan*, where he abode to the twenty fourth of *March*, which was the fourth of *Nisan*.

In the year of the World 4036, of *J. C.* 36, of the Vulgar Æra 33.

John xi. 45, &c.

Then *Jesus* set out in order to be at *Jerusalem*, when the Passover, which was the last he saw, was to be celebrated, that he might suffer death there. He gave notice to his Disciples of all that was to befall him in this journey: but it was a mystery to them, which they did not comprehend. As he drew near to *Jericho*, a blind man, who knew of his arrival, asked sight of him, and obtained it by reason of his great faith. When *Jesus* was in the City, he saw a Publican called *Zacchæus*, who climb'd up into a Sycomore-tree, that he might have the better view of him in the croud; with him *Jesus* invited himself to lodge. *Zacchæus* transported with this honour, was converted, and made full restitution of whatsoever he might have taken from the poor. *Jesus* the next day departing out of the city, restor'd two blind men to their sight, one of whom was called *Bar-Timæus*, or the son of *Timæus*, a man very well known in this country.

Luke xviii. xix.

Compare Matt. xx. 29—44. Mark x. 46—52.

Jesus came to *Jerusalem* some days before the Feast of the Passover, but he did not appear so soon in the Temple by reason of the malice of the *Jews*. Six days before this Festival, as he was at table in *Bethany*, in the house of *Simon*, surnamed *the Leper*, *Mary*, *Lazarus's* sister, poured a Box of very precious Spikenard upon our Saviour's feet, and wiped them with her hair. The Disciples, and more particularly *Judas Iscariot* thought it was ill done, believing this liberality to be wrong placed, and that it had been better to have sold this perfume, and given the money to the poor. But *Jesus* undertook the defence of *Mary*, and said, that what she had done was a Prelude as it were to the embalming of his dead body, which would be very soon.

See John xii. 10, 11, 12. &c.

The next day, which was *Monday* the 30th of *March* and the 10th of *Nisan*, five days before the Passover, *Jesus* departing in the morning from *Bethany*, set forward on his way to *Jerusalem*, and coming near *Bethphage*, he sent two of his Disciples thither, directing them to bring an Ass to him, and the Fole of an Ass, that he might ride on the latter, and so make his entry into *Jerusalem*, in order to fulfil the Prophecies. He entered the city therefore in this manner as it were in triumph, followed by a great multitude of people, crying *Hosanna to the Son of David, Blessed is the King of* Israel *who cometh in the name of the Lord*. He went to the Temple amidst these loud acclamations, and drove out those who exercised a sordid trade there, overthrew the chairs of those who sold doves, and the tables of the money-changers, that were there for the benefit of strangers, who came from remote provinces to *Jerusalem*, and had none of the current coin of the country. He likewise cured the blind and the lame, who were in this holy place; and the Priests and *Pharisees* taking exception at the acclamations which were made in honour of him, he told them, that if the people were silent, the stones in the street should cry aloud.

Matt. xxvi. 6—13. Mark xiv. 3—9.

Zach. ix. 9. Behold thy King cometh unto thee. He is just and having Salvation, lowly and riding upon an Ass, and upon a Colt the Fole of an Ass.

Matth. xxi. 1—15.

In the evening he left the city and retired to *Bethany*, and the next day, *Tuesday* the 31st of *March*, and the 11th of *Nisan*, as he returned in the morning to *Jerusalem*, he was hungry; and coming near a Fig-tree to look for fruit, but finding nothing

Mark xi. 1—11. Luke xix. 29—46. John xii. 12—19.

nothing upon it beſides leaves, becauſe it was not the ſeaſon for figs, he curſed it; and immediately the tree began to wither. Being come into the Temple, he again drove out the Merchants whom he found there. The Prieſts and Elders ſought an opportunity to ſeize him, but they feared the people, who admired his diſcourſes. Towards the evening he returned to *Bethany*.

[M[atth.] xxi. 18, 19.] Upon the *Wedneſday* following the 12th of *Niſan*, and the 1st of *April*, as he was going again with his Diſciples to *Jeruſalem*, they ſaw the withered Fig-tree, and ſhewed it to *Jeſus*. From thence he took occaſion to exalt the merit and power of faith, which with God's aſſiſtance may even tranſport mountains from their place. While he was this day in the Temple, the Chief Prieſts and Elders came and asked him by what authority he did the things performed by him. But he in his turn asked them a queſtion, which perplexed them: The baptiſm of *John*, ſaid he, is it of Men or of Heaven? They did not dare to ſay either one or other. If they had anſwered, from Heaven, *Jeſus Chriſt* would have replied to them, Why then did ye not receive it? and if they had ſaid, that it was of the earth, all the people would have ſtoned them, becauſe they eſteemed *John* to have been a Prophet. They anſwered therefore that they could not tell. And I, ſaid *Jeſus*, do not tell you likewiſe by what authority I do theſe things.

[Matth. xxi. 20—29. Mark xi. 10—16.] Addreſſing himſelf afterwards to the Prieſts, the Doctors and *Phariſees*, he propoſed ſome parables to them, the aim of all which was to ſhew them, that God was ready to reject them by reaſon of their infidelity, and to call the Gentiles in their room in order to compoſe his Church. To this end tended the parable of the two Sons, who having been ſent into the vineyard by their Father, one ſaid he was going thither, and did not go; and the other at firſt refuſed to go, but went afterwards: and that of the husbandmen, who in the vintage-ſeaſon, uſed the ſervants ill, whom the Father of the family ſent to them, and killed his Son: and, laſtly, the parable of the Feaſt, which the perſons invited would not come to, and ſtrangers pick'd up every where, were brought in to partake of it.

[Matth. xxi. 28—46. and xxii. 1—22. Luke xx. 9—26. Mark xii. 1—17.] After this, the *Herodians*, *Sadducees* and *Phariſees* came one after another and propoſed captious queſtions to him. The *Herodians* asked him, if it were lawful to pay tribute to *Cæſar*, or not. *Jeſus* ſhewing them a piece of money which was current in the country, and was ſtamp'd with the impreſſion of *Cæſar*, concluded that they ought to give unto *Cæſar* the things that were *Cæſar's*, and to God the things that were God's. The *Sadducees* asked him, whoſe a certain woman would be after the Reſurrection, who had ſucceſſively married two brothers. *Jeſus* told them, that at the Reſurrection men would not be married, but would be as the Angels of God. Laſtly, to the *Phariſees* he replied, who demanded of him, which was the greateſt Commandment of the Law; that the firſt and principal was the love of God; and that the ſecond was that of the love of our Neighbours. After this he began to inveigh ſeverely againſt the *Phariſees*, and to diſcover their hypocriſy, and the abuſes introduced by them, in morality, and the practice of the Law. [Matth. xxii. 22—46. Luke xx. 27—39. Mark xii. 18—34.]

[Matth. xxiii. 1, 2, 3—39. Luke xx. 45, 46. Mark xii. 38—40.] Towards the evening, as *Jeſus* was going out of the Temple, his Diſciples obſerved to him the beauties of this Edifice, and the rich preſents belonging to it. *Jeſus* told them, that the time ſhould come, when the Temple ſhould be deſtroy'd in ſuch a manner, that one ſtone ſhould not remain upon another. And when he was without the City, upon the Mount of Olives, over-againſt the Temple, they asked him, when they ſhould ſee the accompliſhment of what he had ſaid concerning the ruin of the Temple. Then he began to ſpeak to them of the approaching ſiege of *Jeruſalem* by the *Romans*, which happened about four and thirty years after. He deſcribed ſeveral circumſtances of it to them, and told them, that the generation then in being ſhould not be dead, before the execution of what he ſaid, was ſeen. He mingled ſome particular expreſſions with what he ſaid, which are generally explained of the laſt Judgement, and which indeed cannot be underſtood literally concerning the laſt ſiege of *Jeruſalem*. After this he propoſed ſome parables to them, the tendency whereof was to keep them vigilant and attentive; for example, that of the ſervant, who being ſet over his fellow-ſervants, uſed them ill, and followed his diverſions during his maſter's abſence; but he at his return threw him into priſon as a wicked ſervant. He added the parable of the five fooliſh and the five wiſe Virgins; and that of the Father of a family, who diſtributes ſeveral ſums of money to his ſervants, that they might turn them to a good account during his abſence. At his return, he rewards thoſe of them who had been faithful and laborious, and puniſhes the idle and unprofitable. He concludes, that ſo it will be at the laſt day of Judgement. [Matth. xxiv. 1, 2, 3—44. Luke xxi. 5—24. Mark xiii. 1, 2, 3—37.]

[Matth. xxv. 1—46.] Upon the ſame day, *Wedneſday* the 12th of *Niſan*, and firſt of *April*, *Jeſus* told his Diſciples, that the Paſſover was to be celebrated in two days, and that the Son of Man ſhould be delivered up into the hands of his enemies, and be crucified. Upon the ſame day, the Prieſts took their laſt reſo-

resolution of seizing *Jesus*, and putting him to death, and *Judas Iscariot* obliged himself to deliver him into their power, provided the sum of thirty shekels *, which make three pounds eight shillings and five
Matth. xxvi. 1, 2—5. Mark xiv. 1, 2. Luke xxii. 1, 2. pence farthing, were paid him. Upon *Thursday* the 2d of *April*, and 13th of *Nisan*, *Jesus* came not, that we know, to *Jerusalem*, or at least he did nothing there which has been taken notice of by the Evangelists. He only sent *Peter* and *John* thither to prepare a room, and what was necessary for celebrating the Passover. About the evening he came into the city, and went to the house, where *Peter* and *John* had provided every thing requisite to keep the Passover the next day; and sitting down to table with them, declared, that one of them should betray him. *Judas* asked him, if he were the person: *Jesus* answered him, that he had said it; but he spoke so low to him, that the rest of the Apostles did not perceive it.

Matth. xxvi. 17—25. Mark xiv. 12—21. While he was at table, he expressed to them the great desire which he had always had of eating this Passover with them, after which he instituted the Sacrament of his Body and Blood, and gave it to his Apostles to eat and drink. Soon after, his Apostles engaging in a contest concern-
Luke xxii. 25, &c. John xiii. 1, 3, &c. ing the Primacy, *Jesus*, to cure them of this passionate inclination to excel one another, rose from table, and washed their feet. After which he exhorted them to imitate him, and make their glory to consist in shewing all manner of marks of respect and deference to one another. When he sat down again at table, he was troubled, and told his Apostles that one of them should betray him. *Peter* made a sign to *John*, who lay at table below *Jesus*, and consequently had his head in our Saviour's bosom, to ask him who it was that should betray him. *Jesus* told him, that he was the person, to whom he was going to give a piece of bread dip'd in the sauce. As soon as *Judas* received this sop, he rose from table, and went away, transported by the evil spirit, who had got possession of his heart. As he was going, *Jesus* said to him, Do quickly what thou doest; which was interpreted by the other Apostles, as if he had directed him to buy what was necessary for the solemnity, or to bestow some alms
John xiii. 21—32. upon the poor; for he bore the purse.

Jesus discoursed to them during the remainder of their meal, concerning the humility, which they should exercise towards one another, the union and charity which ought to be among them, the confidence which they should place in Providence, and his own particular kindness for them. He promised to send them another Comforter after his departure. He told *Peter* that he would deny him that very night before the Cock crew. After John xiii. 31. xiv. 1—10. Luke xxii. 33—38. Matth. xxvi. 30.
some discourses of this nature, he rose from table, and having repeated an Hymn of Thanksgiving, he went out of the city with them. In the way he again discoursed much to them concerning the union which they ought to have with him, concerning the sufferings to which he should be exposed, the Holy Spirit which they were to receive; his approaching Passion, Death, and Resurrection; concerning the scandal which his death would occasion; their flight, and *Peter*'s denial. All which John xv. xvi. xvii.
demonstrated that he knew all things, and that he suffered death, only because it was his own Will to do so.

After having passed the brook *Kidron*, he came to a place called *Gethsemane*, where there was a garden. He went into it with his Apostles. And as he had been very frequently there, *Judas* knew perfectly the place. When therefore he was come thither, he spoke to his Apostles, desiring them to wait for him till he had done praying: and taking *Peter*, *James*, and *John* with him, he became extremely sad, and told them, that his soul was sorrowful even unto death. Stay here, said he, watch and pray lest ye enter into temptation. Then going about a stone's cast from them, he fell upon his knees, and prostrating himself upon the earth, he said, Father, all things are possible to thee, if thou be willing, remove this cup from me; nevertheless not my Will, but thine be done. Then an Angel from Heaven came to comfort him, and being in this agony, he continued longer at his prayers, and his sweat was as it were drops of blood falling to the ground. Matth. xxvi. 36—39. Mark xiv. 32—36. John xviii. 1, 2. Luke xxii. 40, 41, 42.

He rose three times from prayer, and coming to his disciples, he found them as often sleeping. At last, the third time he told them, that he who was to betray him, was near, and that it was necessary to meet him. Accordingly *Judas* was entred into the garden with a company of soldiers, to whom he had given this signal, Seize him whom I shall kiss, and convey him away safely. He therefore drew near to *Jesus* in order to kiss him. *Jesus* gently reproached him with his crime, saying to him, *Judas*, betrayest thou the Son of Man with a kiss? At the same time advancing towards the company of soldiers, he said to them, Whom seek ye? they answered, *Jesus* of *Nazareth*. *Jesus* said, I am he. At these words they fell to the ground. He proposed the same question a second time to them, and they answered in the same manner, that they sought *Jesus* of *Nazareth*. *Jesus* said to them, If ye seek

* *Or four pounds ten shillings* English, *according to the valuation of a shekel, by our learned* Dr. Prideaux.

seek me, let these go. Then they took *Jesus*, and bound him. *Peter* drew his sword, struck one of the High-Priest's servants, and cut off his ear: but *Jesus* touched his ear, and immediately cured him; saying unto *Peter*, Put up thy sword into the scabbard; for all they who take the sword, shall perish by the sword.

Matth. xxvi. 47–54. Mark xiv. 40–47. Luke xxii. 47–51. John xviii. 4.

Jesus was at first carried to the house of *Annas* the father-in-law of *Caiphas*. *Annas* had been High-Priest, and *Caiphas* was so actually that year. *Annas* questioned *Jesus* concerning his Doctrine and Disciples. *Jesus* spoke to him with great freedom, and told him, that he had taught nothing in secret, and that all the *Jews* were witnesses of his doctrine. At the same time one of the High-Priest's servants smote him on the face, saying, Answerest thou the High-Priest so? *Jesus* said to him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? *Annas* sent *Jesus* back to *Caiphas*, who probably dwelt in the same house; and the soldiers who had seized on *Jesus* began to make a fire in the court, for it was cold; *Simon Peter*, who had followed *Jesus* at a distance with another disciple, who was known at *Caiphas*'s house, came into the court, by the interest of this other disciple, and warmed himself with the rest, expecting what the event would be.

John xvi. 15, 16, 17, 18.

Matth. xxvi. 58.

Caiphas having sent for the Priests and Doctors of the Law to his house, ordered *Jesus* to be brought before them; and they sought evidence against him in order to put him to death: but they could find none that was strong enough. At last, there was a man produced, who had heard him say, That in three days he would destroy the Temple of God, and in the same time build another. This testimony was not exactly true, nor sufficient to condemn a man to death. During all this time, *Jesus* continued silent; whereupon *Caiphas* conjured him in the name of the living God to say, if he were the *Christ*. He confessed it, and added, that he would come one day on the clouds, at the right hand of his father, to judge mankind. At these words, the High-Priest rent his clothes, and said, What need have we of witnesses? ye have all heard his blasphemies; what think ye of it? they answered, He is worthy of death. All this passed in the night-time. The Assembly being broke up, *Jesus* was put again into the soldiers hands, who offered him a thousand insults and affronts.

Matth. xxvi. 59–66. and Mark xiv. 54–64.

A maid-servant belonging to the High-Priest, looking stedfastly on *Peter*, said, This man was certainly with *Jesus* of *Nazareth*. *Peter* denied it. In a moment after he went out of the court, into the porch, and immediately the cock crew. Another maid-servant having again viewed him earnestly, said, that he was certainly one of *Jesus*'s followers. *Peter* with an oath denied it. At last, about an hour after, some of the company affirmed, that he was one of the disciples of *Jesus*, and that his language shewed him to be a *Galilean*. One of *Malchus*'s relations, whose ear had been cut off by *Peter*, affirmed that he had seen him in the garden, but *Peter* denied it with protestations, and insisted, that he did not know the man. At the same time the cock crew a second time; and *Jesus*, who was in the same court, casting his eyes on St. *Peter*, this glance from him filled the Apostle with sorrow and confusion. He remembred the prediction of *Jesus* concerning his denying him, and going out of the court, he wept bitterly.

Matth. xxvi. 67–75.

Mark xiv. 18–75. Luke xxii. 56–63. John xviii. 25, 26.

As soon as it was day, the Priests, the Senate, and the Doctors were assembled, and appointed *Jesus* to be brought before them. They asked him if he were the *Christ*, and the Son of God. At the same time they declared him to be worthy of death. But as the *Romans*, who were then masters of the country, had taken from them the power of life and death; and they might pronounce a man to be guilty, but not condemn him in form, nor order his execution, they carried him before *Pilate*, Governour of the Province, and insisted, in their accusation, on these three Articles: 1. That he was a disturber of the publick peace. 2. That he taught that it was not lawful to pay tribute to the Emperor. 3. That he called himself *Christ*, and the Son of God. *Pilate* examined him, and sked him, if he were the *Messiah* or the King of the *Jews*. *Jesus* answered him, that indeed he was a King, but that his Kingdom was not of this World.

Matth. [illegible]vii. 1–10.

Mark [illegible] 1, 2. Luke xxiii. 2, 3. John xviii. 29–38.

As the *Jews*, who were the accusers of *Jesus*, came not into the Judgement-Hall, or *Pilate*'s house, lest they should be polluted, because they intended that very evening to eat the Passover; *Pilate*, after having asked *Jesus* several questions, went out, and declared to them, that he found nothing in him that deserved condemnation. Notwithstanding they continued to accuse him with great vehemence, and *Jesus* replied not one word to all their accusations. *Pilate* being informed that *Jesus* was a *Galilean*, sent him to *Herod*, King or Tetrarch of *Galilee*, who was then at *Jerusalem*. *Herod* had long desired to see *Jesus*, of whom he had heard so many wonders related, and proposed several questions to him, to which *Jesus* made no answer: which so surprized and provoked

Herod

Herod and his Court, that in derision they covered him with a scarlet Robe, and insulted his Royalty; then *Herod* sent him back to *Pilate*. From that time *Herod* and *Pilate* became good friends; for before they were at variance.

Luke xxiii. 8—11.

Pilate having again examined *Jesus*, declared to the *Jews*, that as neither he nor *Herod* had found any thing in him, which deserved death, he should be content with ordering him only to be corrected, and so would dismiss him. And seeing they still insisted on his condemnation, he proposed to deliver up to them *Jesus* or *Barabbas*, it being customary to grant them the life of some criminal at the Feast of the Passover: but they demanded *Barabbas*, and cried out that *Jesus* ought to be crucified. *Pilate* after having once more made some attempts to deliver the innocent, was over-power'd with their cries and threats; and fearing some sedition, he ordered water to be brought to him, washed his hands, told them, that he cleared himself of the guilt of his death, and gave him up to them to be crucified. Now it was about the third hour, or nine a-clock in the morning, when the sentence was pronounced, and *Jesus* was put into the hands of the *Roman* soldiers, in order to be executed. They first of all insulted him a thousand ways, upon his being said to be a King; they put an old purple cloak upon him, placed a crown of thorns upon his head, and a reed in the form of a scepter in his hand; and making a shew of saluting him, and paying their homage to him, they spate in his face, and struck him on the head with a reed, which they had in their hand.

Matth. xxvii. 24—29. Mark xv. 15—19. Luke xxiii. 24. 25. John xix. 1—16.

After this, they laid his cross on him, and conducted him to *Calvary*, a little hill which lay to the north-west of the city. As *Jesus* was extremely faint, and the cross was very heavy, the *Roman* soldiers, who had the care of him, took one *Simon*, whom they met with, in order to assist him in carrying it, either by bearing all of it intirely, or the extremity of it only, which was behind *Jesus*. When he came to *Calvary*, they gave him wine mingled with myrrh or gall to drink; but having tasted it, he would not drink it. They nailed him therefore to the cross between two thieves, one on the right hand, the other on the left. He prayed for those who crucified him. St. *Mark* says, that it was about the third hour of the day, that is to say, nine a-clock in the morning: but St. *John* says, that it was about the sixth hour, that is, about noon. It might be eleven a-clock in the morning or thereabouts.

Mark xv. 25. John xix. 14.

Pilate commanded the sentence of his condemnation to be fixed upon his cross in these terms, JESUS *of* NAZARETH, *King of the* JEWS. The *Jews* would have persuaded him to have written this, JESUS *the pretended King of the* JEWS. But he refused to make any alteration. The soldiers parted his garments among them, but for his coat they cast lots, being unwilling to cut it, because it was without seams, and all of one piece made at the loom, as was the fashion then, and is still in the East. The Magistrates, Priests, and People, and the very Thieves themselves, who were crucified near him, insulted him, and said, If thou art the Son of God, save thyself. Nevertheless, one of the Thieves rebuked his companion, acknowledged the innocence of *Jesus*, and desired to be remembred by him, when he was in his Kingdom; and *Jesus* promised him, that he should be that day with him in Paradise. *Mary* the Mother of *Jesus*, *Mary* the wife of *Cleophas*, and *Mary Magdalene*, with St. *John* the Evangelist, were then at the foot of his cross; and *Jesus* said to his Mother, shewing her *John* the beloved Disciple, Woman, behold thy Son! Then addressing himself to the Apostle, *he said to him, Behold thy Mother!* And from that time St. *John* kept her always at his own home as his mother.

Matth. xxvii. 39. 44. Mark xv. 29—32. Luke xxiii. 35—43. John xix. 25—27.

About noon, which was the sixth hour of the day, the Sun was covered with darkness till the ninth hour, or three a-clock in the afternoon. At the ninth hour the darkness was dispersed, and *Jesus* cried with a loud voice, My God, my God, why hast thou forsaken me? Then they gave him vinegar in a spunge to drink; and as soon as he had tasted it, he said, It is finished; and he bowed his head, and gave up the Ghost. Then the Veil of the Temple was rent, from the top to the bottom, the Earth trembled, the Rocks were rent, the graves were opened, and the bodies of many who were dead, rose again, and appeared to many after the Resurrection of *Jesus Christ*. Now the *Jews* being unwilling that the bodies should remain upon the cross the next day, which was the great day of the Sabbath, or Passover, desired *Pilate* that they might be taken down, and their legs broke, in order to hasten their death; but one of the soldiers with a spear pierced his side only, and forthwith there came forth blood and water.

Matth. xxvii. 48. 50. John xix. 28—30. Mark xv. 34—37. Matth. xxvii. 51. 54. John 31—37.

Towards the evening, *Joseph* of *Arimathea*, who was one of the Disciples of *Jesus*, and a Senator of great distinction, came and requested of *Pilate*, that he might have the body of *Jesus*, in order to bury it before sun-set: for it was the evening before the Sabbath-day, the Rest whereof began at sun-set. *Pilate* consented, and *Joseph* put the body of *Jesus* into his own grave, which was dug in a rock, and was in a garden, near the place where

where our Lord had been crucified. The grave was cloſed with a ſtone, which ſtop'd up the entrance of it. But the Prieſts fearing leſt the Diſciples of *Jeſus* ſhould come and take away his body, placed guards there, and ſealed the ſtone which cloſed the entrance of the ſepulchre, to prevent its being touched. The next day, which was the great Sabbath-day, every one reſted according to the Law; but after Sun-ſet, as ſoon as it was allowable to act, and buy any thing, the holy women, who intended to embalm our Saviour's body, becauſe it had been put a little haſtily into the grave, brought drugs and ſpices to pay this duty to him. And the next day, early in the morning, before it was light, they went out of the city to go to *Calvary*. But *Jeſus* was already riſen, and the ſoldiers, who were witneſſes of his Reſurrection, returned to the city.

Matth. xxvii. 62-66. and xxviii. 1-4. Mark xvi. 2—4. Luke xxiv. 1—4. John xx. 1—2. These women coming to the ſepulchre, ſaw two Angels in an human form, clothed in white, and ſhining all over with a glittering light, who ſaid to them; Fear not. Ye ſeek *Jeſus* of *Nazareth*, who was crucified, he is not here, he is riſen; come and ſee the place where he lay. Tell *Peter* and his Diſciples, that he is riſen, and will be before you in *Galilee*. *Mary Magdalene*, who was quicker than the others, ran ſpeedily to *Jeruſalem*, and told the Apoſtles, that their maſter's body was carried away, and ſhe knew not what was done with it. *Peter* and *John* made haſte to the ſepulchre; *John* arrived there firſt, but did not go into the ſepulchre. *Peter* entring into it, ſaw the linnen-clothes which the body of our Saviour had been wrap'd up in, and the napkin which covered his head. *John* likewiſe ſaw them, and after that returned to *Jeruſalem*.

John xx. 2—8. *Mary*, who was come back to the ſepulchre, ſtooping down to look within the grotto, ſaw two Angels there, one at the head, the other at the foot of the ſepulchre, who ſaid to her, Why weepeſt thou? ſhe anſwered, They have carried away my Lord, and I know not where they have laid him. At the ſame time turning herſelf back, ſhe ſaw *Jeſus* under the form of a gardener. She ſaid to him, If thou haſt born him hence, tell me where thou haſt laid him, that I may take him away. *Jeſus* ſaid unto her, *Mary*. Immediately ſhe knew him, and threw herſelf at his feet to kiſs them. But he ſaid to her, Touch me not, for I am not yet aſcended to my Father. Go tell my brethren, that I aſcend to my Father and their Father, to my God and their God.

John xx. 11—17. Mark xvi. 9, 10. *Mary* returned therefore to *Jeruſalem*, and related what ſhe had ſeen to the Diſciples. *Jeſus* appeared again to other women, as they returned from the ſepulchre; he ſpoke to them, and they adored him. But the Apoſtles treated them as fanciful perſons, and did not believe what they related. Matth. xxviii. 9.

Mark xvi. 10, 11. Luke xxiv. 9—11. John xx. 18. The ſame day at evening, being the firſt day of the week, the ſixteenth of *Niſan*, and the day after the Paſſover, two of *Jeſus's* Diſciples were returning towards *Galilee*, deſigning to lie at *Emmaus*, ſixty furlongs, or about two leagues and an half from *Jeruſalem*. *Jeſus* joined them in the way under the form of a traveller, and asking them what they were talking of, they ſpoke to him of his death and paſſion, which were the ſubject of converſation every where in *Jeruſalem*. We were in hopes, added they, that this *Jeſus* would redeem *Iſrael*, nevertheleſs this is the third day ſince this happened. There are alſo women who aſſure us, that they have ſeen and ſpoken with him. Then *Jeſus* reproved them for their want of faith, demonſtrated to them by the Scriptures, that *Chriſt* was to ſuffer, and ſo enter into glory. When they came to *Emmaus*, they invited *Jeſus* to ſtay with them, and as he made as though he would have gone farther, they conſtrain'd him to go into the houſe with them. While he was at table, he bleſſed the bread, and gave it them; then their eyes were opened, and they knew him: but he vaniſhed out of their ſight. And they roſe up the ſame hour, and returned to *Jeruſalem*, where they found the Apoſtles gathered together; to them they related what had happened to them, and they underſtood that *Jeſus* had appeared likewiſe to *Peter*. Luke xxiv. 13—34.

Mark xvi. 12. They were ſtill together, when *Jeſus* was ſeen in the midſt of them, though the doors were ſhut very cloſe. This ſight put them into ſome diſorder, and frightned them; but he removed their apprehenſions, by ſaying to them, Peace be with you. Look upon my hands and feet, and ſee that it is I myſelf: touch me; a Spirit hath neither fleſh nor bones. He asked if they had any thing to eat; and as they put before him a piece of a broiled fiſh, and an honey-comb, he took it, and did eat before them; and breathing on them, he ſaid to them, Receive ye the Holy Ghoſt; whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained. Now *Thomas*, one of the twelve, was not with them when *Jeſus* came, and he ſaid, Unleſs I ſee the print of the nails in his hands, and thruſt my hand into his ſide, I will not believe. Eight days after, the Apoſtles being all together, *Jeſus* appeared again in the room where they were, and ſaid, Peace be unto you: then addreſſing himſelf to *Thomas*, he ſaid to him, Put your finger into the wounds of my hands and feet, and thruſt your hand into

into my ſide, and be not incredulous. *Thomas* anſwered, My Lord, and my God. *Jeſus* ſaith unto him, *Thomas*, becauſe thou haſt ſeen me, thou haſt believed:
John xx. bleſſed are they which have not ſeen, and
19—31. yet have believed.
Luke xxiv. 36—41.

The Apoſtles going into *Galilee* after the Octave of the Paſſover, *Jeſus* ſhewed himſelf to them at the Sea of *Tiberias*. *Peter, Thomas, Nathanael, James, John*, and two other Diſciples were upon this Sea a fiſhing, when *Jeſus* appeared in the morning upon the ſhore, and asked them if they had taken nothing. They anſwered no, tho' they had been working all night. He bad them caſt their nets on the right ſide of the ſhip, and they ſhould catch fiſh. They did ſo, and their nets were ſo full of fiſh, that they broke. Hereupon the Diſciple whom *Jeſus* loved, knew that it was *Jeſus*, and ſaid to *Peter*, It is the Lord. Immediately *Peter* girt on his fiſher's coat, for he was naked, threw himſelf into the Sea, ~~and ſwam to ſhore~~ before the ſhip arrived. The reſt dragg'd the net aſhore, and found an hundred and fifty three large fiſhes in it; and notwithſtanding the number was ſo great, the net was not broken. Then *Jeſus* deſired them to bring him ſome of what they had caught, and they found fire, and [redacted]d a broiled fiſh and bread. They eat with him, and none of them asked him who he was: for it was evident
John xxi. that he was *Jeſus*.
1—14.

After this, *Jeſus* ſaid to *Peter* three times ſucceſſively; *Peter*, loveſt thou me more than all theſe? *Peter* likewiſe anſwered three times; that he loved him with all his heart: and *Jeſus* as often ſaid to him, feed my ſheep or my lambs. He added, intending to ſignify what death this Apoſtle ſhould die: When thou waſt young, thou girdeſt thy ſelf, and walkedſt whither thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldeſt not. Follow me. *Peter* followed him: and ſeeing the Diſciple whom *Jeſus* loved, following alſo, he ſaid to *Jeſus*, What ſhall this man do? *Jeſus* anſwered, If I will that he tarry till I come, what is that to thee? Follow thou me. A report therefore ſpread among the brethren, that this Diſciple would not die. But our Lord did not ſay ſo. Upon this foundation many have advanced, that St. *John* the Evangeliſt was not dead. See our Diſſertation on St. *John*'s death in the Tome including
John xxi. this Apoſtle's Goſpel.
15—24.

The Diſciples of our Saviour being all gathered together on a Mountain in *Galilee*, *Jeſus* ſhewed himſelf to them. When they ſaw him, they worſhipped him: but ſome doubted, whether his body were a real body; for as to his reſurrection and preſence, it does not appear, that any the leaſt queſtion could be made of them. *Jeſus* ſaid unto them, All power is given unto me in Heaven and in Earth, Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; and lo, I am with you always, even unto the end of the world. It was upon this occaſion, as is Matth.
generally believed, that he ſhewed himſelf xxviii. 16—20.
to above five hundred brethren at once, many of whom were ſtill living when St. *Paul* wrote his ſecond Epiſtle to the
Corinthians, in the year of *Jeſus Chriſt* 57. 1 Cor. xv.
After this, *Jeſus* commanded his Diſ- 5. 6.
ciples to go to *Jeruſalem*, becauſe there he was to aſcend up to Heaven in their preſence. He appeared again to them, and eat with them; reproaching them with their incredulity as to his Paſſion and Reſurrection; ſhewing them by the Scriptures, that all this was to be ſo accom~~pliſhed. He opened their underſtanding,~~ and explained the Scriptures to them: commiſſioned them to go and preach the Goſpel throughout all the world, impowered them to perform all ſorts of miracles, enjoined them to baptize, and teach all nations, ſaying, That they who believed and were baptized, ſhould be ſaved; that they, on the contrary, who continued in their incredulity, ſhould be damned. He appointed them to ſtay in *Jeruſalem* till the coming of the Holy Ghoſt, who ſhould
inveſt them with a ſupernatural power, Mark xvi.
and with his holy Unction. 14—18.
Luke xxiv.
After this, he conducted them out of 44—48.
Jeruſalem, as far as *Bethany*, and lifting Acts i.
up his eyes to Heaven, he bleſſed them, and 3—7.
vaniſhed out of their ſight, being ſuddenly taken up by a cloud, which tranſported him beyond their view. Then two Angels appeared to them, and ſaid, Ye men of *Galilee*, what is it that you are admiring with your eyes thus lifted up to Heaven? This ſame *Jeſus*, who is taken up into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven. Then they returned from the Mount of Olives to *Jeruſalem*, and there continued all together in prayer, with *Mary* the Mother of *Jeſus*, and ſuch of his relations after the fleſh, as believed on him, till the day of Pentecoſt,
on which the Holy Ghoſt deſcended upon Mark xvi.
them in the form of fiery tongues. 19.

This is a ſhort hiſtorical account of our Luke xxiv.
Saviour's Life, related in a chronological 49—53.
order, and according to the harmony of Acts i. 5—14. and
the Goſpels. We have avoided all the ii. 1, &c.
Critical and Theological Queſtions, which we meet with in the Commentators, whoſe original writings may be conſulted. A Dictionary is not a collection of Diſſertations, nor a heap of critical Reflexions. The *Jews* have ſeveral pernicious Books,

intitled

intitled *Toledoth Jesu* *, which contain the fables and impostures that they publish of *Jesus Christ*. We have discoursed of them at full length in the Dissertation concerning the Characters of the *Messiah*, printed before our Comment on *Jeremiah*. We have likewise treated of the beauty of our Saviour in a Dissertation prefixed to *Jeremiah*. See the Dissertations of F. *Vavassor*, and M. *Rigaut*, on the same subject. I have treated of the Adoration of the Wise Men, of the Baptism instituted by *Jesus Christ*, of the last Passover, of the Darkness which happened at our Saviour's death, of the Resurrection of those who rose with him, in particular Dissertations. I have spoken of his Cross in the Article of this Dictionary, belonging to this name. The Reader may consult the Chronologers concerning the years of his Life; and *Binæus* on the circumstances of his Birth, Passion, and Death. We have treated of the Habits of the *Hebrews* in a separate Dissertation, and *Braunius* enlarges on this Matter in his Books concerning the Habits of the *Hebrew* Priests. I shall be excused therefore from entring here into an examination of these particulars.

The power of performing Miracles is so well known to have been in *Jesus Christ*, not only among *Christians*, but likewise among *Mahometans*, that it is a kind of Proverb with them, when they commend an expert workman, to say, *He has the breath of the Messiah*; because our Saviour by his breath alone, not only raised the dead, but also gave life to things inanimate. They hold, agreeably to the spurious Gospel of *Jesus*, that in his youth he formed birds of Potter's earth, and then with a puff of his breath only, set them a flying. They affirm, that he was but three hours in the cradle; they call him sometimes *the Spirit of the Father*; an expression borrowed from some of the Writings of the Fathers; they acknowledge that he was born without a Father, of the Virgin *Mary*; they say he had a brother, whose name was *Okil*, or *Okail*; but this is a brother after the fashion of the *Hebrews*, who call cousingermans thus. They believe that he ascended up to Heaven, that he will destroy the dominion of *Antichrist*; that he exercises his Almighty Power in Heaven, where he is our Mediator, and possesses the place of honour in the fourth Heaven, which is the *Empyræum*, according to their System. They own that from the Gospel is derived the Life of the Soul, and the Renovation of the Heart. A *Mahometan* Poet expresses himself on this subject after the following manner: He speaks to *Jesus Christ*; *The heart of man under affliction derives all its consolation from thy words: the Soul recovers life and vigour barely at the hearing of thy name pronounced. If ever the mind of man can raise itself to the contemplation of the mysteries of the Deity, it is from thee that it derives the lights necessary to attain to the knowledge of God, and the attraction which it feels so sensibly, springs all from thee.* Would any one believe, that these were the words of one who did not acknowledge the Divinity of *Jesus Christ*?

D'Herbelot, Bibl. Orient. p. 499. *Issa-ben-Miriam.*

The *Jews* do him much less justice; there are some among them who have the impiety to say, that the Soul of *Esau* animated *Jesus Christ*; that he was born of one *Panther*, and a young milliner whom he had debauched; that *Jesus* had the dexterity to steal the name of God out of the Temple, that he concealed it in a wound which he made in his own body by opening the skin, and so escaped two lions form'd by magick art, who were placed, one at the right, the other at the left hand of the Sanctuary, and roared in a most frightful manner when any one went either in or out: that by virtue of this name, he immediately raised one from the dead, and cured a leper at *Bethlehem*, the place of his nativity. The noise of this miracle drew a croud of people after him, who conducted him to *Jerusalem*, as it were, in triumph, mounted on an Ass.

Toledoth Jesu, or the Book of the generation of *Jesus*.

The Priests, who were jealous of his reputation and glory, presented a petition to *Helene*, who reign'd at that time with her son *Monbazus* or *Hircanus*, and demanded of her the punishment of *Jesus*. He appeared before her, and engaged her in his interest by new prodigies. Hereupon, one of the Priests offered to destroy the credit of *Jesus*, by learning, as he had done, to pronounce the name of *Jehovah*, provided they would charge themselves with the sin which he committed. He accordingly did learn it, and came and defy'd *Jesus*. They both raised themselves up into the air by virtue of this name; *Judas* undertook to procure that his antagonist should fall, which he was not able to do by any other way than by making water upon him. At this instant they both fell, because they were polluted, and the power of this sacred Name forsook them.

Jesus made haste to wash himself in the river *Jordan*, and began to work new miracles. *Judas* being convinced that he was inferior to him, yet unwilling to desist from his undertaking, became one of his disciples, observed his proceedings, and discovered them to the Priests. *Jesus* in-

* *There are several Books which go under the name of* ספר תלדות ישו *in imitation of the title prefixed to St.* Matthew's *Gospel,* Βίβλος γενέσεως Ἰησοῦ Χριστοῦ. *The Book of the generation of* Jesus Christ, *or the History of* Jesus Christ. *The* Jews *have two principally, which go under this name: one published by* Wagenseil, *in the second volume of his* Tela Ignea Satanæ; *the other by* M. Huldric, *with Annotations, in the year* 1705.

intending to go into the Temple, was ſeized with many of his diſciples. The reſt fled, and retreated to the mountains. *Jeſus* being thus in the power of his enemies, was faſtened to a marble pillar in the city, whip'd, crown'd with thorns, and being thirſty, vinegar was offered him. The *Sanhedrim* having condemn'd him to death, he was ſtoned. They intended afterwards to hang his dead body on a tree, but the tree broke, becauſe *Jeſus* foreſeeing what kind of death he was to die, had inchanted it with the name of *Jehovah*.

Judas, who loſt no opportunity of leſſening his credit, run to look for a great cabbage in his garden to which his dead body was fixed. It was deſigned afterwards to put it in a common ſepulchre; but *Judas* fearing left his diſciples ſhould take him away, and publiſh that he was riſen again, buried him in the channel of a brook, the water whereof he had diverted from its courſe; and as ſoon as this was done, he made it flow again as uſual, left any one ſhould know where he had laid him. *Judas*'s precaution did not however prevent its being publiſhed that he was riſen. Queen *Helena* believed it, and declared that he was the Son of God; but *Judas* ſhewed her miſtake, and diſcovered the impoſture of *Jeſus*'s diſciples by producing his dead body. It was tied to a horſe's tail, and dragg'd before the Queen's palace, who thereupon was at laſt undeceived.

The Religion of *Jeſus* was however every where propagated, in ſpreading whereof twelve men were very inſtrumental, who run over whole Provinces and Kingdoms, and preached his Miracles and Doctrine. This progreſs afflicted the *Jewiſh* Sages. They deputed one *Simon Kepha* to remedy this evil: he learnt the name of *Jehovah*, and came to the metropolis of the *Nazarens*, convinced them that he was ſent by *Jeſus*, and ingaged them to promiſe him, that they would do whatſoever he ſhould deſire of them. He forbad them to treat the *Jews* ill, and commanded them to celebrate the Feaſt of *Jeſus*'s being ſtoned, and the fortieth day of his death, inſtead of the Feaſt of Pentecoſt. This they promiſed upon condition he would abide with them: *Simon* conſented, they built a tower for him called *Peter*, wherein he continued ſhut up for ſix years, living only upon bread and water: after this time expired, he died.

Elias came afterwards to *Rome*, and maintained before the *Romans* that *Simon* had deceived them, and that he was the perſon whom *Jeſus* had intruſted with his orders. He commanded them to be circumciſed upon pain of being drowned; to obſerve the firſt day of the week inſtead of ſaturday: but in the very inſtant while he was ſpeaking in this manner, a ſtone fell upon his head, and daſhed his brains out: *Thus may all the enemies of God periſh.* This is the concluſion of the ridiculous and abominable Romance, which the *Jews* compoſed under the title of *Toledos Jeſu*, or the Generation and Hiſtory of *Jeſus*; it was ſo called in imitation of St. *Matthew*'s Goſpel, which bears the ſame title: *The Book of the Generation of* Jeſus Chriſt *the Son of* David.

There is beſides another Book which goes under the ſame title, and was publiſhed by M. *Huldric*, in 1705. It keeps cloſer to the Goſpel, but there are inſupportable faults and anachroniſms in it. The Author, who takes upon him the name of *Jonathan*, and ſays he was contemporary with *Jeſus Chriſt*, and an inhabitant of *Jeruſalem*, aſſerts our Saviour to have been born in the reign of *Herod* the Great, which is agreeable to Truth, and contrary to what the *Jews* commonly tell, of his being born in the year of the World 3671, which anſwers to the reign of *Alexander* the Great; but he is groſly miſtaken when he declares *Jeſus Chriſt* to have died in the reign of the ſame *Herod*. The Author believes that this Prince having received complaints againſt *Panther*, the ſuppoſed father of *Jeſus*, made a journey to *Bethlehem*, and there maſſacred all the infants. He makes *Joſhua*, the ſon of *Serachia*, preceptor to *Jeſus*, which *Joſhua* ſtudied under *Akiba*, who did not live till above an hundred years after *Jeſus Chriſt*; he ſays, that *Herod* conſulted the Senators of *Worms*, inhabitants in the land of *Cæſarea*, or in the Empire, about *Jeſus Chriſt*; that *Herod* and his ſon made war with the Diſciples of *Jeſus*, who had retired to *Ai* in the Deſarts of *Judæa*; that they worſhipped *Jeſus* and his image, as well as his mother *Mary*: that they deſired aid of the King of *Cæſarea* againſt *Herod* the ſon. What a deal of ignorance and ſtuff is here!

Any one need only read theſe two impertinent works, in order to conceive all the contempt of them which they merit. Notwithſtanding, it is with works of this kind, that the *Jews* confirm one another in their averſion to *Chriſtianity*. They have gone farther; for to get clear of the objections which are made to them, relating to the time when the *Meſſiah* ſhould appear, they have abridged the chronology of the Old Teſtament, and placed the birth of our Saviour in the year of the World 3671, that is to ſay, 329 years before his real Epoch. They have altered the Text of ſome prophecies which were too clear for *Jeſus Chriſt*, and have wreſted the meaning of almoſt all the others that concern him; thoſe particularly, the completion whereof is moſt evident, and ob-

observable. They confound the characters of the *Messiah*; some will have it that he has been come a long time, but lies concealed among men; others expect him, but curse those who compute the times of his coming. Others again maintain, that the coming of the *Messiah* is no article of faith. What infatuation! what knavery is this!

(Euseb. in Isai. xviii. 1. Hieronym. ibid. Oecumen. in Ep. ad Rom.) The Fathers inform us, that at the very beginning of *Christianity*, the *Jews* sent over all the world to defame *Jesus Christ* and his doctrine, and persuade people that his Disciples were impostors, who having privately stolen their master out of his grave, gave out publickly that he was risen again. St. *Matthew* relates how, after the Resurrection of our Saviour, the guards who had been set at his sepulchre, came and gave notice to the Chief Priests of what had happened; and that these having hereupon held a council among themselves, gave great sums of money to the soldiers, that thereby they might engage them to declare, that his Disciples carried away his body, while they were sleeping; and this the soldiers did not fail to publish.

Ahmed-ben-Cassem-Al-Andacousi, a Moor of *Grenada*, who lived in the year of *Jesus Christ* 1599, cites an *Arabian* Manuscript of St. *Cæcilius* Archbishop of *Grenada*, which was found in a grotto near the same city, with sixteen leaden plates engrav'd in *Arabic* characters. Don *Petro de Castro y Quinones*, Archbishop of the same place, has himself testified this matter. These leaden plates, which are called of *Grenada*, have been since carried to *Rome*, where after an examination, which lasted many years, they were at length condemned as Apocryphal, under the Pontificate of *Alexander* VII. They contain several fabulous Histories relating to the infancy and education of *Jesus Christ*, and the life of the blessed Virgin. Among other things it is said, that *Jesus Christ* while he was yet an infant, and learning the *Arabic* Alphabet at school, asked his master questions about the signification of every letter, and when he had learned of him the grammatical sense and signification of them, he taught him the mystical meaning of each of them.

(Bibl. Orient. p. 73. *Ahmed*, &c. p. 312. col. 2.) You may see the spurious Gospels, which have been published, relating to the life, infancy and preaching of *Jesus Christ*, under the Article GOSPEL.

A great deal has been written concerning the form, beauty, and stature of *Jesus Christ*. Some have asserted, that he was the handsomest of all the sons of men. Others have maintained, that there was no beauty, nor any graces in his outward appearance: some make him to have been of a very advantageous size; others say, he was very small. It may be proper to produce here a short abstract of the reasons which are brought to support these different opinions.

They who maintain, that *Jesus Christ* was the most beautiful man that ever was, ground their belief principally upon these words of Scripture: *Thou art fairer than the children of men; grace is poured into thy lips. Speciosus formâ præ filiis hominum, diffusa est gratia in labiis tuis.* (Psal. xlv. 3.) Besides he was of an excellent constitution; every thing that could contribute to beauty met in his conception, birth and education; and nothing that could make a man misshapen and deformed was any way concerned in it, no irregularity of imagination, none of the common ailments that attend being with child and lying-in, no excess in diet, no disorder in management and conduct. The body of our Saviour must have been the most perfect work, since he was conceived of a most pure and holy Virgin, and by the operation of the Holy Ghost.

The Fathers have not expressed themselves on this matter in an uniform manner. St. *Jerom* believes, that the lustre and majesty which shined about our Saviour's face, were capable of winning all hearts: it was this that drew the generality of his Apostles with so much ease to him; it was this majesty that struck those down who came to seize him in the Olive-garden. (Hieron. in Matt. ix. & in Matt. xxi. 12, 13. & Ep. ad *Principiam*.) St. *John* of *Damascus* relates, that *Abgarus* King of *Edessa*, having sent a Painter to draw the picture of our Saviour, the man was so dazled with the splendor which glittered on his face, that he was obliged to give over his undertaking; and *Jesus Christ*, to satisfy the King's devotion, took the Painter's cloth, apply'd it to his face, and impress'd his Portrait on it, which he sent to King *Abgarus*. (Damasc. de fide orthodox. l. 4. c. 17. Nicephor. Hist. Eccl. l. 2. c. 7.)

Nicephorus is of opinion, that St. *Luke* drew the pictures of *Jesus Christ*, the blessed Virgin, and the Apostles, and that by this means their images represented to the life were scattered over all the earth. It is certain that there has been always a particular tradition in the Church, concerning the figure and stature of our Saviour and his Apostles. I will here describe our Lord to you after the images which are believed to have been painted by St. *Luke*. *He was very beautiful in the face, and about seven spithamas, or* seven foot, *high; his hair was inclining to be very fair, not thick, but a little curled; his eye-brows were black, and did not form exactly a semicircle. His eyes were large, lively, and something yellowish; his nose long, his beard black, and pretty short; but he wore his hair long: for the sciffars had never been used upon his head, nor had the hand of*

any

any one touched him, besides that of his Mother the Virgin, when he was as yet a child. His neck was not stiff nor his carriage lofty, or proud. He stooped a little with his head: his complexion was almost of the colour of wheat; his countenance neither round nor sharp; but like his mother's, something longish, and pretty much upon the vermilion. Gravity, prudence, meekness and clemency were painted in his face: in a word, he resembled perfectly his divine Mother. Nicephor. Hist. Ecclef. l. 2. c. 43.

Bernard. Serm. 1. in festo omnium Sanct. St. *Bernard* says, that the people followed him, and were attached to his person by the allurement of the several graces which shined in him, by the sweetness of his conversation and discourses, and the lustre of his beauty. *Adhærebant ei affatu pariter & aspectu delectati, cujus nimirum vox suavis, & facies decora.*

Chrysost. in Psalm. xliv. St. *Chrysostom* says, that the people were as it were nailed to our Saviour, and were never weary of seeing and admiring him.

Idem. ibid. In the same place, explaining the following

Isai. liii. 2. words of *Isaiah, He hath no form nor comeliness*; he says, Have a care how you misunderstand this passage, as if any deformity of body was meant by it; God forbid we should construe it in this sense; we understand by it, that contempt which he shewed of every thing which the world esteems, that meanness which he chose to appear in. We might heap together many other testimonies from modern Authors, and several plausible reasons to prove the beauty of our Saviour, which any one may see in the Authors who have written particularly on this subject.

We come now to what is alledged in the way of evidence to demonstrate, that *Jesus Christ* was not handsome. The Prophet

Isa. lii. 14, 15, &c. liii. 2, 3, &c. *Isaiah* speaks of him in the manner following: *He shall appear without glory among men, and without beauty amidst the sons of men. He shall grow up before the Lord as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; we have seen him, and there is nothing beautiful or amiable in him. He was despised and rejected of men; a man of sorrows, and acquainted with grief: we hid as it were our faces from him. He was despised, and we esteemed him not. We took him for one smitten of God, for a leper, and a man reduced to the lowest humiliation. He was wounded for our transgressions*, &c. All the Commentators agree, that this passage is to be understood of the *Messiah*. St. *Paul* confirms what we have been reading, by saying, that *Jesus Christ* humbled himself *in taking the form of a servant, and appearing in the likeness of men.* Phil. ii. 7.

The Evangelists have no where taken notice of his beauty.

The most ancient Fathers have acknowledged, that he was not at all handsome: *Homo indecorus & passibilis*, says St. *Irenæus*[a]. *Celsus*[b] objected to the *Christians*, that *Jesus Christ*, as man, was little and ill made, and of mean and obscure birth: from hence he inferr'd, that *Jesus Christ* therefore was not God. *Origen* answered, that it was written indeed, that the body of Christ was not beautiful, but not that he was little, or of obscure birth. *Clemens Alexandrinus*[c] owns in several places, that the body of *Jesus Christ* was not beautiful, his beauty lying in the soul; that he came without that handsomeness of body which is pleasing to the eyes, lest mankind being too much engaged by this external charm, should lose that relish and esteem of things spiritual which he recommended to them. St. *Cyril* of *Alexandria*[d] expresses himself much after the same manner, and maintains, that the beauty ascribed to him in the *Psalms*, is to be understood of internal beauty, the beauty of the soul, and that he appeared in a form which had very little outward gracefulness.

The old *Latin* Fathers are as clearly for this opinion. *Tertullian* says plainly, that *Jesus Christ* was not handsome: *Vultu & aspectu inglorius*[e]; that his outward form had nothing that could attract consideration and respect[f]: *Ne aspectu quidem honestus.* Who would have dared to spit in his face, if the meanness of his appearance had not in some sort deserved it? [g] *An ausus esset aliquis ungue summo perstringere corpus novum, sputaminibus contaminare faciem non merentem?* St. *Austin* confesses, that *Jesus Christ*, as man, was without beauty, and the advantages of person; but as God, he excelled in form all the sons of men: [h] *Ut homo non habebat speciem neque decorem, sed speciosus formâ ex eo quod est præ filiis hominum.* The generality of the Ancients, such as *Eusebius*, St. *Basil*, *Theodoret*, St. *Ambrose*, St. *Isidore* of *Pelusium*, the Author of a Comment on the *Psalms*, printed in St. *Jerom*'s name, explain the passage in *Psalm* xliv. *Fairer than the children of men*, as relating to the beauty of *Christ* according to his Divinity.

From all that has been here produced, we may conclude, that the *Christians* of the primitive ages believed *Jesus Christ* to have been more ill-favoured than handsome, according to his human nature; that the contrary opinion is more modern; that

[a] Iren. l. 3. c. 19. nov. Edit. [b] Origen. contra Cels. ἀλλὰ ὡς φασὶ μικρὸν καὶ δυσειδὲς, καὶ ἀγεννὲς ἦν. [c] Clem. Alex. Pæd. l. 3. c. 1. & l. 1. & 3. Strom. [d] Cyr. Alex. Glaphyr. in Ex. ἐν εἴδει γὰρ πέφηνε τῷ λίαν ἀκαλλεστάτῳ. [e] Tertull. de Idolat. [f] Idem, adversus Judæos. [g] Tertul. de carne Christi. [h] Aug. in Psalm. xliv.

that both may be maintained, and that neither the one nor the other is an Article of Faith. The Reader may consult those Authors who have written particularly on this matter, such as *Rigaltius*, Father *Vassor*, and the Dissertation which we have printed before our Comment on *Isaiah*. Abbot *Boileau*, Dean of the Holy Chapel at *Paris*, wrote a Dissertation, wherein he undertook to prove, that *Jesus Christ* was a little man: his principal reason for this assertion, is, that *Zachæus* being desirous of seeing him, got up into a tree, in order to distinguish him from the croud; *Quia staturâ pusillus erat.* He supposes these last words to relate to *Jesus Christ*, whereas they are generally understood of *Zachæus*.

II. JESUS, or *Jeshua*, the son of *Jozadak*, was the first High-Priest of the *Jews*, after they returned from the *Babylonish* captivity. We do not know very exactly how many years he exercised the High-Priesthood. His first care after his arrival at *Jerusalem*, was to restore the Sacrifices, to regulate the Offices and Order of the Priests and *Levites*; and, lastly, to rebuild the Temple, as far as the condition, which the *Jews* were then in, would allow him to carry on such a work. The Prophets *Haggai* and *Zechariah* often mention *Jesus* the son of *Jozadak*. *Haggai* addresses himself to him and *Zerubbabel*, exciting them to build the Temple after the death of *Cyrus* and *Cambyses*; and in the second year of *Darius* the son of *Hystaspes*, King of *Persia*, the Spirit of the Lord animated *Jesus* and *Zerubbabel*, and *Haggai* prophesied to them by divine inspiration, that in a little time he would shake the heavens and the earth and the sea, the dry land, and all nations; that the desire of all nations should come into the world, and that the new House or new Temple which they raised, should be filled with glory.

[Ezra iv. 3, 8.] [Haggai i. 1, 2, &c.] [In the year of the World 3485, before *J. C.* 515, before the Vulgar Æra 519.]

Zechariah relates, that the Lord shewed him the High-Priest *Jeshua* the son of *Jozadak* standing before the Angel of the Lord, and *Satan* standing at his right hand to accuse him. And the Angel of the Lord said to *Satan*, "The Lord rebuke thee, "even the Lord that hath chosen *Jerusalem* for his habitation, and hath, as "we may say, pluck'd this brand out of "the fire. Now *Jeshua* was clothed with "filthy garments, and stood before the "Angel, who said, Take away the filthy "garments from him. And unto him, he "said, Behold I have caused thine iniquity "to pass from thee, and I will clothe thee "with change of raiment." At the same time he put a fair mitre upon his head, and the Angel said to him, "If thou wilt "walk in the ways of the Lord, thou "shalt govern his House, and keep his "Temple, and I will give thee an Angel "to walk with thee." Lastly, God promises him to send his servant the Branch, (See the Article BRANCH:) *Adducam servum meum Orientem*; that is to say, the *Messiah*, who accordingly appeared under the second Temple.

[Zech iii. 1.]

The same Prophet having seen a vision of two Olive-trees, which were one on the right, the other on the left-hand of the golden Candlestick in the Temple, through which the oil ran into the lamps of this Candlestick, the Angel of the Lord told him, that these two Olive-trees were *Jesus* the son of *Jozadak*, and *Zerubbabel* the son of *Salathiel*, *who are the two anointed ones that stand by the Lord of the whole earth*. *Zechary* received likewise orders from the Lord to take the gold which the principal of the *Jews* offered to God, make crowns of it to place upon the head of *Jesus* the son of *Jozadak*, and promise him that the man surnamed the *Branch*, that is to say, the *Messiah*, should come, who should indeed build a Temple to the Lord, and there be seated on his throne. This new Temple, which he was to build to God, is the *Christian* Church, which he hath established, and in it hath placed his throne. Some, by the word *Branch* or *East*, as the original may be translated, understand literally *Zerubbabel*, who was a branch of *David's* family: but *Zerubbabel* being contemporary with *Jesus* or *Jeshua*, to promise his coming was very vain. They both returned together from the *Babylonish* captivity. *Jesus* the son of *Sirach*, Author of the Book of *Ecclesiasticus*, commends *Jesus* the son of *Josedec* and *Zerubbabel*, as Signets on the Lord's right hand, and as persons principally concerned in building the second Temple to God's eternal Glory, when the *Jews* returned from the captivity of *Babylon*. *Jesus* the son of *Josedec* was succeeded in the High-Priesthood by his son *Joachim*, who was High-Priest in the reign of *Xerxes*. See *Joseph. Antiq.* l. xi. c. 5. *initio*.

[Zech iv. 2, 3, &c.] [Zech. vi. 11.] [Vide Euseb. Demonstr. l. 4. Theodor. ad Zech. iii. & vi. & Hieron. ibidem.] [Ecclus. xlix. 14.]

III. JESUS, the son of *Sirach*, Author of the Book of *Ecclesiasticus*, was, according to *Genebrard*, in his Chronicle, descended from the High-Priest *Jesus* the son of *Jozadak*. Some *Greek* copies make *Eleazar* the father of *Sirach* of *Jerusalem*, to have been his grandfather: but *Jesus* the son of *Sirach*, who speaks of himself in the fiftieth chapter and 29th verse, and throughout the fifty-first chapter, and in some other places of his Book of *Ecclesiasticus*, never says any thing either of his being himself a Priest, or that any of his Ancestors were so. He informs us only, that he was desirous of wisdom, that he begg'd it earnestly of God, while he lay prostrate before him in the Temple; that he had travelled much, in order to com-

[Ch. l. 29. & li.]

See Ecclus. xxxiv. 13. Ecclus. li. 5, 6, 7, 8. Ecclus. xxxiii. 16. compleat his studies; that he studied hard, and had run through many dangers; that having been slandered to the King, he was in imminent danger of death; but by God's mercy, was rescued from it. He says, he was the last of his nation who wrote moral Sentences. Lastly, *Jesus* his grandson, the translator of his work testifies that his grandfather was in great reputation for his wisdom. See the Preface to this Book. We do not know who *Sirach* was, the father of *Jesus*, nor can we tell certainly his name who was the father of *Jesus*, the Author's grandson, and the translator of his work.

The *Arabians* [a] are acquainted with this writer, and his works. They believe that he or his grandfather was Visier to *Solomon*; and they say he had a very virtuous wife, whose name was *Fikia*, and whose life has been written in *Arabic*. There is also an *Arabian* book intitled, *The Sentences and Wisdom of* Jesus *the son of* Sirach.

We have discoursed at large of the book of *Ecclesiasticus* in the Article ECCLESIASTICUS. What we have said of the Author, and his Book, of its Canonical Authority, of the Translator of it, and the time wherein they both lived, may be seen in the Article above mentioned. We shall say no more of them in this place.

See likewise M. *Fabricius's* *Bibl. Græc.* t. 2. l. 3. p. 727.

IV. JESUS, otherwise *Jason*, High-Priest of the *Jews*, illegally possessing the place of *Onias* III. See above JASON.

V. JESUS, the son of *Phabis*, High-Priest of the *Jews*, *Ananel's* successor, and predecessor to *Simon* the son of *Boëthus*. He was High-Priest but for a short time. He was deposed by *Herod* the Great in the year of the World 3981, before *Jesus Christ* 19, before the Vulgar Æra 23. We know nothing particularly of his Life.

VI. JESUS, the son of *Sias*, High-Priest of the *Jews*, succeeded *Eleazar*, and was himself succeeded by *Joazas*, in the reign of *Archelaus* the son of *Herod*. This *Jesus* the son of *Sias*, held the Pontificate but four years; he was deposed in 4009, and his predecessor was appointed to this dignity in 4004.

VII. JESUS, the son of *Damnæus*, High-Priest of the *Jews*, was so created by King *Agrippa*, in the year of *Jesus Christ* 63, and deposed the same year. He succeeded *Ananus*, and *Jesus* the son of *Gamaliel* was his successor.

VIII. JESUS, the son of *Gamaliel*, High-Priest of the *Jews*, successor to *Jesus* the son of *Damnæus*, and predecessor to *Matthias* the son of *Theophilus*. The two High-Priests, *Jesus* the son of *Damnæus*, and *Jesus* the son of *Gamaliel*, having each their party in the Temple, and the City, disputed sword in hand for the Pontificate. *Agrippa*, to put an end to this bloody contention, deposed them both, and placed *Matthias*, the son of *Theophilus*, in their room, in the year of *Jesus Christ* 64.

I. JETHER, the son of *Gideon*, who had not the courage to kill *Zebah* and *Zalmunna*, though his father commanded him to do so. *Judg.* viii. 20.

II. JETHER, the husband of *Abigail*, *David's* sister, and father of *Amasa*. 1 Chron. ii. 17.

JETHETH, the son of *Esau*, one of the ancient Dukes of *Edom*. Gen. xxxvi. 40.

JETHLAH, a City in the Tribe of *Dan*. Josh. xix. 42.

JETHRO, Priest or Prince of *Midian* [b], the father-in-law of *Moses*. Some believe that he was Priest to the true God, and that he maintained the true Religion, as being a descendant of *Midian*, the son of *Abraham* and *Keturah*. *Moses* does not disguise his alliance with *Jethro's* family, but invites him to offer Sacrifices to the Lord upon his arrival in the camp of *Israel*, as one who adored the same God with the *Israelites*. (Exod. xviii. 11, 12.) It is by some asserted, that he had four names, *Jethro*, *Raguel*, *Hobab*, and *Ceni*. Others will have it, that *Jethro* and *Raguel* were the same person; that *Hobab* was the son of *Jethro*, brother to *Zipporah*, and brother-in-law to *Moses*; and lastly, that *Ceni* is a common name signifying the country of the *Kenites*, inhabited by the posterity of *Hobab*, to the South of the promised Land. The *Hebrew*, *Chothen* [c], which St. *Jerom* translates *cognatus*, *kinsman*, is made use of in *Numb.* x. 29. to denote the degree of relation which was between *Moses* and *Hobab*. And in another place the same term is used to signify the same thing, *Exod.* xviii. 1, 27. Nevertheless in this place cited from *Numbers*, *Hobab* is called the son of *Raguel*. For which reason some others are of opinion, that *Raguel* is the father of *Jethro*, and *Jethro* the father of *Hobab*. On the other side, *Raguel* gives *Zipporah* to *Moses* in marriage, *Exod.* ii. 18, 21. The signification of the *Hebrew*, *Chothen*, not being fixed, it is impossible to be at any certainty in this question.

The

[a] Bibl. Orient. p. 494. *Jaschovah ben-Sirach.*

[b] Ita Ezechiel Poeta apud Euseb. l. 9. c. 4. Præpar. Jonath. alii plures. *The* Hebrew Cohen כהן *signifies sometimes* a Prince.

[c] Chothen חתן Gener, Affinis, Cognatus. LXX. Πενθερὸς, Socer, vel Γαμβρὸς, Gener. Aquila. Sym. Theod. Νυμφίος. Sponsus.

The occasion which gave *Moses* the opportunity of making an alliance with *Jethro*'s family, was this: *Moses* having killed an *Egyptian*, who abused an *Hebrew*, was obliged to fly out of *Egypt*. He retired into the land of *Midian*, to the East of the Red Sea, between the gulph of *Elam* and *Heroopolis*. As he sat down near a well where *Jethro*'s daughters were watering their cattle, there came some shepherds, who forced them away. *Moses* defended the young women, and watered their flock. Their father being informed of what had passed, sent for *Moses* to his house, and gave him his daughter *Zipporah* in marriage. By her *Moses* had two sons, *Gershom* and *Eliezer*. After he had been forty years at *Jethro*'s, he had the vision of an Angel, who spoke to him in a burning bush, and enjoined him to deliver the *Israelites* out of *Egypt*. *Jethro* understanding what the Will of God was in this particular, permitted him to return into his own country with his wife and children. But *Zipporah* having been obliged to return to her father's house in *Midian*, before she went into *Egypt*, *Jethro* brought her back to *Moses*, who was then incamped at the foot of Mount *Sinai*, about a year after the *Hebrews* came out of *Egypt* [a].

Exod. ii. 15, 16, 17, &c. From the year of the World 2473 to 2513, before *J. C.* 1487, before the Vulgar Æra 1491.

Jethro sending notice to *Moses* of his arrival, *Moses* went out of the camp, met him, fell prostrate before him, embraced him, introduced him into his tent, and related to him all that the Lord had done for the *Israelites*. *Jethro* blessed God for it, offered Burnt-offerings and Peace-offerings, and ate with *Moses*, *Aaron*, and the Elders of *Israel*, in the presence of the Lord. The next day, *Moses* taking his seat in order to judge *Israel*, continued from morning to evening employed in this manner. *Jethro* remonstrated to him, that this was a fatigue above his strength to undergo, and would be tiresome both to himself and his people; that therefore he should chuse some men of firmness and fortitude, who feared God, and hated covetousness, that they might share with him in the weight of Government; that the cognizance of lesser affairs should be referr'd to them, and those of more consequence should be reserved to himself. *Moses* submitted easily to this advice, and chose certain men of merit out of all *Israel*, whom he appointed to have rule over the people; some over a thousand, others over an hundred, fifty, and ten. They administred justice to the people, and when any thing of greater difficulty than ordinary occurr'd, they referred it to *Moses*.

Exod. xviii. 1, 2, 3, &c.

When the *Israelites* were upon the point of decamping from the Wilderness of *Sinai*, and proceeding on their journey towards the Land of Promise, *Moses* desired *Jethro* to continue with the people, that he might be a guide to them: but *Jethro* refused, and returned to *Midian*, leaving, as some believe, *Hobab* his son, to conduct the *Israelites* in the Wilderness. *Hobab* went with them to the Land of Promise, and had a share in the division of it made by *Joshua*. We do not know what befell *Jethro* after that time.

Exod. xviii. 27. Numb. x. 29.

The *Jews* have published several fabulous accounts relating to *Jethro*, which we shall just touch upon by the way. [b] They tell us in the first place, that he had six names; *Jethro* or *Jether*, *Raguel*, *Chobab*, *Peni*, *Phutiel*, and *Chebar*. They add, that being one of *Pharaoh*'s principal Counsellors, and giving moderate counsels, and such as were favourable to the *Hebrews*, whereas *Balaam*, another of this Prince's Counsellors, was for taking measures that were quite contrary, he was obliged to fly from *Pharaoh*'s court, and retire to *Midian*. Thither he carried with him a rod of Saphire, which was created on the sixth day of the World, and had been delivered down from time to time successively from *Adam* to *Noah*, *Abraham*, *Isaac*, *Jacob*, and *Joseph*; and last of all to *Pharaoh*. *Jethro* found the secret of carrying it off to *Midian*; and having fixed it in the ground in his own garden, he could never pluck it out: but *Moses* by the help of God's name, the pronunciation whereof he understood, pulled it up very easily; and to this he owed his marriage with *Zipporah*. And with this same rod it was, that he afterwards wrought so many miracles. They believe that he wrote that section in the Pentateuch, which they call *Jethro*. The *Mahometans* call him *Soaib*; a name observed to be in *Saadias*, and the *Arabic* version of *Exodus*.

You have in the following account several curious, but uncertain particulars, of *Jethro*'s life, which have been handed down to us by the *Arabians*. They say one *Michael* the son of *Taskir*, and grandson of *Midian*, was his father: this last was the immediate son of *Ishmael*, according to the Author of *Leb-Tarik*; for *Moses* makes no mention of *Midian* among the sons of *Ishmael*. *Jethro* gave his son-in-law *Moses* the miraculous rod, with which he performed so many prodigies. He was favoured with the gift of prophecy, and God sent him to his countrymen the people of *Midian*, to preach the Unity of God, and withdraw them from idolatry. *Mahomet* says, that he wrought miracles to

Bibl. Orient. p. 790. Schoaib. Gen. xxv. 13. 14.

[a] In the year of the World 2514, before *Jesus Christ* 1486, before the Vulgar Æra 1490.
[b] Vide Tanchuma, & Mechilta & Scip. Sgambat. l. 2. Archiv vet. Test.

Alcoran. c. *Araf.* to convert this nation; and one of his Commentators affirms, that whenever *Jethro* had a mind to perform his devotions on the top of a certain Mountain, the Mountain became lower, in order to render the ascent more easy to him.

Another Commentator on the Alcoran says, that *Jethro* took pains principally to reform the bad custom which the *Midianites* had, of stealing, of having two sorts of weights and measures; of buying by the larger, and selling by the smaller. He was often used to say to them, *Get just weights and measures, and defraud no man of what belongs to him.* Besides these frauds which the *Midianites* committed in their way of trading, they offered violence to travellers, and robb'd them with impunity on the high-ways. They threatned even *Jethro* to drive him out of their country, together with his disciples, if they did not all return to those wicked practices which were in vogue among them.

This insolence obliged God to manifest his wrath, in shewing them an example of his just severity. He sent the Angel *Gabriel*, who, with a voice like thunder, and a dreadful cry, set the Earth a trembling, and this Earthquake was the destruction of them all, except *Jethro*, and them, who like him, believed the Unity of God. It was after this punishment that *Jethro* went to his son-in-law *Moses*, as is related in *Exodus* xviii. 1, 2, 3. and following verses. The advice which *Jethro* gave *Moses* upon this occasion, made the *Mussulmen* call him, *The Preacher of the Prophets.*

Euseb. de nomin. Hebr. JETTAN. *Eusebius* says, that there is a considerable place called *Jettan*, eighteen miles from *Eleutheropolis*, in the Canton which went under the name of *Daroma*.

JETUR, the son of *Ishmael*. Gen. xxv. 15. was father of the *Ituræans*.

JEWS; in *Latin*, *Judæi*. The *Israelites* who returned from the Captivity of *Babylon*, were then and ever after called by this name. *Judæi* comes from *Juda*, because then the Tribe of *Judah* was not only the most powerful, but almost the only one, which made any figure, and appeared with any splendor. After the Captivity, the *Jews* multiplied and grew so strong, that in our Saviour's time, and forty years after, when they declared war against the *Romans*, they were one of the most powerful nations in the East.

They set about rebuilding the Temple, and the holy City, under *Ezra* and *Nehemiah*, as we see in the Books which bear the names of these two pious Persons. From this time they were more zealous in the observance of their Laws, more faithful in the practice of their Duties, and more averse to Idolatry than they had before appeared to be. The *Israelites* of the ten Tribes, who returned at different times from the Captivity, were confounded with those of *Judah*, and were called *Jews*, perhaps upon political views, because the permission granted by *Cyrus* to the *Hebrew* captives, of returning to their own country, was granted expressly to those only of the Kingdom of *Judah*; or because all the *Hebrews* being after the Captivity united under one and the same Monarchy, and there being no longer any distinction in this sense between *Judah* and *Israel*, they all took the name of *Judah*, as being the most considerable part, and that wherein the Head of their Religion resided; that is to say, the High-Priest who resided at *Jerusalem*, and the Prince of the country, who was always of the Tribe of *Judah*, subordinate to the Governour sent by the Kings of *Persia*.

Under the reign of these Kings they enjoyed great peace, and had leisure to settle themselves quietly in their country, to rebuild their cities, and cultivate their lands, which had been so long forsaken. During this interval, they who dwelt beyond the *Euphrates* were in great danger by reason of *Haman*'s ambition, and *Mordecai*'s resolution, who could not persuade himself to pay him those honours, which were not due to him. But *Esther* had credit enough to prevail for the revocation of the Edict, which the King of *Persia* had published against the *Jews*, and *Mordecai* was advanced to great honours, being placed in those stations at Court and in the State, which *Haman* had possessed before him: the *Jews* hereupon revenged themselves upon their enemies, and became terrible to those who had despised them. In the year of the World 3495, before J. C. 505.

When *Alexander* the Great undertook the war against *Darius Codomannus*, the last King of *Persia*, the *Jews* continued firm in their duty to *Darius*, who was their lawful Sovereign, and refused *Alexander* the succours he demanded for the siege of *Tyre*, about which he was employed. This Prince resolved to be revenged on them for their refusal, and after he had taken the city, he marched against *Jerusalem*. But the High-Priest coming out to meet him at the Head of all his Clergy and the People, *Alexander* received him with respect, bestowed many favours on the *Jewish* nation, and granted them an exemption from tribute every seventh year; a favour which he would not grant to the *Samaritans*. In the year of the World 3672, before J. C. 328.

After the death of *Alexander* the Great, the *Jews* were subject sometimes to the Kings of *Egypt*, and sometimes to those of *Syria*, according as these Princes were more

more or less powerful, or extended their conquests more or less over one another.

In the year of the World 3787, before J. C. 213.

Under *Ptolemy Philopator* King of *Egypt*, they suffered a cruel persecution in their dominions; this Prince would have had them crushed to death under Elephants feet, but God rescued them from this danger, by a miraculous effect of his protection.

In the year of the World 3834, before J. C. 166.

A division arising among their Priests, and *Jason* purchasing the High-Priesthood of *Antiochus Epiphanes*, this Prince took from hence an opportunity to persecute the *Jews*, and undertook to make them abandon their Religion, to embrace that of the *Greeks*. There were no torments which he did not inflict on them, in order to overcome their constancy; he met with an inflexible resistance from the *Maccabees*, and a great number of honest *Israelites* who joined them, and maintained the true Religion with prodigies of valour, and at last restored their country to its liberty. The *Asmonæans* or *Maccabees*, after having for some time exercised the High-Priesthood under the Empire of the *Syrian* Kings, at length delivered themselves from their dependance, and annexed the Principality or temporal Sovereignty to the Dignity of the Priesthood. *Hircanus* was the person who intirely shook off the *Syrian* yoke[a]; but *Aristobulus* his son and successor was the first who assumed the title of King[b]. The Kingdom continued in his family till the time of *Herod* the son of *Antipater* the *Idumæan*[c].

In the year of the World 3947, before J. C. 53.

There was however some interruption; for *Gabinius* Governor of *Syria*, entring *Judea* at the head of a powerful army, not long after *Pompey*'s leaving it, reduced *Alexander* the eldest son of *Aristobulus* under his obedience, who had escaped from *Pompey*, restored *Hircanus* to the High-Priesthood, and changed almost intirely the civil State of the country: from being Monarchical, he made it Aristocratical; suppressed the title of King, and instead of the Great *Sanhedrim*, and the common Courts where Justice was administred in *Jerusalem*, and other cities, he settled five different Courts in *Judea*, every one whereof was independent on the rest, and exercised a sovereign Authority within its district. The first was fixed at *Jerusalem*; the second at *Jericho*; the third at *Gadara*; the fourth at *Amathur*; the fifth at *Sephoris*. The whole country was divided into five Provinces or Jurisdictions, and each Province was obliged to have recourse for Justice to one of the Courts which was assigned it, and where affairs were terminated without appeal.

In the year of the World 3957, before J. C. 43.

Some years after, *Julius Cæsar* coming from *Egypt* to *Palestine* in his way to *Syria*, *Antigonus* the son of *Aristobulus*, last King of the *Jews*, waited on him, and threw himself at his feet, desiring to be restored to the Principality of his father; complaining at the same time of *Hircanus* and *Antipater*. But the latter of these, to whom *Cæsar* had great obligations, for services performed during the war in *Egypt*, justified his own conduct and that of *Hircanus*, so well, that *Antigonus* was dismissed as a turbulent and seditious man, and *Cæsar* appointed *Hircanus* to continue High-Priest and Prince of *Judæa*, giving *Antipater* at the same time the Office of Procurator of *Judea* under *Hircanus*. The Aristocracy settled by *Gabinius* was abolished, and the Government restored upon the same footing upon which it stood before.

In the year of the World 3964, before J. C. 36.

Antigonus the son of *Aristobulus* having given the *Parthians* large sums of money, to the end that they might assist him in recovering the throne of his Ancestors, found means to defeat the forces of *Hircanus*, who was supported by *Herod* and his brethren; after which, *Herod* retired into *Italy*; *Antigonus* took *Hircanus*, had his ears cut off, in order to render him for the future incapable of the High-Priesthood, delivered him to the *Parthians*, who carried him into their country, and possessed himself of the Pontificate and Principality of the *Jews*.

In the year of the World 3964, before J. C. 36.

But *Herod* arriving at *Rome*, and laying before *Antony* the condition of affairs in *Judea*, *Antony* jointly with *Octavian*, surnamed afterwards *Augustus*, procured the crown of *Judea* for him, which he possessed until his death, and transmitted to his children. I run over all this very slightly, my design here being only to give a general Idea of the State and Government of the *Jews*, from the time of their return from the Captivity of *Babylon* to that of *Herod*.

After the death of this Prince, his Kingdom was divided among his sons. *Archelaus* had *Judea*, *Idumea*, and *Samaria*; *Herod Antipas* had *Galilee* and *Peræa*; and *Philip* the *Auranitis*, *Trachonitis*, *Paneas*, and the *Batanæa*. *Archelaus* reigned ten years only in *Judea*. He was accused before *Augustus* by the *Jews* and *Samaritans*, and being unable to justify himself, was banished to *Vienne* in *Gaul*, and *Judea* was reduced into a Province. In this condition it was at the death of our Saviour.

From this time to the destruction of *Jerusalem* they had *Roman* Governours; a list of whom I have given in the Article GOVERNOURS. After the destruction of *Jerusalem*, *Judea* was comprehended under the Government of the Presidents of *Syria*,

[a] In the year of the World 3874, before *Jesus Christ* 126.
[b] In the year of the World 3898, before *Jesus Christ* 102.
[c] In the year of the World 3965, before *Jesus Christ* 36.

Syria, and the *Jews* made ſtill a ſeparate people, and continued in their own country ſubject to the *Romans*, till the reign of *Adrian*; then they revolted, and made war againſt the *Romans*: in this the generality of them periſhed miſerably, and their nation was intirely diſperſed *. See the Article BARCHOCHEBAS.

The Religion of the *Jews* may be conſidered in different views, with reſpect to the different conditions of their nation. Under the Patriarchs, natural Religion was that which they obſerved, being averſe to Idolatry, and thoſe crimes which are the conſequences of Atheiſm; or the ſuperſtitious Worſhip of falſe Gods: uſing circumciſion, which was the ſeal of that covenant which God had made with *Abraham*, and following the laws which reaſon, aſſiſted by the lights of grace and faith, diſcovers to thoſe who have honeſt hearts, and ſeriouſly ſeek after God, his righteouſneſs, and truth, living in expectation of the *Meſſiah*, the deſire of the Gentiles, who was to compleat their hopes and wiſhes, and fully to inſtruct and bleſs them. Such was the Religion of *Abraham*, *Iſaac*, *Jacob*, *Judah*, *Joſeph*, and the other Patriarchs, who kept up the worſhip of God in their families, and the tradition of the true Religion.

From *Moſes*'s time the Religion of the *Jews* was more fixed, and ſet out more particularly. Natural Religion and the Laws of Nature were better explained. Before, every one honoured God according to the inclination of his heart, and in the manner which he thought proper. From *Moſes*'s time, Ceremonies, Days, Feaſts, Prieſt and Sacrifices were all determined with an infinite exactneſs. This Legiſlator deſcribed the very age, ſex, and colour of hair required in certain Victims: he ſettled the number, qualities, and nature of them: at what hour, by whom, why, and on what occaſions they were to offer them. He regulated the Tribe, the Family, the bodily Qualities, the Habits, Order, Rank, and Functions of the Prieſts and Levites. He ſpecified the meaſures, metals, woods, and works which were to compoſe the Tabernacle, or portable Temple of the Lord; the dimenſions, metal, and figure of the Altar, and its Utenſils; in a word, he omitted nothing which concerned the worſhip of God, who is the firſt and principal, and, more properly ſpeaking, the only Object of the *Jewiſh* Religion.

Hither may be referred likewiſe the ſeveral purifications made uſe of to diſpoſe themſelves for their approach to things Holy. The impurities which kept them at a diſtance from them, the ways of expiating their pollutions, of preventing and avoiding them; the continual care which the *Jews* muſt be in to hinder them from incurring ſome of theſe pollutions, which excluded them from civil ſociety, from the uſe of things holy, from the camp, and from their own houſes, according to the variety of circumſtances: even ſome certain natural infirmities, certain diſeaſes, and involuntary accidents required purifications. The bare touching of an animal which died of itſelf; the being preſent at funerals, the touching of an unclean perſon, were capable of polluting a man, and to put him under an obligation of purifying himſelf.

I will not inlarge here on the moral, judicial, and ceremonial Laws of the *Jews*; I have already treated of them in the Article LAWS. But I cannot forbear remarking the extreme rigour of that Law which condemned to death, for example, thoſe, who violated the Sabbath; who contracted marriages within the prohibited degrees; who were guilty of adultery; who came near a woman at particular times when her uſual infirmities were upon her; who committed ſins againſt nature; ſollicited their brethren to idolatry; conſulted Diviners and Magicians; blaſphemed againſt God, or came near to things holy without being purified. A Lay-man, or even a *Levite*, who ſhould have entred the Temple, that is to ſay, the Holy, or the Sanctuary; who ſhould have touched the Ark of the Covenant, or ſeen it bare: theſe, and many other faults, were puniſhed with death. Such was the ſpirit of the old Law, a ſpirit of fear, of bondage, and conſtraint. The Law was repreſented by *Hagar*, ſays St. *Paul*, who begat ſlaves only, *gendering* Gal. iv. 24. *to bondage*. The Goſpel on the contrary produces free men: *For ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption*, &c. Rom. viii. 15.

The long abode which the *Hebrews* made in *Egypt*, left a ſtrange propenſity in them to idolatry; neither the miracles which *Moſes* wrought before their eyes, nor the precautions which he took to withdraw them from the worſhip of idols, nor the rigour of the laws which he publiſhed on this ſubject, nor the ſplendid marks of God's preſence in the *Iſraelitiſh* camp, were ſufficient to overcome this unhappy inclination, nor to ſtop the courſe and effects of it. *Have ye offered unto me Sacrifices and Offerings in the wilderneſs forty years, O houſe of* Iſrael? ſaid the Lord by *Amos*. *Ye have borne* Amos v. 25, 26. *the tabernacle of your* Moloch, *and* Chiun *your images, the ſtar of your God which ye made to yourſelves*. We know with what facility they fell into the adoration of the golden Calf, when they were ſcarce, as we may ſay, come out of the channel of

* Juvenal *takes notice of the little Arts which were practiſed by the* Jews *in their poor vagabond condition, to procure daily ſuſtenance. Whether this obſervation on the deplorable ſtate of this People was made after the laſt calamity*

of the Red Sea, where they had been eye-witnesses of this wonder, which had terrified all the neighbouring nations.

Moses therefore gave his Laws in the wilderness, but they were not observed there. When ye shall enter into the land which the Lord your God shall give you,

Deut. xii. 8, 9. *Ye shall not do after all the things which we do here this day, every man whatsoever is right in his own eyes: for ye are not as yet come to rest, and to the inheritance which the Lord your God giveth you.* They did not circumcise the children which were born in the wilderness, (Josh. v. 4, 5, 6, 7.) as well because of the danger of death which children newly circumcised would have been exposed to, by the fatigue of journeys, and frequent decamping, as because the people of *Israel* not being mingled with other nations, were under no necessity to take that sign, which was instituted principally to distinguish them from other people.

During the wars which *Joshua* made with the *Canaanites*, and before the Ark of God was fixed in any certain and safe place, it was difficult to observe all the Laws of *Moses*; wherefore under *Joshua* and the Judges, and even in the reign of *Saul*, we see liberty enough in *Israel* with regard to the observance of many articles of the Law, which were much better observed under *David*, for example, and *Solomon*, when the *Hebrews* were at peace in their land, and there was a freer and more easy access to the place, where the Tabernacle was. Before they sacrificed in different places of the country, and the most religious observers of the Law made no scruple in this point, provided the Sacrifices were offered to the Lord. They were even obliged to tolerate many abuses, for want of necessary power and authority to suppress them. (Judg. xvii. 5, 6. xviii. 31. xxi. 24.) *In those days*, says the Scripture, *there was no King in* Israel, *and every man did that which was right in his own eyes*, or whatsoever seemed good to him. (Judg. xvii. 4.) Hence *Micah*'s Ephod, which was removed to *Laish*; hence that which (Judg. viii. 27.) *Gideon* made in his family; hence the irregularities of the High-Priest *Eli*'s sons; (1 Sam. ii. 12, 13, &c.) hence the crime of the inhabitants of *Gibeah*, and the frequent idolatries of the *Israelites*, whereof there is mention made in the book of *Judges*. See *Judg.* ii. 1, 2, 3, and 11, 12. *And the children of* Israel *did evil in the sight of the Lord, and served* Baalim, *and they forsook the Lord God of their fathers .... and followed other Gods, of the Gods of the people that were round about them.*

Saul and *David*, with all their authority, were not capable of intirely putting a stop to such inveterate disorders. The superstitions which they did not dare to exercise in publick, they practised still in private. They sacrificed upon the High-places: they consulted Diviners and Magicians. *Solomon*, whom God had chosen to build his Temple, was himself a stone of stumbling and offence to all *Israel*: he erected Altars to the false Gods of the *Phœnicians*, *Moabites*, and *Ammonites*; (1 Sam. xi. 5, 6, 7.) and he not only permitted his wives to worship the Gods of their country, but he himself adored them. There were few among the Kings his successors, who did not shew in this respect like weaknesses. *Jeroboam* the son of *Nebat*, King of *Israel*, introduced the worship of the golden Calves in the kingdom of *Israel*; and this worship took such deep root there, that it never was intirely extirpated. There were from time to time some reformations in *Judah*, but they did but suspend the evil, they did not absolutely stop it, nor close the source of it.

The Captivity of *Babylon* was a more effectual remedy. The *Hebrews*, borne down by the hand of God, and sinking under it, reflected upon themselves, and sincerely renounced idols. They never were more faithful, nor more exact in the observance of God's Laws than after this period: and the children of *Israel*, after they had been a long time *without a King*, (Hosea iii. 4.) *without a Prince, without a Sacrifice, without an Image, without an Ephod, and without Teraphim, returned at length unto the Lord their God, and sought him and* David *their King, and feared the Lord,* &c. God reserved to himself *an afflicted* (Zeph. iii. 12.) *and poor people, who trusted in the name of the Lord: the remnant of* Israel *committed no more iniquity, neither was a deceitful tongue found in their mouth; they dwelt in peace, and no one disturbed them in their inheritance.* The persecution of *Antiochus Epiphanes* served only to separate the straw from the wheat, and display the zeal, courage and firmness of the *Maccabees*.

About the same time that appeared in the Religion of the *Jews*, which hitherto had not been seen in it; I mean Sects, and divided Opinions upon the most important matters of the Law. The *Pharisees*, *Sadducees*, and *Essenians*, formed three parties, as among the *Greeks* there were *Academicks*, *Peripateticks*, *Stoicks*, and *Epicureans*. The *Pharisees* were the most prevailing, and acquired an infinite deal of credit with the people. The *Sadducees* were not so numerous, but had more of

mity, which befel their Nation under Adrian, *may be questioned; tho' Mr.* Dodwell *is of opinion, that* Juvenal's *Satyrs were written in the reign of this Emperor, and that he was ordered into banishment by* Adrian: *if so, what he says of them in his sixth Satyr, might possibly be penn'd after the destruction of* Barchochebas, *and the many miseries of the* Jews *consequent thereupon.* F. Terteron *indeed will have it, that he either died very soon after the third year of* Adrian, *or forbore writing from that time; upon which supposition it is impossible he could have any view to the unhappy circumstances of the* Jews *after the reduction of* Bether, *and the death of* Barchochebas, *which happened according to the Chronology of our Author in the 17th and 1[illegible]th years of* Adrian; *and consequently my application of this passage under the Article* Barchochebas, *must be understood rather of the* Jews *when dispersed after the demolition of* Jerusalem *by* Titus.

of the rich in their party. The *Essenians* were the most perfect, lived in retreat, and did not concern themselves with publick affairs. The Reader may see what we have said of these different Sects in their respective Articles.

Our Saviour found a great deal to reform in the doctrines and practices of the *Pharisees*. He declared loudly against their dangerous explanations of the Law; and thereby drew upon himself their hatred, which at last ended in his death. In his time the Law was known and observed, and it may be said, that perhaps so much zeal and punctuality was never seen in the outward observance of *Moses*'s Ordinances. But the Spirit of the Law, the practice of solid virtues, such as humility, simplicity, love of poverty, humiliations, and sufferings; the love of God, and of our neighbour, these were scarce so much as known. The *Pharisees* practised the Law only out of ostentation. They abounded with pride, envy, and avarice; and had changed the most important precepts by their erroneous explanations. Such was the Religion which *Jesus Christ* undertook to reform; and which he in reality did reform in the Gospel.

The whole Nation of the *Jews*, their Priesthood and their Kingdom, are, according to St. *Austin's* remark, a prophecy of the *Christian* People, of the Priesthood and Kingdom of *Jesus Christ* [a]: whatever happened to them was figurative, says St. *Paul* [b]; their Bondage in *Egypt*, their miraculous Deliverance, their Passage thro' the Red Sea, their Sojourning in the Wilderness, and their Entrance into the promised Land; their Circumcision, their Ceremonies, their Priests, and Sacrifices, were all figures of *Christ's* coming, of the Establishment of *Christianity*, of the Duties and Privileges of *Christians*, of their Priesthood, Sacraments, and Excellency of the Gospel.

This Nation, which, as *Moses* first intended, was to live united, and collected together in one and the same country, was afterwards, by an effect of God's Wisdom, dispersed into many places, that before the coming of the *Messiah* they might be known throughout the world, and that by the singularity of their Lives, their Manners, Religion, History, and Laws, strangers might be every where informed who the *Jews* were, and that this general knowledge might insensibly dispose them to receive the Gospel, and acknowledge the *Messiah*, whom the *Jews* expected, and of whom they told so many wonders. Wherefore when *Jesus Christ* appeared, all the East was in expectation of the birth of this Redeemer, of this Monarch who was to be the happiness, the hope, and salvation of all people.

The same Providence has permitted that since the death of *Jesus Christ*, the *Jews* should be again dispersed into all places of the world, carrying every where the marks of their reprobation, and the punishment of the sin committed by their fathers against the person of *Jesus Christ*, their *Messiah*, and Deliverer, whom they rejected and crucified. We see them every where odious, despised, debased, and persecuted, yet continuing still obstinately fond of their ceremonies, and the traditions of their fore-fathers, though at such a distance from *Jerusalem*, and having neither Priests nor Temple, are unable to observe the generality of their ceremonial Laws. They expect continually the coming of the *Messiah*, who will not appear till the day of Judgment, to pronounce their doom, and take off the Veil which is spread over their eyes and hearts: *Even unto this day the veil is upon their heart: nevertheless when it shall turn unto the Lord, the veil shall be taken away.* 2 Cor. iii. 15, 16.

They preserve, they carry about with them, they read and study the sacred Books of the Old Testament, without penetrating the sense of them; they know the letter of them, but do not see into the mysteries contained in them. They afford light for the use of others, and do not enlighten themselves, says St. *Austin* [c]. They carry our books, as servants do those of children, who go to school; they carry the books which instruct us in what we should believe [d]. *Codicem portat Judæus, unde credat Christianus: librarii nostri facti sunt, quomodo solent servi post dominos codices ferre, ut illi portando deficiant, illi legendo proficiant.* When we dispute with Pagans, Infidels, and the Incredulous, who receive not our testimony, we convince them by the sacred writings of the *Jews*, who certainly neither preserved nor composed them to oblige us. Of this use the *Jews* are to us, they contribute against their inclination to the advancement of *Christianity*: *Nobis serviunt Judæi tanquam capsarii nostri sunt, studentibus nobis codices portant.* Aug. in Psalm. xl. p. 353.

We have given the Reader in the course of this work almost the whole History of the *Jews*, by relating the Lives of those illustrious men who have appeared among them from the beginning of the world to the destruction of *Jerusalem*. He may likewise consult the chronological Table of the sacred History, prefixed to the first Tome of this Dictionary, and the geographical Map of *Judæa*, wherein the extent of this country may be seen, and the inheritance of each Tribe. We shall give a short account of their principal Laws under the Article LAWS, or under that of MOSES.

We

[a] Aug. de Civit. Dei. l. 7. c. 32. [b] 1 Cor. x. 6, 10. Omnia in figurâ contingebant eis. [c] Aug. Serm. ad Cathecumen. de Symbolo, p. 578. nov. Edit. [d] Aug. in Psalm. lvi. p. 534.

We have in particular Differtations difcourfed of their Chronology, Polity, Poetry, Punifhments, Marriages, Divorces, Houfes, Mufick, Diet, Militia, Officers of their King's Court, of their relation to the *Spartans*, the order and fucceffion of their High-Priefts, of their facred Books, both in general and particular; of their Texts, Language, Tranflations; of their fyftem of the World, Schools, and Habits. We have likewife treated in particular pieces of the different Sects which were among them; of *Melchifedek*, *Enoch*, and feveral other fubjects, which relate to the *Jewifh* Nation and Religion. Thefe Differtations may be feen in collections which have been feparately made of them, or in our Comment upon the Books of the Old and New Teftament. It would be impoffible to treat of all thefe things here at any length, and feveral of them we have fpoken of in this Dictionary, under their particular Articles.

Articles of Faith profeffed by the JEWS. See above the word FAITH.

Kings of the JEWS. See the Article KINGS.

High-Priefts of the JEWS. See the Article PRIESTS.

JEWS, their *Difperfions*, their *Captivities*: whether they are returned from them. See CAPTIVITIES, and TRANSMIGRATIONS.

WANDERING JEW. I am fo well perfuaded, that every thing that is reported of the *Wandering Jew* is fabulous, that I fhould not think him worth fpeaking of in this place, if I did not know, that there were ftill fome people fo fimple as to believe fomething of the ftory. The example of *Enoch* and *Elijah*, who are ftill living, and are thought to dwell in fome private place on earth; the perfuafion of the *Jews*, who believe the Prophet *Elijah* to be invifibly prefent at the ceremony of circumcifing their children; the words of *Jefus Chrift* in the Gofpel, who fpeaking to St. *John* the Evangelift, fays, *If I will that he ftay till I come, what is that to thee, follow thou me*; which many of the Ancients and fome Moderns have underftood, as if our Saviour had promifed this Apoftle, that he fhould not die till the day of Judgment: thefe feveral confiderations induce them to believe that there really is a *Wandering Jew*.

Leon. de Modena, part. 4. c. 8.

Joh. xvi. 21, 22, 23.

They call the *Mahometan* Authors to their affiftance, who relate, that in the fixteenth year of the *Hegira*, a Captain, named *Fadhila*, who commanded three hundred horfe, being arrived with his Troop about the clofe of day between two Mountains, and having began evening prayer in a loud voice with thefe words, *God is Great*, he heard a voice repeating the fame words, and continuing to pronounce the whole prayer with him to the end. *Fadhila* at firft fufpected that this was an echo, but obferving that the voice repeated diftinctly and intirely all his words, he faid, O Thou who anfwereft me, if thou art of the Order of Angels, the power of God be with thee; if thou art of another kind of Spirits, well and good; if thou art a man as I am, appear before my eyes. He had no fooner ended thefe words, than an old man with a bald head and a ftaff in his hand, having the air of a Dervife, immediately prefented himfelf before him.

D'Herbelot, Bibl. Orient. p. 932. Zerib.

After they had faluted one another civilly, *Fadhila* asked the old man who he was: he anfwered, that he was called *Zerib*, fon to the fon of *Elijah*; and added, I am here by order from *Jefus Chrift*, who left me in this world, that I might live there till he came a fecond time on earth. I wait therefore for this Lord who is the fource of all happinefs, and I dwell, according to his directions, behind this Mountain. *Fadhila* asked him at what time the Lord *Jefus* was to appear: he anfwered, at the end of the world, and at the day of Judgement. And what are the marks, faid he again, of the near approach of this day? *Zerib* then told him with the tone of a Prophet, that when men and women fhould couple together without diftinction of fex; when the abundance of provifions fhould not leffen the price of them; when the blood of the innocent fhould be fhed, and the poor fhould beg alms without receiving any; when charity fhould be extinct, the Scripture fhould be turned into ballads, the Churches dedicated to the true God be filled with idols; then know that the day of Judgement will be near. He had no fooner ended thefe words, but he difappeared.

But let us come to the *Wandering Jew*. The ftory of him is related with fome diverfity. *Matthew Paris*, under the year 1229, tells us, that an *Armenian* Prelate came at that time into *England* with letters of recommendation from the Pope, wherein he defired the Prelates to let this foreign Archbifhop fee the principal relicks of the country, and to fhew him in what manner God was ferved in the Churches of *England*. *Paris*, who was then living, fays, that many perfons upon feveral occafions examined this Archbifhop, and asked him news of the *Wandering Jew*, who was in the Eaft, and propofed divers queftions to him with relation to this man; as whether he were ftill living, who he was, and what he faid of himfelf.

The Prelate affirmed, that this *Jew* was in *Armenia*; and one of the Officers of his retinue faid, that he was *Pilate*'s porter, named *Cataphilus*, who feeing *Jefus Chrift* dragg'd out of the Judgement-hall, gave him a blow with his fift upon the back, in order to pufh him out the quicker; whereupon

upon *Jesus Christ* said to him, *The Son of Man is going, but thou shalt wait till he come.* The porter was converted; and baptized by *Ananias*, and called *Joseph*; that he had lived ever since, and that when he came to the age of an hundred, he fell sick, and into a swoon, during which he grew young again, and returned to thirty years of age, he being just so old when *Jesus Christ* died.

This Officer farther assured them, that *Joseph* was known to his master, that he had seen him eat at his table a little before he came away: that he answered with great gravity and without a smile, as often as he was asked concerning ancient facts; for example, concerning the resurrection of those dead persons, who rose out of their graves when *Jesus Christ* was crucified; concerning the history of the Apostles, and other holy persons of antiquity. He was always afraid of *Jesus Christ*'s coming to judge the world, because then he was to die. The fault which he committed in striking *Jesus* made him tremble; nevertheless he hoped continually for pardon, because he sinned through ignorance [a].

There have appeared from time to time such impostors, who taking the advantage of, or rather abusing the credulity of the people, have given themselves out to be the *Wandering Jew*, and with the benefit of some knowledge in ancient History, and the oriental Languages, have persuaded the simple, that they really were this pretended person. There was one appeared at *Hamburg* in 1547 [b]. A certain *Christian* affirms that he saw him there, and saw him preach in a church of that city: he seemed to be a man of about fifty years of age, of an advantageous stature, wearing long hair spread over his shoulders: he often sighed, which was imputed to his grief for the fault he had committed. He said that at the time of our Saviour's Passion, he was a shoemaker at *Jerusalem*, and dwelt near the gate through which *Jesus Christ* was to pass in his way to *Calvary*. He was a *Jew*, and called *Ahasuerus*; *Jesus* finding himself fatigued, would have rested upon his stall, but *Ahasuerus* struck him, whereupon he said, *I will rest me here, but thou shalt run up and down till I come.* Accordingly he began to run from that moment, followed *Jesus Christ*, and has wandered ever since.

There was another appeared in *England* not many years ago. I have a manuscript letter written from *London* by Madam *de Mazarin* to Madam *de Bouillon*, wherein we read, that there is a man in this country who pretends to have lived above seventeen hundred years. He affirms that he was an Officer of the Divan in *Jerusalem* at the time of *Jesus Christ*'s being condemned by *Pontius Pilate*: that he thrust our Saviour rudely out of the Judgement-hall, with these words, *Go, get you gone out; why dost thou stay here?* that *Jesus Christ* answered him, *I am going; but thou shalt walk up and down till my coming.* He remembers that he had seen all the Apostles, and has not forgotten the features of their faces, their hair, and dress. He has travelled into all the countries in the world, and must wander up and down till the consummation of ages: he boasts of curing the sick by touching them; he speaks several languages; he gives such an exact account of every thing that has passed in all ages, that they who hear him, don't know what to think of him. The two Universities have sent their Doctors to converse with him; but with all their learning, they have not been able to surprize him in any contradictions.

A Gentleman of great learning talked to him in *Arabic*, whom he answered immediately in the same language, telling him, that there was scarce any one history in the world true. The Gentleman asked him what he thought of *Mahomet*. I knew his father, said he to him, very particularly at *Ormus* in *Persia*; and for *Mahomet*, he was a man of very good understanding, but nevertheless liable to mistakes, like other men; and one of his principal errors is his denying *Jesus Christ* to have been crucified; for I was by, said he, and with my own eyes saw him nailed to the cross. He told this Gentleman, that he was at *Rome* when *Nero* ordered it to be burnt; that he likewise saw *Saladin* at his return from his conquests in the *Levant*: he mentioned abundance of particulars about *Soliman* the Magnificent. He was likewise acquainted with *Tamerlane*, *Bajazet*, *Eterlan*, and is very particular in his account of the wars in the Holy Land. He gives out, that he will be in a few days at *London*; where he will satisfy the curiosity of those who shall apply to him.

This is the import of the letter whereof I have been speaking. It says farther, that common people, and some other weak persons, believe him to have wrought many miracles, but that men of sense look upon him as an impostor: and this without doubt is the judgement we should make of him, and of all others who shall have the same presumption.

JEZANIAH, the son of *Hoshaiah*, mentioned in *Jeremiah*, ch. xlii. 1. He is the same in all probability as *Azariah* the son of *Hoshaiah*. Jer. xliii. 2. who was one of

[a] Basnage Hist. des Juifs, t. 3. l. 5. c. 11. p. 255, 256. Edit. Paris.
[b] Idem. Ibid. ex Schudt compend. Hist. Jud.

of the principal perſons that engaged the *Iſraelites*, who were left in *Judea*, to go, againſt the advice of *Jeremiah*, into *Egypt*.

1 Kings xvi. 31.

JEZEBEL, the daughter of *Ethbaal* King of the *Zidonians*, and wife to *Ahab* King of *Iſrael*. This Princeſs introduced into the Kingdom of *Samaria* the publick worſhip of *Baal*, *Aſtarte*, and other *Phœnician* or *Canaanitiſh* Deities, which the Lord had forbidden his people in ſo expreſs a manner; and with this impious worſhip there was a general prevalency of all thoſe abominations which had formerly ſo much incenſed God againſt the *Canaanites*, and procured their utter extirpation. *Jezebel* was ſo zealous for the honour of this falſe Religion, that ſhe fed at her own table four hundred Prophets belonging to the Groves conſecrated to the Goddeſs *Aſtarte*; and her huſband *Ahab* had in like manner four hundred of *Baal's* Prophets, whom he kept as the Miniſters of his falſe Gods.

1 Kings xviii. 19.

Jezebel ſeemed to have undertaken the utter abolition of the worſhip of the Lord in *Iſrael*, by perſecuting and maſſacring his Prophets: and ſhe had deſtroyed them all, if part of them had not been ſaved by ſome good men. *Obadiah*, one of *Ahab's* Officers, for his ſhare preſerved an hundred. *Elijah*, who appeared at this time, having cauſed fire to deſcend from heaven upon his Burnt-offering in the ſight of *Ahab* and of all *Iſrael*, aſſembled at Mount *Carmel*, and the people having killed four hundred and fifty of *Baal's* Prophets, who were then preſent, *Jezebel* ſent a meſſage to *Elijah*, declaring, that the next day ſhe would take care he ſhould be diſpatched: whereupon he fled, and eſcaped the fury of this impious Queen.

1 Kings xviii. 13. In the year of the Wold 3096, before J. C. 904, before the Vulgar Æra 908.

1 Kings xix. 1, &c. In the year of the World 3096, before J. C. 904, before the Vulgar Æra 908.

Some time after, *Ahab* being deſirous to buy *Naboth's* vineyard, and this honeſt *Iſraelite* believing that he ought not to ſell it, *Jezebel* wrote in the King's name to the principal men of *Jezreel*, where he dwelt, requiring them to kill him, and ſuborn witneſſes who ſhould accuſe him of blaſpheming God, and vilifying the King. Theſe orders were but too punctually executed, and *Naboth* having been condemn'd and put to death, *Ahab* took poſſeſſion of his vineyard as an eſtate forfeited to him. When *Ahab* was upon his return from *Jezreel*, the place where this vineyard lay, *Elijah* met him, and threatned him in God's name with the deſtruction of himſelf and family; and as to *Jezebel*, who had been the firſt cauſe of all this evil, he told her, that her body ſhould be eaten by dogs in the field of *Jezreel*, or, according to the *Hebrew*, by *the outward wall of* Jezreel.

1 Kings xxi. 23 & 2 Kings ix. 10. 1 Kings xxx. 31, 32.

Theſe predictions were literally verified, when *Jehu* the ſon of *Nimſhi* rebelling againſt *Ahab* *, and coming to *Jezreel*, *Jezebel* painted her eyes with antimony, to make them appear larger and blacker, decked her head with all her ornaments, and looking out of the window, which was in the apartment over the city-gate, and ſeeing *Jehu* as he entred riding in his chariot, ſhe cried out, Had *Zimri* peace who ſlew his maſter? *Jehu* lifting up his head, asked who ſhe was? whereupon two or three Eunuchs immediately made him a very low reverence; and *Jehu* ſaid to them, Throw her down. At which words, they that inſtant threw her out of window: and as ſhe fell into the incloſure of the outward wall, ſhe was eaten up by dogs. *Jehu* coming in to refreſh himſelf, ſaid to his people, Go, ſee what is become of this unhappy woman, and bury her; for ſhe is a King's daughter. They went, and found only her ſkull, her feet, and the palms of her hands: they returned therefore, and gave *Jehu* an account of what they had ſeen; who ſaid, this is the accompliſhment of what the Lord declared by *Elijah*, ſaying, In the portion of *Jezreel* ſhall dogs eat the fleſh of *Jezebel*: the carcaſs of *Jezebel* ſhall be as dung in the field of *Jezreel*, and all who paſs, ſhall ſay, as they obſerve her, is this *Jezebel*?

The name of *Jezebel* is uſed proverbially, to denote an impious and cruel woman. St. *John* in the *Revelations* ii. 20. reproaches the Biſhop of *Thyatira* in *Aſia Minor*, with ſuffering *Jezebel*, *that woman who calleth herſelf a Propheteſs, to teach and to ſeduce the ſervants of* Jeſus Chriſt *to commit fornication, and to eat things ſacrificed unto idols*. He ſays, that he had given her opportunity to repent, but ſhe would not; wherefore God threatens to overwhelm her with diſeaſes and afflictions, together with thoſe who had been corrupted with her; to kill her children, that all the Churches might know, that the Lord ſearcheth the heart and the reins, and will give to every one according to his works. *Jezebel* is without doubt in this place a figurative name, and ſignifies ſome woman who amuſed herſelf with dogmatizing in the Church. See the Commentators upon the *Revelations* ii. 20.

JEZER, the ſon of *Naphtali*, Head of the Family of the *Jezerites*. Gen. xlvi. 24. Numb. xxvi. 49.

JEZRA, the ſon of *Meſhullam*, and father of *Adiel*. 1 Chron. ix. 12.

JEZRAHIAH, Intendant or Chief of the ſingers belonging to the Temple in the time of *Nehemiah*. Nehem. xii. 42.

I. JEZREEL, a City in the Tribe of *Judah*. Joſh. xv. 56.

II. JEZREEL, the ſon of *Etam*, of the Tribe of *Judah*. 1 Chron. iv. 3.

III. JEZREEL, ſon to the Prophet *Hoſea*, by the harlot *Gomer*, whom he had married. *Hoſ*. i. 4.

IV. JEZ-

* In the year of the World 3120, before *Jeſus Chriſt* 880, before the Vulgar Æra 884.

IV. JEZREEL, or *Eſdrael*, or *Stradela*, or *Jezrabel*, a celebrated City, ſituated in the Great Plain between *Legio* to the weſt, and *Scythopolis* to the eaſt. It belonged to the Tribe of *Iſſachar*. *Ahab* had a palace there; and this city became famous on the ſcore of *Naboth's* vineyard, and the vengeance which God executed on *Ahab* at *Jezreel*. S. *Jerom* [a] ſays, that *Jezreel* was pretty near *Maximianopolis*; and that not far from it there was a very long vale, of above ten thouſand paces in length. *Joſephus* calls the city of *Jezreel*, *Azarus*, or *Azares*; and in the time of *William* of *Tyre*, it was called *Little Gerin*. There was a fine fountain in it, the waters whereof fell into the river *Jordan*, near *Scythopolis*.

Euſeb. in locis. Joſh. xix. 18. 1 Kings xxi. 1. and 23. and 2 Kings ix. 10, &c. [a] Hieronym. in Oſee i. Guill. Tyr. l. 22. c. 26.

IGAL, of the Tribe of *Iſſachar*, was deputed by this Tribe with others, to go and view the Land of Promiſe, *Numb.* xiii. 7.

IGDALIAH, the man of God, who had the care of the wine-cellars belonging to the Temple. *Jeremiah* carried the *Rechabites* into *Igdaliah's* apartment, with a deſign to offer them wine.

Jer. xxxv. 4.

IGNATIUS, a diſciple of the Apoſtles, biſhop of *Antioch*, and a martyr. He ſuffered under the perſecution of *Trajan*. Some have aſſerted, that S. *Ignatius*, otherwiſe called *Theophoros*, or *Theopheros*, was the child whom *Jeſus* took into his arms, to propoſe as a pattern of *Chriſtian* humility. But this particular is by no means certain. We have ſome letters of S. *Ignatius* to the bleſſed Virgin, and others from the bleſſed Virgin to *Ignatius*; but they are very well known to be ſpurious. The name of S. *Ignatius* is not to be met with in any monument of the New Teſtament. S. *Chryſoſtom* ſays, that he never ſaw *Jeſus Chriſt*; but he is believed to have been a diſciple of S. *Peter* and S. *John* the Evangeliſt. We have ſome epiſtles written by this holy man, as he was going to *Rome* in order to ſuffer martyrdom there. They abound with that divine fire, with which he was inflamed. The hiſtory of his martydom is generally known; and beſides has no relation to our ſubject.

Quidam apud Anaſtaſ. Bibliothec. & alii. Matth. xviii. 2, 3, 5, &c. Chryſoſt. t. 1. orat. 42. p. 706. Greg. Mag. l. 4. Ep. 37. Hieronym. in Chronic. Ignatii Acta, p. 1, 5.

JIBSAM, the ſon of *Tola*, and grandſon of *Iſſachar*, 1 Chr. vii. 1. Numb. xxvi. 23.

JIDLAPH, the ſon of *Nahor* and *Abraham's* nephew.

Gen. xxii. 22.

IJE-ABARIM, that is to ſay, the *defiles of Abarim, or the defiles of thoſe who paſs by*; one of the encampments of the *Iſraelites* in the land of *Moab*, after their departure out of *Egypt*. *Moſes* ſays, that this place is to the eaſt of the land of *Moab*. In the ſame country are the mountains *Abarim*. *Jeremiah* ſpeaks of a place called *Hai* or *Gai*, which is the ſame as *Je* or *Jai* in the land of *Moab*.

Numb. xxi. 11. עיי העברים 70. Γαὶ ἐν τῷ πέραν. Jer. xlix. 3. Ululа Heſebon, quoniam vaſtata eſt Hai.

JIM, a city in the tribe of *Judah*, Joſh. xv. 29.

JIMNAH, the eldeſt ſon of *Aſher*, head of the family of the *Jimnaites*, Gen. xlvi. 17. Numb. xxvi. 44.

IJON, or *Ahion*, perhaps *Ein*, or *Enan*, a frontier town to *Damaſcus*. We find *Inna* in *Cœle-Syria*, in the ſixty eighth degree ⅓ of latitude, and thirty third degree of longitude, according to *Ptolemy*.

2 Kings xv. 29. 1 Kings xv. Ezek. xlviii. 1.

IKKESH, one of thoſe brave officers who commanded in *David's* army, 2 *Sam.* xxiii. 26.

ILAI, a valiant man in *David's* army, 1 *Chr.* xi. 29.

ILLYRICUM. St. *Paul* ſays, that he preached the Goſpel *from Jeruſalem round about unto Illyricum*. *Illyricum* is a province in *Europe*, whereof the old northern limits were the two *Pannonias*, the *Adriatic* ſea to the ſouth, *Iſtria* to the weſt, and *Upper Mæſia* and *Macedonia* to the eaſt, ſo that S. *Paul* preached in *Syria*, *Phœnicia*, *Arabia*, *Cilicia*, *Pamphilia*, *Piſidia*, *Lycaonia*, *Galatia*, *Pontus*, *Paphlagonia*, *Phrygia*, *Troas*, *Aſia*, *Caria*, *Lycia*, *Ionia*, *Lydia*, the iſles of *Cyprus* and *Crete*, *Thracia*, *Macedonia*, *Theſſalia*, and *Achaia*.

Rom. xv. 19.

IMAGE, or repreſentation of any thing. God created man after his own image; that is to ſay, he created him as another ſelf upon earth, a kind of Demi-God in the world, to exerciſe a dominion in it ſubordinate to his. Otherwiſe, he created him after his image, wiſe, immortal, good, juſt, provident, knowing, &c. Laſtly, God imprinted his image in man, his holineſs, virtue, wiſdom. He created man, and gave him a body and reaſonable ſoul; as in after ages his word, his wiſdom, was to aſſume the nature of man; his body and ſoul. *Adam* by his ſin disfigured the image of God, he forfeited the gifts of grace and immortality; but *Jeſus Chriſt*, hath formed a-new in us this image of his grace: *or rather*, we being prevented and aſſiſted by him, renew in ourſelves the image of God, which was defaced by ſin, *As we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.*

Eccl. xvii. 3. Tertull. de reſurr. carnis, c. 5. Col. iii. 9, 10. & Rom. viii. 29.

God forbids the *Hebrews* to make any image or repreſentation of what is in heaven, or earth, or in the waters, with an intention to worſhip it. But he does not forbid to make images or figures only to repreſent, inſtruct, or adorn. Thus *Moſes* and *Solomon* made Cherubims over the ark, and in the tabernacle. *Moſes* made a brazen Serpent; *Solomon* caſt Lions and Oxen, and placed them in the Temple. And the *Chriſtian* Church permits the uſe of i-

Ex. xx. 4.

mages, provided they are used only in such a relative worship *, whereby we honour the Saints, whose resemblance they bear; and believe that there is no virtue or any thing divine in them; address no prayers to them, or place any confidence in them.

Besides the common acceptation of the word *Image*, whereby a bare representation is meant of something real, for example, of an horse, an ox, a star, &c. the representation whereof with a design of worshipping them, is forbidden by the law; this name is farther understood in several other senses: for example; *In imagine pertransit homo:* Man passes away like a phantom. And *Imaginem ipsorum ad nihilum rediges*, Thou shalt reduce their image, their shadow, their figure, thou shalt reduce them to nothing. The life of man is as it were smoke, a shadow, a vain representation: it passes away, it is dispersed, it vanishes like a cloud. *Job*, or rather his friend *Eliphaz* says, that at midnight *an image*, a phantom, appeared to him, he did not know it; but he heard as it were a voice, or as it were the murmur of a gentle and light wind. *Stetit imago coram oculis meis, & vocem quasi auræ lenis audivi.*

Ps. xxxix. 7. Ps. lxxiii. 20. Job v. 16.

Imago is sometimes taken in a contrary sense, for a lively and real representation, in opposition to a *transient image*, a phantom, something that appears in a dream, and has no consistency or reality: for example; *The law having a shadow of good things to come, and not the very image of the things.* It represented these good things in a light and superficial manner, like the shadows which appear by night, and have nothing solid and permanent; whereas the Gospel represents the same good things under a lively, solid, firm, stable and real figure: the law was but a shadow, whereof the Gospel is the reality and substance.

Hebr. x. 1.

Thus in St. *Paul*'s epistles, *Jesus Christ* is called *the image of the Father: Evangelium gloriæ Christi, quæ est imago Dei.* And again, *who is the image of the invisible God, the first born of every creature.* And in another place he calls him *the brightness of his glory, the express image of the Father's substance.* This without doubt is not a meer image and no more, a ray only, but a real and substantial image, of the same nature and substance with the Father; it is an emanation from the Father, an efflux of his light and substance.

2 Cor. iv. 4. Col. i. 15. Hebr. i. 3.

S. *Paul requires, that as we have born the image of the earthy, we should likewise bear the image of the heavenly.* As we have born the image of sinful and offending *Adam*, as we have imitated him in his sin and disobedience, so we should endeavour to draw again upon our souls the features of the heavenly man *Christ Jesus*; his obedience, his humility, his patience, meekness, &c.

1 Cor. xv. 49.

Image is taken often for a statue, figure, or idol: for example, *Take good heed with yourselves, lest ye make you a graven image, the likeness of male or female*, with an intention to adore them: and elsewhere, *The Israelites went into the house of Baal, and brake in pieces his images.* And the author of the book of Wisdom, speaking of the causes of Idolatry, says, that a father afflicted for the death of his son, *made an image of him*, to which he paid divine honour: and S. *John* in the *Revelations*, xiii. 14, 15. God permitted the beast to seduce men, and it commanded them to make an image of the beast, which became a living an animated image; and all they who shall refuse to adore the image of the beast shall be put to death. By this animated and living image of the beast, to which the inhabitants of the Earth pay their worship and adorations, the Heathen Idols are meant, which *Julian* the Apostate in some sort brought to life, by reviving and restoring the worship of them, which had been dead and abolished over almost the whole Empire.

Deut. iv. 16. 2 Kings xi. 18. Wisd. xiv. 15.

IMMER, head of the family of Priests, which was assigned the sixteenth place in the service of the Temple. The descendants of *Immer* returned from *Babylon* in number fifteen hundred and two.

1 Chr. ix. 12. & xxiv. 15. Ezra ii. 37.

IMPOSITION OF HANDS. Imposition of hands is understood in different ways both in the Old and New Testament. 1. It is often taken for ordination and the consecration of Priests, and sacred Ministers, as well among the *Jews* as *Christians*. 2. It is sometimes also made use of to signify the establishment of Judges and Magistrates, on whom it was usual to lay hands, when they were intrusted with these employments. *Jacob* laid his hands on *Ephraim* and *Manasseh*, when he gave them his last blessing.

Acts vi. 5. xiii. 3. 1 Tim. iv. 14. v. 22. 2 Tim i. 6. Numb. xxvii. 18, 23. Vide, si placet, Selden. in Chronic. Alex. p. 16, 17, 18, 19, 20.

The high Priest stretched out his hands to the people, as often as he recited the solemn form of blessing. The *Israelites* who presented sin-offerings at the Tabernacle, confessed their sins, while they laid their hands upon them. Witnesses laid

Lev. ix. 22. Lev. i. 4. iii. 1.

* *The late bishop of* Meaux *and others have endeavoured to palliate this doctrine of image-worship; but the practice of their Church is a truer representation of its belief in this particular.* Thomas Aquinas *says, that* Crux Christi est adoranda adoratione Latriæ. *And* Naciantus *bishop of* Clugium, *in his exposition of the epistle to the* Romans, *chap.* 1. Ergo non solum fatendum est, fideles in Ecclesia adorare coram imagine (ut nonnulli ad cautelam forte loquuntur) sed & adorare imaginem, &c. *See more on this subject, in bishop* Stillingfleet's *defence of the charge of Idolatry, and* Lesley's *case stated.*

Ex. xxix. 19. Dan. xiii. 34. their hands upon the head of the accuſed perſon, as it were to ſignify that they charged upon him the guilt of his Blood,
Mark x. 16. and freed themſelves from it. Our Saviour laid his hands upon the Children
Acts viii. 17. xix. 6. that were preſented to him, and bleſſed them. We find impoſition of hands to be made uſe of likewiſe in confirmation. The Apoſtles confer'd the Holy Ghoſt on thoſe who were baptized, by laying their hands upon them.

The *Iſraelites* put their hands upon the *Levites*, when they offered them to the Lord, in order to be conſecrated to his ſervice, *Lev.* viii. 10, 12.

IMPOSTORS, falſe *Meſſiahs*, falſe prophets, ſeducers, hypocrites, wolves that come to us in ſheeps cloathing, to ſeduce us. *Moſes* precautions the *Hebrews* againſt im-
Deut. xiii. 1, 2, &c. poſtors and falſe prophets, ſaying, *If there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder, and the ſign or the wonder come to paſs, whereof he ſpake unto thee; ſaying, Let us go after other gods, which thou haſt not known, and let us ſerve them; thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams, but ſhalt put him to death; becauſe he hath ſpoken to turn you away from the Lord your God*, &c. And in another
Deut. xviii. 10, 11, 20, 21. paſſage, *There ſhall not be found among you that uſeth divination, or an inchanter, or a necromancer; for all that do theſe things are an abomination to the Lord——The prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other Gods, even that prophet ſhall die.*

Theſe laws were very ill obſerved in *Iſrael*: no nation ever more abounded in Impoſtors than that of the *Hebrews*. This volatile, inconſtant, and ſuperſtitious people was almoſt always the *Dupe* of ſuch as had a mind to impoſe upon them, particularly in matters of religion: Their propenſity to idolatry, and their love of novelty, diſpoſed them to adopt all the abominations and impieties of their neighbours. The moſt famous, as well as eldeſt impoſtor that appeared among them with reputation, was *Jeroboam* the ſon of *Nebat*, who having advanced himſelf to the throne of *Iſrael* by rebellion againſt his lawful Prince, believed he could not maintain himſelf there, without changing the ancient religion, and introducing the worſhip of the golden calves in his dominions.

From that time falſe prophets and impoſtors were frequent in the land. Queen *Jezabel* ſupported four hundred and fifty
1 Kings xviii. 19. prophets of *Baal*, and four hundred prophets of *Aſtarte* the Goddeſs of the groves. King *Ahab* being upon the point of marching with *Jehoſhaphat* king of *Judah* againſt
1 Kings xxii. 6, 7, 8. *Ramoth-Gilead*, conſulted his four hundred prophets concerning the ſucceſs of his expedition: they all promiſed him victory, and a happy return. *Micaiah* the ſon of *Imlah* was the only one who contradicted them, and foretold, that the King would loſe his life in this journey. *Iſaiah* ſpeaks of falſe prophets, who reported Iſ. ix. 14, 15.
lies to thoſe who conſulted them. *Propheta docens mendacium.* And *Jeremiah* complains of certain prophets, who pro- Jer. xi. 1.
pheſied in the name of *Baal*, and worſhipped idols. *Prophetæ prophetaverunt in Baal, & idola ſecuti ſunt*; and that theſe prophets propheſied falſehoods, and were applauded by the prieſts. And in another Jer. v. 31.
place, that the prophets propheſied Jer. xiv. 14.
falſely in the name of God, who did not ſend them. The whole book of *Jeremiah* abounds with reproaches of the like nature, againſt thoſe falſe prophets, who ſpoke as they were prompted by their own ſpirit: *Prophetant de corde ſuo.*

Ezekiel inveighs againſt them with ſtill more vehemence: *Say unto the prophets who* Ezek. xiii. 23, 24.
propheſy out of their own hearts, hear ye the word of the Lord, Thus ſaith the Lord God, wo unto the fooliſh prophets that follow their own ſpirit, and have ſeen nothing. O Iſrael, thy prophets are like the foxes in the deſarts——Mine hand ſhall be upon the prophets that uſe vanity and deviſe lies. And elſewhere, the falſe prophets *are like thoſe* Idem xxii. 28.
who raiſe a wall without mortar, they deviſe lies; ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken. *Hoſea* ſpeaks Hoſea ix. 7, 8.
likewiſe of thoſe mad prophets, who were a ſnare, and an occaſion of falling to all thoſe who hearkened to them. And *Micah* mentions thoſe greedy and avaritious prophets who ſold their propheſies for money, ſeduced the People, and declared enmity to all thoſe who did not fill their mouths. *Zephaniah* ſpeaks of them, not Zephan. iii. 4.
at all more to advantage: *Her prophets are light and treacherous perſons.* And *Za-* Zach. xiii. 4.
chary, *in that day the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied; neither ſhall they wear a rough garment to deceive.*

This is a tradition and ſucceſſive ſeries of impoſtors and falſe prophets in *Judah* and *Iſrael*, till after the captivity of *Babylon*. Under the New Teſtament *Jeſus Chriſt* foretold, that falſe prophets ſhould come, who ſhould ſeduce many perſons. *There* Matth. xxiv. 24.
ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that if it were poſſible, they ſhould deceive the very elect. Theſe predictions did not continue long without the viſible effect of them. *Simon* the magician gave out in *Samaria*, ſoon after the death of our Saviour, that he was the great power of God. *Joſephus* Acts viii. 9, 10.
mentions ſeveral impoſtors who appeared about the ſame time. One *Theudas* or *Theodas*

Joseph. Antiq. l. xx. c. 2. *odas* set up in *Judea*, in the time of *Cuspius Fadus* Governor of this province, about the year of J. C. or of the vulgar Æra 45. He gave himself out to be a prophet, and deceived many *Jews*, persuading them to forsake their fortunes and follow him as far as *Jordan*, promising them that they should pass it dry-shod, as *Joshua* had done formerly. But he was taken and killed with many of those who followed him.

Acts v. 36. Another *Theudas*, mentioned by *Gamaliel* in the Acts of the Apostles, appeared some time before our Saviour's death: about four hundred men joined him; but he was killed, and all they who followed him were dispersed. Ten years after an *E-* Joseph. l. xx. c. 6. *gyptian*, by religion a *Jew*, persuaded the people to follow him to the mount of Olives, assuring them that he would make the walls of *Jerusalem* fall before them, and introduce them into the city through Id. l. ii. de bello, c. 12. the breach. Another impostor drew a great number of people into the wilderness, promising them a general deliverance from all evils. *Judas* the *Galilean*, author of the sect of the *Herodians*, asserted, that the *Jews* ought to acknowledge none but God for their master; and that they Joseph. Antiq. l. xviii. c. 1. could not pay tribute to *Cæsar*, without being Cowards, and offending God. His sons inherited his spirit, and in the war with the *Romans* encouraged very much the spirit of rebellion in their countrymen the *Jews*. When this war was ended, one Joseph. de bello, l. vii. c. 31. *Jonathan*, by trade a weaver, appeared in the *Cyrenaica*, and seduced a great number of *Jews* by tricks and false miracles, with which he amazed them in the wilderness, whither he had drawn them. *Catullus* governor of *Lybia Pentapolitana* dispersed them, and from thence took an opportunity to plunder the richest *Jews* of that country. But the most famous of all the Impostors, who appeared after the destruction of the Temple, was *Barchochebas*, who stir'd up an insurrection of the *Jews* against the emperor *Adrian*, and brought upon them the forces of the Empire, which reduced them to a condition, from which they were never able to recover. See above, *Barchochebas*. I take no notice here of the false *Messiahs* who have appeared at several times among the *Jews*. See the title *Messiah*.

The state of oppression to which the *Jews* are reduced in almost all countries in the world, and the expectation of the *Messiah*, who, they presume, will deliver them out of all their calamities, makes them more credulous, more liable to be deceived by the promises of Impostors, and more susceptible of the hopes, which these inspire them with of recovering their liberty. As in the age wherein our Saviour manifested himself, the whole east was in expectation of the *Messiah*, and the deliverer so long waited for, and so often foretold; so this age produced more Impostors than any other, because of the ready admission they were sure to find in the hearts of people prepossessed, and easy to be persuaded. They who were thought to be the most crafty of them, would have made this a handle to reject even *Jesus Christ*, by confounding him with the seducers, who had appeared, and were from day to day appearing in their nation. *This deceiver*, they cried, *said, that in three* Matth. xxvii. 63. *days he would rise again*. Our Saviour's Apostles were treated in the same manner by the obstinate *Jews*, *As deceivers and* 2 Cor. vi. 8. *yet true*, &c.

But what is scarce credible, there have been people among *Christians*, and that too after so many wonders wrought by *Jesus Christ*, after so many persecutions endured by the Church, after so many books written by Infidels and Hereticks, which have been destroyed and utterly confuted by Catholick writers, it is scarce credible, I say, that after this, there should be people who could either say or write, that *Moses*, *Jesus Christ*, and *Mahomet* were three eminent Impostors. All the world talks of a famous book published, as they say, under the Title, *De tribus impostoribus Mose, Christo & Mahomet*. Some maintain it to be a spurious work, and that no such was ever published; others are positive that such an one is in being, and there are some who have boasted that they have seen it. *Alberic* a Monk of the *Cistertian* order, in the Diocess of *Chalons* on the *Marne*, who lived in the middle of the thirteenth Century, informs us in his Chronicle under the year 1339, that seventeen cases were offered against the Emperor *Frederick* II. among which one was against the *Christian* Religion, and was mentioned by the Pope in his Books to the Archbishop of *Sens*, and this is, that there have been three Impostors in the world, namely, *Moses*, *Jesus Christ*, *and Mahomet*; *Tres fuerunt Baratores, seu Guillatores, in mundo, Moyses, Christus, & Mahometes*. *Alberic* is an author contemporary with *Frederick* II. and his Chronicle is very well esteemed.

But if what is said by *John Bayon*, a *Dominican*, who wrote the history of the Abby of *Moyenmoutier*, and lived in the fourteenth Century, be true, the Emperor *Frederick* is not the first who uttered this blasphemy. This historian's account of the matter is as follows: I thought, says he, that I was obliged to insert in this work what I learnt while I was at *Paris*, from the report of people of veracity and probity: about the year one

one thousand twenty two, there was a Doctor of Divinity at *Paris*, very conceited of his knowledge, and very much abounding with vanity and ostentation, who being one day in his pulpit, taught publickly, that three Impostors, namely, *Mahomet*, *Moses*, and *Jesus Christ*, had deceived all the world. *Tres homines, videlicet Mahometes, Moyses & Christus, totum ad se trahentes deceperunt mundum.* But he was struck immediately by the hand of God, and from that moment forgot all that he had known, and lost the use of Speech.

Peter de Vignes, Secretary and Chancellor to the Emperor *Frederick* II. confesses, that the Emperor his master was accused of speaking this blasphemy. The Pope in a circular letter adressed to all the princes and prelates, [a] advances this accusation against *Frederick*, and says, that proof should be made of it in proper time and places. *Matthew Paris* [b] relates also what was said of this blasphemy concerning the three Impostors; but he speaks of it as a calumny imputed to *Frederick* by his enemies. The author of the life of *Gregory* IX. [c] who was a contemporary, affirms, that the Emperor was led into this mistake by his conversation with the *Greeks* and *Arabians*, who by their knowledge of the stars, promised him the universal Monarchy; that he believed himself to be a God under the appearance of a man; that Mankind had been seduced by three Impostors, but for his part he was to destroy a fourth Imposture, tolerated by the ignorance of people, which was the authority of the Pope.

Petrus de Vineis, epist. p. 211. edit. Schardii. [a] Apud Rainold. An. 1239. n. 12. the letter bears date the 1st of *July*, in this Year. [b] *pag.* 408. [c] Apud Rainold. An. 1239. n. 28.

Frederick did not suffer these accusations to pass unanswered. He wrote to the Cardinals to make his apology, as to the three Impostors; he professed publickly his belief, which was correct and catholick as to the Divinity of *Jesus Christ*, and the Mystery of the Incarnation, and spoke of *Moses* and *Mahomet* as a *Christian* should do.

Pet. de Vineis, *l.* 1. *p.* 32.

Here is an accusation very solemnly formed against the Emperor, and positively contradicted by the accused. Hitherto the question is only about words; but it is affirmed by some, that there is a book really in being, intitled, *of the three Impostors*, &c. Some suppose *Muret* to be the Author of it, others *Bernardin Ochinus*, others *Peter Aretin*, others *Pogghius* the *Florentine*, others *Postellus* a learned Fanatick of the sixteenth century; others *Arnaud de Villeneuve* [d], others the Emperor *Frederick* I. surnamed *Barberossa*, * and others *Frederick* II.

Florimond de Raymond says, that he remembers, when he was a child, to have seen a copy of this famous book in the college of *Presle*, in the hands of *Ramus*. Father *Mersennus* speaks of it in his Comment upon *Genesis*, p. 1830. M. *Deshouges* Dean of the advocates belonging to the *Great* Council in *Paris*, says, in a note under his own hand, which I have read, that he was informd by one of his friends, who was a learned man, that he had seen this detestable book in the private library of one of the most powerful princes in *Germany*; but, however, under a a different title from that *De tribus Impostoribus*. He adds, that another of his friends, whom he describes only by these three Letters, A. A. L. and with whose Probity and love of Truth he was very well acquainted, assured him, that he found this famous piece in a Bookseller's shop at *Genoa*, in 1666, and that he had bought it if he had not been prevented by another who purchased it. The late M. *Alliot*, heretofore first Physician to his Royal Highness of *Lorrain*, told me, that this Book had formerly been put into his hands, but that he would not read it. *Christian Kortholt*, in the preface to a book composed by him, under the title of *De tribus Impostoribus*, which was printed at *Kiel* in 1680, and at *Hamburg* in 1700, cites some persons, who said they had seen that which we are here speaking of: but for *Kortholt*'s, it has not the least regard to *Moses*, *Jesus Christ*, and *Mahomet*; but the three Impostors attacked by him, are *Edward Herbert*, *Thomas Hobbs*, and *Benedict Spinoza*. He says that M. *Bayle* wrote to him on the 7th of *April* 1699, that the famous book concerning the three Impostors was not in *Baldus*'s library at *Rotterdam*; and he believes, that all they who boast that they had seen it, are very much to be suspected, either for want of honesty or exactness. Another author has given the same title to a work composed against three Catholick writers of the best reputation. This author is *M. Morin*, and his book is intitled *Vincentii Panurgi Epistola de tribus Impostoribus ad Clariss. Vir. Joan. Baptistam Morinum D. M. atque Regiæ Mathefeos Professorem, Parisiis* 1654. The three pretended Impostors whom he attacks are, *Gassendi*, *Nevreus*, and *Bernier*. *Gibert Voet*, in his dispute about Atheism, says, that in 1614, or 1615, one *Nactegaël* was driven from the *Hague*, and sent into banishment, for uttering some impieties concerning the three Impostors. *M. de la Monnoye* is believed to have made a Dissertation on this matter. Some say [e], that there is still another piece with this title, *Of the three Impostors*; but these three Impostors are *Za-*

Hist. de l'Heres. *l.* 2. c. 16.

See Anti-baillet. *t.* 1. *p.* 267, 268.

[d] See Naudé's Apol. des grands Hommes accusez de magie, *p.* 267, 268. * *Grot. appendic. tract.* de Antichristo. [e] See Basnage's Hist. des Juifs, *t.* 5. *l.* 7. *c.* 23. *at the end*; or *t.* 3. *l.* 5. *c.* 18. *p.* 350, &c. *of the Paris Edition.*

bathai Tzevi, Mahomet Bey (otherwise *John Cigala*) and *Padre Ottomano*.

IMPRECATIONS. The *Latin* word *Imprecor* is sometimes taken in a good sense to signify wishing well; the making vows for the advantage of any [Gen. xxiv. 60.] one: for example, *Rebekah*'s brethren suffered her to go with *Eliezer*, in order to marry *Isaac*, wishing her all sort of prosperity: *Imprecantes prospera sorori.* And the young King *Joash* having been placed upon the throne of *Judah* by *Jehoiada* the High Priest, the diadem and book of the law were put upon his head, and they saluted him with joyful acclamations, saying, [2 Chr. xxiii. 11.] *God save the King: Imprecatiq; sunt ei, atque dixerunt, Vivat Rex.*

But generally the word *Imprecation*, in *Latin* and in other languages, signifies to make imprecations, to devote any one to misfortunes. Thus the goat *Azazel* was [Lev. xvi. 21.] loaded with Imprecations and curses, and sent into the wilderness to be there thrown down a precipice. *Joshua* having taken and destroyed the town of *Jericho*, pronounced Imprecations against whosoever should rebuild it: *Imprecatus est Josue dicens: maledictus vir coram Domino, qui suscitaverit, & ædificaverit civitatem Jericho.* *Moses* commands, that if a woman is suspected of infidelity to her husband, she shall be obliged to drink the waters of jealousy, upon which the priest shall pro- [Numb. v. 18, 19, 20.] nounce Imprecations and Curses. He moreover requires, that when the *Hebrews* [Deut xi. 28, 29.] entred the promised land, they should dispose themselves between the two mountains *Ebal* and *Gerizim*, and upon the top of mount *Ebal* should pronounce imprecations and curses against those who should violate the Law of God, and blessings upon the top of *Gerizim* upon those who should observe it.

We have spoken heretofore of the Imprecations and Devoting used by the ancients against their enemies, or against besieged cities. See the article *Balaam* and *Devotings*.

The *Hebrews* frequently expressed Imprecations in terms signifying the very contrary of that they meant; for example, [Ex. x. 10.] *Pharaoh* says to *Moses* and *Aaron: Let the Lord be so with you, as I will let you go*, &c. the quite contrary is intended: God forbid that I should let you go. And *David*, instead of pronouncing an Imprecation up- [1 Sam. xxv. 22.] on himself, uses these words; *So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.* May God treat the enemies of *David* with rigour; instead of saying, may God treat me with all his severity. And [1 Kings xxi. 10.] elsewhere, *Naboth* is accused *of having blessed God and the King*; that is to say, of having blasphemed against God and the King. And *Job* offered burnt offerings [Job. i. 5.] to the Lord, to make expiation for his sons, *lest they should have blessed God*; that is to say, on the contrary, lest they should have uttered any word contrary to the respect that is due to him. And again, *Satan* [Job. ii. 5.] says unto the Lord, Touch his bone and his flesh, and thou wilt see *that he will bless thee to thy face*; that is to say, that he will fly out into passion and curse thee.

IMPURE, *legal Impurity*. There were several sorts of Impurity contracted under the law of *Moses*. Some were voluntary, as the touching of a dead body, [Numb. xix. 11, 14.] or of any animal that died of itself, or of [Levit. xi. 24.] any creeping things, or unclean creature; [Lev. xi. 24, 43.] or the touching things holy by one who was not clean, or was not a Priest; or the touching one who had a leprosy, one who had a gonorrhea, or was polluted by a dead carcase; a woman who had newly [Lev. xii. 2, 3, 4, 5.] lain in, or was in the condition which her [Lev. xvi. 19.] sex is every month liable to, or was incommoded with an extraordinary issue of blood. [Lev. xv. 25.] Sometimes these Impurities were involuntary; as when any one, without thinking of it, was in the chamber of a person that lay dead, or through inadvertence touched bones, or a sepulchre, or any of those polluted things, which we have been speaking of, or when either by night or day they suffered any involuntary pollu- [Deut. xxii. 10. Lev. xv. 16.] tion, or fell into such diseases as pollute, as the leprosy, gonorrhea, or lastly [Lev. xiii. 14.] the use of marriage, whether lawful or unlawful, rendred those of both sexes un- [Lev. xv. 2, 4.] clean, who practised it. [Lev. xv. 16, 18.]

The beds, clothes, moveables, and pots, which had touched any thing unclean, contracted likewise a sort of pollution, and often communicated it to others. We have spoken of unclean creatures under the article *Animals*. These legal pollutions were generally purified by bathing, and lasted no longer than the evening. The person polluted, plunged over head and ears into the water, and either had his clothes on when he did so, or washed himself and his clothes separately. Other pollutions continued seven days; as that, for example, which was contracted by [Numb. v. 2. xix. 11, 12, 20.] touching a dead body. That of women in their monthly courses lasted till this was over with them. Other instances of uncleanness there were, which lasted forty or fifty days, as that of women who have lately been delivered. They were unclean forty days after the birth of a boy, and fifty after the birth of a girl. Others, again, lasted till the person was cured; as that of Lepers, and persons incommoded with a gonorrhea. Lastly there were certain diseases which shut people out from the commerce of the world; such as the Leprosy: while others excluded only from the use of things holy; such as the

involuntary

involuntary touching of an unclean creature, the use of Marriage, &c. Others did not exclude people from the commerce of life, but only separated the person from his relations in his own house, so that he could come no nearer them than to such a particular distance; as women who had newly lain in, or were under the infirmities common to their sex, whosoever touched them became impure for the whole day until the evening.

See Lev. xxii. 4.

Many of these pollutions were purified, as we have said, by bathing. Others were expiated by sacrifices; others by a certain water, or lye, made with the ashes of a red heifer, which was sacrificed upon the great day of Expiation. When the Leper was cured of his leprosy, he went to the Temple, and there offered a sacrifice of two birds, one whereof was killed, the other set at liberty. He who had been polluted by touching a dead body, or by being present at funerals, was to be purified with the water of expiation, whereof we have been speaking; and this upon pain of death. That man who should come near a woman while her usual infirmities were upon her, was condemned to death; and the woman also, if the matter were brought to a hearing before the Judge. The woman who had been delivered of a boy or a girl came to the Tabernacle after the prescribed time, and there offered a turtle and a lamb for her expiation; or if she were poor, two turtles, or two young pigeons.

Numb. xix. 10, 11, 12, &c.

Lev. xiv. 1, 2, 3, &c.

Lev. xx. 18.

The Impurities of this kind, which the Law of *Moses* hath expressed * with so much accuracy and care, were only figures of other more important Impurities, which were likewise carefully described by it; such as the sins and iniquities committed against God, or faults committed against our neighbour. The Saints and Prophets of the Old Testament have very well discovered this difference; and our Saviour in the Gospel has strongly inculcated, that they are not outward and corporeal pollutions, which render us unacceptable to God, but such inward pollutions as infect the soul, and are violations of Justice, Truth, and Charity.

I. IMRI, the son of *Omri*, father of *Ammihud*.

1 Chr. ix. 4.

II. IMRI, the father of *Zaccer* in the time of *Nehemiah*.

Nehem. iii. 2.

INCAMPMENTS, *of the Israelites in the wilderness*. 1. *Rameses*; 2. *Succoth*; 3. *Etham*; 4. *Pihahiroth*; 5. *Baal-zephon*; 6. Near the Red Sea, after their passage; 7. In the wilderness of *Sur*; 8. *Marah*; 9. *Elim*; 10. Near the Red Sea; 11. In the wilderness of *Sin*; 12. *Dophkah*; 13. *Alush*; 14. *Rephidim*; 15. Mount *Horeb*; 16. *Sinah*; 17. *Tabera*, or burning; 18. The Graves of Lust; 19. *Kadesh-barnea*; 20. *Hazeroth*; 21. *Rithmah*; 22. *Rimmon-parez*; 23. *Libnah*; 24. *Rissah*; 25. *Kehelathah*; 26. *Shapher*; 27. *Adar* or *Haradah*; 28. *Makheloth*; 29. *Taheth*; 30. *Tarah*; 31. *Mithcah*; 32. *Hashmonah*; 33. *Moseroth*, (the same, perhaps, as *Hazeroth*;) 34. *Bene-jaakan*; 35. *Horhagidgad*; 36. *Jotbathah*, (the same, perhaps, as the Graves of Lust;) 37. *Ebronah*; 38. *Elath*; 39. *Ezion-gaber*; 40. *Mozeroth*, or Mount *Hor*; 41. *Zalmonah*; 42. *Tunon*; 43. *Oboth*; 44. *Jje-abarim*; 45. *Zared*; 46. *Mothen*; 47. *Nahaliel*; 48. *Bamoth-Arnon*; 49. *Dibon-gad*; 50. *Almon-Diblathaim*. We shall not stay here to fix the situation of all these places, nor tell what happened in each of them; because we shall speak of them in the several articles under which we shall particularly reduce them.

INCENDIUM. The name of *Incendium* or *Incensio*, in *Hebrew*, *Taberah*, was given to the incampment whither the *Hebrews* came after they had decamped from *Sinai*. This place was so called because God, being provoked by the murmurs of the *Israelites*, who complained that they had no flesh to eat, sent a fire among them, which consumed them that were in the uttermost parts of the Camp, and destroyed a great number of the *Israelites*.

Numb. xi. 3. Deut. ix. 22. תבערה Tabiera.

INCENSE, *Censers*. Incense is an aromatick and odoriferous gum. It issues out of a tree, surnamed by the antients *Thurifera*, the leaves whereof are like those of a pear-tree, according to *Theophrastus*. They make incisions in it in the dog-days, in order to draw out the gum. Male Incense is the best; it is round, white, fat within, and kindles into a flame as soon as it is put upon the fire. It is likewise called *Oliban*. Female Incense is soft, more gummy, and less agreeable to the smell than the other. That of *Saba* was the best, and most esteemed by the ancients; they speak of it with great approbation.

India mittit ebur, molles sua thura Sabæi.

Virgil. Georg. 1. & 2. Vide & Æneid. 1. Theophrast. Hist. Plant. l. 9. c. 4. & alii passim.

To offer incense was an office peculiar to the Priests; they entered twice every day into the Holy, namely, morning and evening, to burn Incense there. Upon the great day of Expiation, the High Priest took up with a spoon Incense or

* *The several regulations prescribed by* Moses *relating to Impurity, are very numerous and perplexing; but the Rabbins have multiplied them to an enormous degree, and thereby have made the Law a still more insupportable burden. A good part of the* Mishnah, *is wholly taken up in resolving cases of conscience which may arise on this subject. See* Mishnah סדר טהרות, Ordo Puritatum.

perfume

Perfume pounded, and ready to be put into the Cenſer, and threw it upon the fire the moment he went into the Sanctuary; that ſo the ſmoke which roſe from the Cenſer, might prevent his looking with too much curioſity on the Ark and Mercy-ſeat: God threatens him with death upon failing to perform this ceremony. (Numb. xvi. 13.) The *Levites* were not to touch the Cenſers; and we know what a terrible puniſhment *Corah*, *Dathan*, and *Abiram* ſuffered, for imprudently arrogating to themſelves this honour. (Ibid. 31, 32, 33.) The Cenſers of the ancient *Hebrews* were very different from thoſe made uſe of at this day; they did not hang by great chains; they were a ſort of chafing-diſhes, or perfuming-pans, with, or even without, handles; which the High Prieſt placed upon the Altar of Incenſe, or carried into the Sanctuary. (Rev. v. 8.) S. *John* in the *Revelations*, ſpeaking of the Cenſers held by the four Beaſts and four and twenty Elders, calls them by the name of diſhes only, or gold cups full of Incenſe; *Phialas aureas plenas odoramentorum:* which give us an idea of Cenſers very different from thoſe uſed at preſent. In the medals of *Simon Maccabæus*, we ſee ſmoking Cenſers like a cup, or a chalice with a foot to it. See the Medals which we have taken care to have engraved at the end of this Dictionary.

INCENSE, *incenſum*, ſometimes ſignifies in Scripture the ſacrifices and fat of victims which were offered: as in this paſſage, (1 Chr. vi. 49.) *Aaron and his Sons burnt Incenſe upon the Altar of burnt offerings and on the Altar of Incenſe.* We know that no Incenſe was offered on the Altar of burnt-offerings; but that victims were burnt thereupon as an odour agreeable to the Lord.

INCEST, an unlawful Conjunction of perſons related within the degrees prohibited by the laws of God and the Church. By Inceſt is meant rather the crime committed by this Conjunction, than the Conjunction itſelf; which at certain times and in certain caſes is not looked upon to be criminal: for in the beginning of the world, and again long after the deluge, marriages between brothers and ſiſters, aunts and nephews, and couſin germans were allowed. The ſons of *Adam* and *Eve* could marry no otherwiſe; no more than the ſons and daughters of *Noah*'s children, for a certain time. In the time of *Abraham* and *Iſaac*, theſe Marriages were ſtill permitted, and among the *Perſians* much later; ſince it is ſaid to be eſteemed neither criminal nor ignominious, among the remains of the old *Perſians*, even at this day.

There are ſome Authors who believe, that Marriages between brothers and ſiſters, and other near relations, were permitted, or at leaſt tolerated, till the time of the *Moſaick* Law; that the firſt who prohibited them among the *Hebrews* was their Legiſlator; that among other people they were allowed even after him. Others hold the contrary; and it is hard to prove either of theſe opinions, for want of hiſtorical monuments of thoſe ancient times. What we know certainly is, that God deteſts theſe Alliances, and forbids his people to pollute themſelves *with any of theſe things, for in all theſe the nations were defiled, which he was to caſt out before them. He declares, that he will puniſh the deteſtable ſins of this land, which abhors its own inhabitants, and throws them up with loathſomneſs.* (Lev. xviii. 24, 25.) He begins his ordinances, on the ſubject of Inceſts, and other unlawful Conjunctions, with theſe words: *Ye ſhall not do according to the cuſtoms of the land of Egypt, wherein ye dwelt; ye ſhall not conduct yourſelves according to the manners of the land of Canaan, whither I am bringing you. Ye ſhall obſerve my ordinances and precepts.* All which intimates, that Inceſts were common and authorized in *Egypt* and *Paleſtine*.

The Marriages prohibited by the law, are, 1. between the ſon and his mother, or between the father and his daughter; and between the ſon and his mother-in-law. 2. Between brothers and ſiſters, whether they are both by the ſame father and mother, or by one or the other of them only. 3. Between the grand-father and grand-mother, and their grand-ſon or grand-daughter. 4. Between the daughter of the father's wife, and the ſon of the ſame father, which returns almoſt to what has been ſaid in the ſecond article. 5. Between the aunt and the nephew; but the *Jews* pretend that it was lawful for the uncle to marry his neice. 6. Between the father-in-law and the mother-in-law. 7. Between the brother-in-law and the ſiſter-in-law. There is an exception to this law; which is, that when a man dies without children, his brother was obliged to marry his widow, in order to provide heirs for him. 8. The ſame man is forbidden to marry both the mother and the daughter; or the daughter of his wife's ſon, or the daughter of his daughter. 9. His wife's ſiſter, as *Jacob*, who married both *Rachel* and *Leah*. But ſome tranſlate the *Hebrew* thus; When thou marryeſt a wife, thou ſhalt not take a ſecond: and many maintain, that this paſſage forbids Polygamy, which was only tolerated afterwards. (אחתה אל אחתה לא תקח לצרר)

All theſe degrees of relation, wherein it was not lawful[*] to contract Marriage, are comprehended in the four following verſes:

Nata, ſoror, neptis, matertera, fratris & uxor,
Et patrui conjux, mater, privigna, noverca,

[*] Druſ. Junius. Hammond. Willet. Indæi Caraitæ.

Uxorique

Uxorisque soror, privigni nata, nurusque,
Atque soror patris, conjungi lege vetantur.

Moses forbids all these incestuous marriages, upon pain of being cut off: *Whosoever shall commit any of these abominations shall be cut off from among their people*; that is to say, shall be put to death. This is plain, because adultery, and other crimes, which the Law in other places subjects to the penalty of death, are here made liable to the same punishment, *of cutting off from among their people*. And in the twentieth chapter, where some of these laws are repeated, these crimes are made capital: for example, *If any one lieth with his mother in law, let them be both punished with death. And he who having married the mother, marries afterwards the daughter shall be burnt alive with her.* The generality of civilized people have looked upon incests as abominable crimes: some have punished them with death; and none but barbarians have allowed of them. St. *Paul* speaking of the incestuous man at *Corinth*, says, that he had committed a crime unknown and abhor'd even among the Heathens: *It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*

Lev. xviii. 29. — Lev. xx. 11, 19. — 1 Cor. v. 1.

Tamar's Incest with her father-in-law *Judah* is very well known: the Scripture does not condemn it; nay, it seems rather to approve it; and *Judah*, who designed to have her burnt for an Adultress, acknowledges at last that she was more *righteous than he*; because, he maliciously deferr'd marrying her to his youngest son *Shelah*, who should have wedded her according to the law, which obliges one brother to marry the widow of another, upon his dying without children.

Gen. xxxviii. 14, 26.

Lot's Incest with his two daughters can be excused only by his ignorance, and the simplicity of his daughters, who believed, or pretended to believe, that after the destruction of *Sodom* and *Gomorrah* there remained no more men upon the earth to marry them, and perpetuate the race of mankind. The manner wherein they drew near unto their father, shews that they looked upon this action as unlawful, and that they did not at all question but their father would have abominated it, if they had not put it out of his power to have any knowledge of it, by making him drunk.

Gen. xix. 31, &c.

When *Ammon* the son of *David* offered to dishonour his sister *Tamar* in an incestuous manner, this Princess said to him, Brother, have a care how you commit this action, which would bring reproach upon me in *Israel*, and would make the world take you for a mad man; *But speak unto the king our father, demand me for your wife, and he will not refuse your request.* *Tamar* supposed therefore, that marriages between brothers and sisters were lawful. But whatever the opinion was of this young Princess, and whatever her intention might be, it is certain, that the Law expresly forbids these marriages, as has been just now shewn.

2 Sam. xiii. 12.

INCHANTMENTS. The law of God condemns Inchantments and Inchanters. It makes use of several terms to denote Inchantments. 1. *Lachash*, which signifies properly to speak with a low voice, like Magicians in their evocations, and magical operations. *Moses* uses the word *Latim*, secrets, when he speaks of the Inchantments wrought by *Pharaoh's* Magicians. The name of *Caschap* * is likewise imployed, whereby they are meant who practice Jugling, Legerdemain, Tricks and Witchery, in order to cheat peoples eyes and senses. The term *Chabar*, is also made use of, which signifies properly, to bind, assemble, associate, reunite; which takes place principally in those who charm Serpents, who tame them, and make them gentle and sociable, which before were fierce, dangerous, and untractable.

לחש Mussitavit. Ps. lvii. 6. Is. xxvi. 16, &c. — Ex. vii. 22. לטים secretis. — Deut. xviii. 11. Ps. lviii. 8. חבר Sociare, adunare.

We have examples of all these several ways of Inchanting. In the Scripture it is common for Magicians, Sorcerers, and Inchanters to speak in a low voice, and as it were whispering: they are called *Ventriloqui*, because they spoke as one would think from the bottom of their Stomachs; they affected secrecy, and mysterious ways, to conceal the vanity, ridiculous folly, or infamy of their pernicious art. Their pretended Magick consisted often in their cunning tricks only, in their nimbleness, or in some natural secrets, which ignorant people were not acquainted with; for this reason they affected obscurity and night, or would shew their skill only before the ignorant, or in the presence of mean persons, and were apprehensive of nothing so much as serious examination, broad daylight, and the presence of understanding people.

As to the Inchantments practised by *Pharaoh's* Magicians, in order to imitate all the miracles which were wrought by *Moses*, it must be said, either that they were mere witchcraft, and illusion, whereby they cheated the eyes of the spectators [b]; or that if they performed such miracles, and produced real changes of their rods, of the waters of the *Nile*, and every thing besides, they did this by the application of second causes to the production of effects,

* 2 Chr. xxxiii. 6. Jer. xxviii. 8. כשפים Præstigiatores, Fascinatores, Circulatores. [b] Philo, *l.* 1. de vita Mos. Joseph. Antiq. *l.* 2. *c.* 5. Justin. q. ad Orthodox. quest. 22. Just. Dialog. cum Tryphone, & alii.

which depend originally and effentially on the power of God, and by giving certain forms to, or impreffing certain motions on a created fubftance [a]; and as thefe impreffions, changes, and motions were above the known power of nature, they were thought to be miraculous. But God never permits miracles produced by evil fpirits to be fuch as might neceffarily induce us to fall into errors; for either he will fet limits to their power, as he did to *Pharaoh's* Magicians, who being unable to produce Flies, were obliged to acknowledge the finger of God to be concerned in what Exod. viii. 18, 19. *Mofes* did; or they will difcover themfelves by their bad doctrine, their impiety, or the irregularity of their conduct, which are the marks defcribed by *Mofes* for dif- Deut. xiii. 12, &c. cerning a falfe from a true Prophet: *If there arifeth among you a prophet or a dreamer of dreams, and giveth thee a fign or a wonder, and the fign or the wonder come to pafs, whereof he fpake unto thee faying, let us go after other gods and ferve them. Thou fhalt not hearken unto the words of that Prophet; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your foul,* &c.

The Inchantments of ferpents, the cure of wounds by charms, the metamorphofes mentioned by St. *Auftin* and *Apuleius*, of a man into an afs, a camel, or any other creature, were common among the anci- Pf. lviii. 5. ents. The Pfalmift fpeaks of *the ferpent or deaf afp that ftoppeth her ears, left fhe fhould hear the voice of the charmers, charming wifely,* with art, induftry and cunning; the *Hebrew* literally runs thus, *The voice of thofe who fpeak low, and of thofe who make ufe of charms with skill*; or the voice of him who tameth, who foftneth the Jer. viii. 17. ferpents. *Jeremiah*, on the part of God, threatneth the *Jews*, and fays to them, *Behold, I will fend ferpents among you, which will not be charmed:* And Eccleſi- Eccl. x. 11. aftes, *A babbler is like thofe ferpents againft which charms have no power.* *Job* likewife fpeaks of Inchanters by whofe power fer- Job xl. 25. pents were burft afunder, *Shall the Inchanter caufe the Leviathan to burft?* And Ecclus. xii. 13. Ecclefiafticus, *Who will pity a charmer that is bitten with a ferpent?*

Aug. de Genefi ad litter. l. xix. 28. St. *Auftin* confeffes that the *Marfians*, or people of *Italy*, had formerly the fecret of inchanting ferpents: *Any one would fay, that ferpents underftood the language of this people, fo obedient do we fee them to their orders: as foon as the Marfian has done fpeaking they come out of their holes.* The charmers are often fatisfied with driving ferpents from fome certain Canton.

Primum quas valli fpatium comprendit arenas,
Expurgat cantu, verbifq; fugacibus angues. Lucan. Pharfal. l. 9. ver. 913.

Sometimes they made them burft:

Vipereas rumpo verbis & carmine fauces. Ovid Metamorph. fab. 2. de Medea.

At other times they benumb'd them, lulled them afleep, lamed them, and took away their fierceneſs:

Spargere qui fomnos cantuq; manuq; folebat. Virg. Æneid. 7.

Origen [b] and *Eufebius* [c] fpeak of the charming ferpents, as a thing in their time very common in *Paleftine*. *Nearchus*, who Nearch. apud Strabon. l. 15. followed *Alexander* the Great in his expeditions, fays, that the *Indians* fcarce make ufe of any other remedies againft the biting of ferpents befides Inchantments, and that there are fome who travel up and down the country profeffing this art, and making a livelihood of it. The *Pfylli* and the *Marfi* not only cured the wounds by fucking them, but fold magical plates, which were to ferve as prefervatives againft the biting of ferpents.

Arnob. l. 2. To charm difeafes, to ftop the blood by Inchantments, to cure the bitings of ferpents, to charm the gout, and fprains, are things very common in antiquity. *Pindar* Pindar Pyth. Ode 4. affirms, that *Chiron* the Centaur cured all forts of difeafes by his charms; and that *Æfculapius* cured all forts of fevers, ulcers, wounds and pains, by gentle charms, by potions, topical remedies, or incifions. *Homer* Homer. Odyff. T. affures us, that the blood which iffued out of *Ulyffes's* wound was ftopp'd by ufing Inchantments. *Cato* produces Cato de Re Ruft. c. 160. certain verfes which were pronounced in order to heal a limb that was put out of joint.

Mufick likewife and finging, which is a kind of charm and Inchantment, were fometimes made ufe of to cure certain difeafes of the mind, or at leaft caufed by the diforder of the mind, or the emotion of the paffions. *Galen* fays, that he had Galen. de fanitate tuenda, l. 1. c. 8. a great deal of experience in this particular, and that he could farther produce the authority of *Æfculapius* his countryman, who by the help of melody and mufick relieved thofe whofe conftitutions were impaired by too great heat: and *Plato* fays, that the midwives of *Athens* Plato Theaet. p. 145. had the fecret of making the delivery of women more eafy by certain charms and Inchantments.

The *Hebrews*, a people extremely fuperftitious, did not indeed carry fo far the

[a] Aug. qu. 21. in Exod. & l. 18. c. 18. de Civit. D. Thom. 1 parte qu. 104. art. 41. & 22. q. 178. Eft. ad 2, &c. [b] Origen. homil. xx. in Jofhua [c] Eufeb. in Pfalm. liii.

uſe

use of charms and Inchantments in the cure of diseases, because they were restrained by their law which prohibited Magick and Inchantments, and because their Kings and Priests were equally vigilant in preventing these disorders, and stopping the course of them. Notwithstanding all this, we see some footsteps among them of this superstitious manner of curing diseases. Nay, there are some who pretend even to authorize it by the example of *Moses*, who ordered a brazen Serpent with wings to be set upon a pole,
Numb. xxi. 8. that they who had been bitten by Serpents, called *Saraph*, might be healed by looking at it. We have already observed that the custom of inchanting serpents, and charming their bitings, was common a-
Jer. viii. 17. mong the *Israelites*, since *Jeremiah* threatens them in the name of God with sending Serpents among them, against whose biting the Inchanter should have no virtue;
Ecclus. xii. 13. and in *Ecclesiasticus* it is said, that no one will pity a charmer bitten with a Serpent. *Saul* imployed musick and the sound of
1 Sam. xvi. 14, 15. *David*'s harp, to procure relief in his fits of melancholy, and while the Devil who tormented him had possession of him.

Joseph. Antiq. l. 8. c. 11. *Josephus* assures us, that *Solomon* received from God the art of healing diseases, and the power of expelling Devils; that he composed charms or Inchantments against diseases, and exorcisms against Devils. He adds, that this way of healing was still in his time very much in use among the *Jews*; that there was a *Jew* whose name was *Eleazer*, master of this secret, who, with the help of a ring, wherein was set a certain root shewn by *Solomon*, had delivered several possessed persons in the presence of the Emperor *Vespasian* and his sons. King *Hezekiah* observing how much the brazen Serpent composed by *Moses* was abused, commanded it to be broke in pieces.
2 Kings xviii. 4. He burnt likewise, as they say, the books of medicine whereof *Solomon* was thought to be the Author.

INCREDULOUS. They are so called who refuse their assent to truths declared to them, and resist the evidence of such reasons as are produced for them, or do not attend to them. The *Jews*, to whom our Saviour preached the Gospel, were almost all incredulous. Many bad *Christians* are so, with respect to the mysteries of our Religion. Incredulity is not so much a defect of the understanding, as of the heart.

The *Latin* text of Scripture sometimes uses the word *Incredibilis* instead of *Incredulus*; for example, speaking of *Lot*'s wife, who was changed into a pillar of
Sap. x. 7. Salt: *Incredibilis animæ stans figmentum salis.* And the Author of *Ecclesiasticus*, Ecclus. xxiii. 23.
the Adultress does not believe in the law of the Lord: *In lege Altissimi incredibilis fuit.* And *Baruch*, *Eramus incredibiles ad Dominum Deum nostrum.* It is to be observed, that these three places here cited by me are not of St. *Jerom*'s translation, but in the old vulgate.

St. *Peter* in his first Epistle speaks of 1 Pet. iii. 20.
the unbelieving Spirits, to whom *Jesus Christ* preached when he descended into Hell. *His qui in carcere erant Spiritibus veniens prædicavit, qui increduli fuerant aliquando, quando expectabant patientiam Dei in diebus Noe.* These Incredulous Spirits are the Souls of men, who lived in *Noah*'s time, and believed not this holy Patriarch's preaching. They were informed of *Christ*'s coming, of his resurrection, and descending into Hell; but this did but increase their misery and despair: because as they dyed in incredulity and impenitency, they were not in a condition to be benefited by the Redemption which *Jesus Christ* went to publish in Hell, to those just persons who waited for his coming.

Some of the ancient Fathers [a] believed, that as our Saviour descended into Hell, he preached there to Infidels and Heathens, that if they continued incredulous, their damnation should be excusable; that some believed at his preaching and were converted; these by his means were admitted with him into Heaven. But this opinion has not many followers: the Church believes, that they who die in sin and impenitency are irrevocably damned. See the Commentators on this passage of St. *Peter*. We shall touch upon it further in the article *Spirits*.

INDIA. The *Indies* derive their name from the river *Indus*, one of the largest in that country; the limits whereof are to the west *Persia*; to the north *Great Tartary*; to the east *China*; and to the south the *Indian Sea*. The *Indus* and the *Ganges* are the principal rivers belonging to this country. The soil is very fruitful in Rice, Millet, Fruits, and Spices. Silk and Cotton are very common there: There are Elephants in this country, Camels, Monkeys, and green and red Parroquets; Mines of gold and silver, Diamonds and Rubies, &c. and there are very beautiful Pearls to be fished up along their coasts.

The Eastern people divide the *Indies* Bibl. Orient. p. 447. Hend & p. 804. Send.
into two parts, called *Hend* and *Send*. The word *Send* signifies properly the river *Indus*, and all that country takes its name from hence, which lies on this side of it westward, and on the other side eastward of this river, all along the current of it, and principally towards the

[a] *Clem. Alex.* l. 6. Strom. *Epiphan.* hæres. 46. *Ambrosiaster* in Ephes. iv. *Nazianz.* Orat. 42. *sub finem. Nicet. not. in eundem.*

mouth of it. The land of *Hend* is to the east of *Send*, and extends principally along the *Ganges*, to the east and west of this river, from the source to the mouth of it, having the gulf of *Persia* to the west, the *Indian* Ocean to the south, to the east large desarts, which separate it from *China*, and to the north the country of the *Azaes* or *Tartars*. The whole country of *Hend* and *Send* taken together, is divided into three parts. The first is called *Giuzurat*, and by us *Guzerate*, or *Decan*; this is the most western part: the second goes by the name of *Manibar*, which we call *Malabar*; it lies to the east and south of *Guzerate*: the third and most eastern part *Mabar* or *Mebar*, a word which signifies in *Arabic* a ferry or passage, because from thence people cross over to *China*. It lies all intirely beyond the gulf of *Bengal*, and the great city of *Canaccr* or *Cancanor* is the capital of it.

The Ancients sometimes comprized *Ethiopia* under the name of the *Indies*, and the *Persians* still at this day call an *Ethiopian* a *black Indian*. And the histories of the eastern people inform us, that the *Indians* desired Bishops of *Symon* the *Syrian*, *Jacobite* Patriarch of *Alexandria* *; the *Ethiopick* Ocean of the Ancients, is our *Indian* Ocean.

There is mention of the *Indies* in some places of the Scripture. For example, in
Esth. i. 1. the book of *Esther*, it is said, that *Ahasuerus* reigned *from the Indies to Ethiopia*; in the *Hebrew* from *Hoddo* to *Cush*. (מהדו ועד כוש Mehoddo vead Chusch.) By the name *Hoddo* all Interpreters understand the *Indies*; and by *Cush Ethiopia*, or the country which separates *Arabia* from *Egypt*. It is certain that *Darius* the son of *Hystaspes*, whom we believe to be the same as *Ahasuerus*, reigned over some
Herodot. l. 3. c. 94. Provinces in the *Indies*, properly so called; and that the *Ethiopians* paid certain tri-
Idem. l. 3. c. 97. butes to him, which are set down in *Herodotus*. *Job* likewise speaks of *India*.
Job. xxviii. 16. *Non conferetur tinctis Indiæ coloribus.* But the *Hebrew* reads, *It cannot be valued with the Chethem of Ophir.* (לא תסלה בכתם) Now the word
1 Macc. vi. 37. *Chethem* is taken for Gold; see *Ophir*. In the *Maccabees*, the guide of an *Elephant* is called *an Indian*, because generally true *Indians* were chosen to conduct these creatures. The *Indian* sat upon the beast's neck, and with an iron rod, which was bent, pricked his ear, and made him turn which way he would. The best authors of antiquity do likewise commonly call the master of an Elephant, of what nation soever he may be, an *Indian*.

INIQUITY. By this word not only sin is meant, but the punishment likewise of sin, and expiation of it; for example, it is said, *Aaron will bear the iniquities of the people*; he will atone for them. And in Ex. xxviii. 38.
another place, The Lord *visits the iniquities of the fathers upon the children*. Ex. xxxiv. 7.
He sometimes causes the external effects of his wrath to fall upon the children of criminal parents.

To bear his Iniquity, to endure the Lev. v. 1. xvii. 16. xix. 8, &c.
punishment of it, to be obliged to expiate it. *Azazel* or the Scape-goat *shall bear upon him all the iniquities of the people unto a land not inhabited.* Lev. xvi. 22.
He shall be led to a precipice, and thrown down, in order to be an expiatory victim for the whole multitude. *Aufer iniquitatem famulæ tuæ*, said *Abigail* to *David*, let not the fault of my husband *Nabal* be imputed to me. 1 Sam. xxv. 28.

The man of Iniquity, the child of Iniquity, the hand of Iniquity, the workers of Iniquity, signify a wicked man, a wicked child, sinful men, a criminal behaviour, &c. *Torrentes iniquitatis conturbaverunt me.* In the *Hebrew*, *The torrents of Belial made me afraid* *. Ps. xvii. 5.
The wicked have fallen upon me like a torrent. *The Iniquity of my heels shall compass me about.* Ps. xlix. 6.
The punishment of my iniquities, which pursue me gradually, will on a sudden lay hold on me. *Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?* Ps. xciv. 20.
Is it possible, O my God, that thou shouldest be in concert with *the throne of iniquity*, with the *Chaldeans*, those proud and unjust rulers, who abuse their power that they may overwhelm us with calamities? *Judas purchased a field with the reward of Iniquity*; Acts i. 18.
or rather he furnished the Chief Priests with wherewithal to purchase one, by restoring to them the reward of his treachery.

To bear Iniquity, to expiate it. The Priests bear the Iniquity of the people, they are charged with the expiation of it. Aaron *shall bear the Iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts.* Ex. xxviii. 38.
Wherefore have ye not eaten of sin offerings in the holy place, seeing it is most holy; and God hath given it you to bear the Iniquity of the Congregation. Lev. x. 17.

To bear Iniquity, speaking of common *Israelites*, signifies bearing the punishment of their faults, the being obliged to expiate them, or to be even chastised for them, according to the nature of the things,

* *From the time of* Dioscorus, *particularly after the* Mahometans *became masters of* Egypt, *there were always two Patriarchs of* Alexandria, *one a* Greek Melchite, *the other a* Copt *or* Jacobite. *See Fabric. B. Gr.* t. viii. p. 597.

* נחלי בליעל יבעתוני, *In the Septuagint* χείμαῤῥοι ἀνομίας ἐξετάραξάν με. *In the English version* the Floods of the ungodly made me afraid: בליעל *signifying* Nequitia, Nequam, quasi בלי יעל *says Buxtorf*, qui nihil prodest, qui nullius frugi & utilitatis est.

and the judgment of the Priests or Judges. If a man is called upon to give testimony of any thing whereof he was a witness,
Lev. v. 1. and will not discover it, *he shall bear his Iniquity*; he shall be punished with death: for so *bearing his Iniquity* is generally explained. See *Lev.* xix. 8. xx. 17, 19, 20. xxiv. 15. *Numb.* ix. 13. xvi. 31, &c. It must be confessed however that sometimes *To bear his Iniquity*, particularly when the matter in question is something secret, or of less consequence, for the expiation whereof the Law ordains certain sacrifices, that *to bear his Iniquity*, then signifies no more than to expiate his sin, and offer the sacrifices prescribed by *Moses*. We know that sin and *Iniquity* are used in Scripture not only for the sin committed, but likewise for the punishment of sin, and for the victim which is offered as an atonement for it.

The bearing sin, is used likewise for the forgiving it, taking it away, for the absolution and pardon of it. Thus *Saul* says
1 Sam. xv. 25. to *Samuel*, *Nunc porta quæso peccatum meum, & revertere mecum:* Bear my sin, excuse, forgive it, &c. And *Jesus Christ*
John. i. 29. in the Gospel is called the Lamb of God, that beareth or taketh away the sins of the world; who expiates them by his death, who pardons them in those who repent
Is. liii. 4. 12. of them. And in *Isaiah*, *Truly he hath born our sorrows.* And again, *he bore the sins of many, and made intercession for the Transgressors.*

INNOCENS, INNOCENT, INNOCENCY. The signification of this word is known sufficiently. The *Hebrews* made innocence to consist chiefly in an exemption from external faults committed contrary to the law; hence it is that they often join *innocens* with *manibus:*
Ps. xxiii. 4. *Innocens manibus & mundo corde. Manus*
Gen. xxxvii. 22. *vestras servate innocentes. I will wash my*
Ps. xxvi. 6. *hands in innocency.* And again *Psalm* lxxiii. 13. *Then have I cleansed my heart in vain,*
Joseph. *and washed my hands in innocency. Josephus* acknowledges no other sins besides those which are put in execution. Sins in thought, in his account, are not punished by God.

To be innocent, is used sometimes for be-
Jer. xlvi. 28. ing exempt from punishment. *I will not treat you as one innocent:* literally, I will
נקה לא אנקך. not make thee innocent, I will chastise thee,
Jer. xlix. 12. but like a kind father. And in another place speaking to the *Edomites*, They who have not (so much) deserved to drink of the cup of my wrath, have tasted of it, *et tu quasi innocens relinqueris? Non eris innocens, sed bibes.* And *Nahum*, ch. i. ver. 3. *Dominus mandans non faciet innocentiam.* God is ready to exercise vengeance, *he will make no one innocent:* he will spare no one. And *Moses* Exod. xxxiv. 7. *Nullus apud te per se innocens est.* In the *Hebrew. Thou shall make no one innocent.* No sin shall remain unpunished. *Thou, O Lord*, says the Psalmist, *cum viro innocente innocens eris.* Ps. xviii. 26.
Thou treatest the just as just, the good as good; thou never doest confound the guilty with the innocent.

Job being accused by his friends, declares that he will never renounce his innocency: *Non recedam ab innocentia mea.* Job xxvii. 5.
I will suffer continually, and will not confess, that God punishes me for my sins. God tells *Satan*, that notwithstanding the evils which he had inflicted on him, he still retained his innocency. *Adhuc retinens innocentiam.* And *Job*'s wife insults him in these words, *Adhuc permanes in* Job ii. 3, 9.
simplicitate tua? or *innocentia tua* according to the *Hebrew*. Thou continuest as firmly attached to thy duty, as submissive to the will of God, as before thy misfortunes.

INNOCENTS. By this name the Church calls those infants which were massacred by *Herod*'s order at *Bethlehem* and within its liberties, from the age of two years old and under, with a design of including the new king of the *Jews* in this slaughter, whose birth he was informed of by the wise men, who came from the east. See the articles *Herod the Great*, and *Magi*. *Herod* concealing his wicked intentions, desired the *Magi* to search with care for the new king, and when they had found him, to come and give him an account of it. But they being warned by an angel in a dream, secretly retired out of *Judea*, and returned another way into their own country. *Herod* observing Matt. ii. 16, 17.
that he had been deceived by them, sent to *Bethlehem*[a], and throughout the liberties thereof, and commanded all the children to be killed there, from two years old and under, *a bimatu & infra*; according to the time, when, as the wise men told him, the star first appeared to them. The *Greeks* in their Menology, and the *Ethiopians* in their Liturgy, affirm, that the number of the children massacred at *Bethlehem*, and the places round about, amounted to fourteen thousand; which is not at all credible. But the worship of these Innocents is certainly very ancient in the Church, which has always looked upon them as the first fruits and bloom of the martyrs[b]. Their relicks are shewn in several places. The *Latin* Church celebrates their Festival upon the 28th of *December*, and the *Greeks* on the 29th.

It is very surprizing, that *Josephus* the historian should say nothing of this massacre. This makes people think, that the

[a] In the year of the world 4001, of J. C. 1. and three years before the vulgar Æra.
[b] Vide Iren. l. 3. c. 18. Origen. in Psalm. 36. homil. 4. p. 457. Aug. de Lib. Arbit. l. 3. §. 68. Chrysost. in Matth. homil. 9, &c.

number of children, who were thus put to death, was not so large as the *Greeks*, *Ethiopians*, and *Muscovites* will have it. Some assert, that it was upon this occasion that *Augustus* declared, it was better to be *Herod*'s hog than his son. *Augustus* (Macrob. l. 2. c. 4. Saturnal.) being informed, says *Macrobius*, that *Herod* king of the *Jews* had put to death his own son, among the children whom he had caused to be executed in *Syria*, said, that a man had better be this Prince's hog, than his son. It is probable enough that that Emperor might at the same time learn the death of the Innocents, and that of *Antipater*, whom his father *Herod* ordered to be dispatched five days before his own death; and that upon this occasion, he used the expression related by *Macrobius*. There was not above six weeks difference between the death of the Innocents and that of *Antipater*. We have spoken of the flight of *Jesus Christ* into *Egypt* in our Saviour's life, and in the article, *Flight into Egypt*. As to what S. *Matthew* says, that at the time when these Innocents were massacred, the accomplishment was seen of this prophecy (Jerem. xxxii. 15.) by *Jeremiah*: *A voice was heard from Ramah*, &c. It is our opinion, that the primary sense of this prophecy relates to the carrying away the ten tribes into captivity; and that S. *Matthew* accommodated it to the circumstances in question. See *Ramah*.

INROLMENT, *made by Augustus*, under *Cirinus*, or *Cyrenius*, Governor of *Syria*, Luke ii. 1, 2. See above the article *Cyrenius*.

INSTRUMENTS *of Musick*. See hereafter the article *Musick*.

INTELLECTUS. This word, which signifies *Understanding*, *Intelligence*, is to be met with before several Psalms. (Pf. xxxii. 1. לדוד משכיל Pf. xlii. 1. משכיל לבני קרח) For example, *Intellectus ipsi David*; *Intellectus filiis Core*; or *filiis Core ad Intellectum*; *Intellectus Asaph*; *Intellectus Ethan*; *Intellectus Emath*, &c. The *Hebrew*, *Maschil le David*, signifies either that this Psalm is a moral and instructive song, or that it is profound, and requires a particular study, and application, to understand it *. The *Hebrews* think that the Psalms with this title are some of those which were explain'd at the same time that they were recited.

By *Intellectus* is sometimes understood good success, good fortune, happiness; because in *Hebrew* the word *Shakal*, which signifies *Intellectus*, signifies likewise prosperity and good success; for example, (Pf. cx. 10.) *Initium sapientiæ timor Domini*; *intellectus bonus omnibus facientibus eum*. God heaps blessings upon those who fear him. And in another place, *Appropinquet deprecatio* (Pf. cxviii.) *mea in conspectu tuo, juxta eloquium tuum da mihi intellectum*. Hear my prayers, and according to thy promises, give me good success in my undertakings. In *Joshua*, *Ut intelligas cuncta quæ agis*, that thou (Josh. i. 7, 8.) mayest succeed in thy undertakings. And again, *Tunc diriges viam tuam & intelliges eam*.

INTENDANTS, or *Governors of Judea*. See *Governors*.

INTERCALATION. By this name they call the *Jewish* custom of adding a thirteenth month to their Lunar year, at the end of every two or three years; that is to say, that in the revolution of the Cycle of nineteen years, there are seven of thirteen months each, and the rest are only of twelve months. When an intercalary month is added to the year, this month is placed between *February* and *March*, and then there is a first and second *Adar*; and the latter is called *Ve-Adar*, as if we should say, *and again Adar*, or *Adar a second time*.

The necessity of this Intercalation arises from their following the course of the moon in their year; whereas we follow the course of the sun. In the Solar year we intercalate one day every four years, in the month of *February*, and this fourth year is called *Bissextile*, because we reckon for two days together *the sixth of the Calends of March*, that is to say, the 24th and 25th of *February*; which, in the *Bissextile* years, instead of eight and twenty, has nine and twenty days. This Intercalation is founded on the six hours wanting eleven minutes, which the sun imploys in performing its course, beyond the 365 days which compose the common Solar year.

The Intercalation of the *Jews*, is owing on the contrary to all the Lunar months being not so long by twelve hours, or thereabouts, as the Solar months; which at the end of three years, makes nine and twenty or thirty days. See the article *Months*.

INTERDICT, *Anathema*. See the titles *Anathema*, *Excommunication*, and *Corban*.

JOAB, the son of *Zeruiah*, *David*'s sister, and brother to *Abishai*, and *Asahel*. *Joab* was one of the most valiant men, and greatest generals in *David*'s time; but then he was one of the most cruel, revengeful, and imperious men of his age.

* *Dr.* Hammond *on* Psal. xxxii. *says, that* משכיל *is used here as the title of a Psalm, to denote the sort of melody, the tune to which it was set, known among the* Hebrews *by that name, from some famous song, first set to that tune, and added to* לדוד, *to or* of David; *it undoubtedly signifies a Psalm of his set to that tune; and nothing else; and so in all the other Psalms, where it is prefixed in the title.*

He performed some great services for *David*, and was always firm to his interests. He was commander in chief of his troops, when as yet he was no more than king of *Judah*. The first action recorded in Scripture, wherein he signalized himself, was that of the battle of *Gibeon* against *Abner*, the principal person in *Ishbosheth*, the son of *Saul*'s party [a]. The advantage was entirely on *Joab*'s side; but *Asahel* his brother was killed in the manner related by us in the article *Asahel*, and in that of *Abner*. To revenge his death, *Joab* treacherously killed *Abner*, who came to *Hebron*, in order to make an alliance with *David*, and reduce all *Israel* to his obedience. *David* abhorred so base an action; but did not dare to punish *Joab* for it, who was become in some sort formidable to him.

2 Sam. ii. 13, 14, &c.

2 Sam. iii. 27, 35.

After *David* had been acknowledged king by all *Israel* [b], he laid siege to *Jerusalem*, and promised to make him Captain General of his armies, who should first mount the walls, and beat off the *Jebusites*. *Joab* was the first who appeared upon the walls, and by his valour very well deserved to be continued in an imployment, which he was already possessed of. He had a principal share in the Wars which *David* carried on against the *Syrians* and *Edomites*. He subdued the *Ammonites*, and procured the destruction of the brave *Uriah* at the siege of *Rabbah* their Capital. It was he who interceeded for *Absalom*'s return from exile, and prevailed with *David* to receive this young Prince again into his good graces, and permit him to have the honour of appearing at court as formerly. But altho he shewed himself to be very much a friend to *Absalom* in his disgrace; he was as much his enemy after his rebellion. He overcame him in a set battle near *Mahanaim*; and being informed that he hung by the neck upon an Oak, he pierced him through with his own hands, and killed him, though he very well knew, that *David* had given contrary orders, to him in particular, and to the whole army, to preserve his son *Absalom*. And when the king discovered too much sorrow for the death of his son, *Joab* ventured to say, in no very respectful manner, You have confounded all your servants with shame, who have exposed their lives to preserve yours, your wives, and childrens: you love those who hate you, and do not love your friends. You have this day shewn us, that you have no consideration for your Officers and Soldiers; and that if *Absalom* had lived, and we had all perished in the battle, you would have been overjoyed. Rise therefore immediately, shew your self, and speak to your servants; otherwise I swear by the Lord to you, that not a man will remain with you this night, and that you will be in greater danger than ever you was.

1 Chr. xi. 16.

2 Sam. xi. 12.

2 Sam. xviii. 1, 2, 3—13, 14.

2 Sam. xix. 5, 6.

David resented *Joab*'s insolence; but was not in a condition to reprimand him in the manner he desired. When *Sheba* the son of *Bichri* began to set up the standard of rebellion, and the people generally resorted to him, *David* commanded *Amasa* [c], to get some troops together in the Tribe of *Judah*, and pursue him; thus excluding *Joab*, who had been till then Commander in chief of all the forces of *Israel*. But *Amasa* being a little too slow in coming, *David* directed *Abishai*, *Joab*'s brother, to pursue *Sheba*. *Joab* accompanied him with the *Cherethites* and *Pelethites* of the King's guard. *Amasa* arrived soon after, and being on his way to join *Abishai* and *Joab* at *Gibeon*, *Joab* making as if he would kiss him, plunged his poniard in his belly. Thus died *Amasa*, who was to have been General of the Troops of *Israel*. *Joab* brought the war with *Sheba* to a very happy conclusion, without risking a battle, or exposing the Kings troops; because they threw the head of *Sheba* to him over the walls of *Abela*, which he was preparing to besiege. He returned to *Jerusalem*, and *David* left him the general command of his armies, probably in consideration of the great service which he had just then been doing him.

2 Sam. xx. 3, 4, 5, &c.

2 Sam. xx. 17, 20, 21. &c.

2 Sam. xx. 23.

When *David* by the impulse of an evil Spirit, and a curiosity which was blameable [d], undertook to number his people; he gave *Joab* a commission to this purpose. He did all he could to divert the King from this resolution; but being obliged to obey, he did so, not without regret, and executed what the king had commanded, in part only. *David* himself acknowledged his fault, and God punished him for it in a very severe manner.

1 Chr. xxi. 6.

Adonijah David's son, observing himself after the death of *Absalom* to be the eldest of the royal family, considered how he might procure himself to be acknowledged King. *David* was very much advanc'd in years, and concerned himself but little with the affairs of Government. People

1 Kings i. 1, 2, 3, 4, &c.

[a] About the year of the world 2954, before J. C. 1046, before the vulgar Æra 1050.

[b] In the year of the world 2957, before J. C. 1043, before the vulgar Æra 1047.

[c] *Amasa* was the son of *Zeruiah*, as well as *Joab*; but by another father. *Absalom*, at the time of his rebellion, gave *Amasa* the command of his troops. *David* confirmed him in this employment. See 2 *Sam.* xvii. 25, 26.

[d] 2 Sam. xxiv. 1, 2, 3, 4. 1 Chr. xx. 1, 2, 3. In the year of the world 2987, before J. C. 1013, before the vulgar Æra 1017.

were

were not ignorant of his design to leave the Crown to *Solomon*: but as this Prince was as yet very young, *Adonijah* flattered himself, that with the assistance of a powerful party, which he had formed, he might be able to exclude him, and get into the throne of *Israel*. He took care principally to engage *Joab* General of the army, and *Abiathar* the High-Priest, in his interest; and at a great entertainment, which he made near the fountain of *Siloam* for the leaders of his party, he was saluted King by them [a]. But *David* having been seasonably informed of what had passed, ordered *Solomon* to be crowned, and anointed by the High-Priest *Zadok*, and the Prophet *Nathan*, and placed him on the throne in the view of all the people. *Adonijah*, upon receiving this news fled to the Temple, as a sanctuary, and *Joab* with the rest retired to their houses.

Joab by this last step made *David* more and more averse to him, so that perceiving himself sometime after to be near his end [b], he said to *Solomon*, Thou knowest in what manner *Joab* the son of *Zeruiah* has treated me, and what he did to the the two Generals of the army of *Israel*, *Abner* the son of *Ner*, and *Amasa* the son of *Jether*, whom he assassinated, and whose blood he shed in time of peace, with as little remorse as if he had been actually at war with them. . Do therefore according to thy wisdom, and let him not in his old age go down in peace to the grave. Some time after the death of *David*, *Joab* being informed that the young King had caused *Adonijah* to be put to death, who had desired *Abishag* of him for his wife, and that he had banished the High-Priest *Abiathar* to his country-house at *Anathoth*, thought it high time to provide for his own security: he fled therefore into the Temple, and laid hold on the horns of the Altar, in order to preserve his life. But *Solomon* did not think the privilege of the Sanctuary a just obstacle to his design of putting him to death. He sent *Benaiah* the son of *Jehoiada*, who required him to quit his asylum; but *Joab* answering that he would not, and would die upon the spot, *Solomon* gave orders for dispatching him at the foot of the Altar, which were accordingly executed. Thus died *Joab*. He was buried by *Benaiah* in his own house in the wilderness [c].

1 Kings ii. 5, 6, 7.

JOACHIN, otherwise *Jechoniah* or *Jehoiachin*. See *Jehoiachin*.

I. JOAH, the son of *Zimmah*, and grandson of *Gershom* the *Levite*, 1 Chr. vi. 21.

II. JOAH, secretary to king *Josiah*, employed by him in repairing the Temple, 2 *Chr*. xxxiv. 8.

III. JOAH, the son of *Asaph* [d], was sent by *Hezekiah* king of *Judah* with *Eliakim* and *Shebna*, to answer the proposals of *Rabshakeh*, who was appointed by king *Sennacherib* to execute this Commission.

JOAKIM, the husband of S. *Anna*, and father to the blessed Virgin; grandfather to *Jesus Christ* after the flesh. We believe him to be the same as *Eli* mentioned in St. *Luke*. *Eli*, *Eliakim*, and *Joakim*, are properly the same name. The name of *Joakim*, father of the blessed Virgin, is not to be met with in the canonical writings of the New Testament; but has been adopted by the *Greek* and *Latin* Churches. In the *Latin* principally, since the festival of S. *Anna* and S. *Joakim* has been celebrated, and among the *Greeks* long before. S. *Austin*, in his answer to *Faustus* the *Manichee*, says, that the name of *Joakim* being known only from apocryphal writings, could not be made use of as an argument. But among the *Greeks* this name is to be met with in writings of the greatest antiquity. The *Proto-evangelium*, or preparatory Gospel of S. *James*, which is a work composed by the *Ebionites* in the Apostles times, or at least in the second age of the Church, says a great deal of *Joakim* and *Anne*. The apocryphal Gospel of the birth of *Mary* speaks of them likewise. This book is thought to have been composed by *Seleucus*, an Author in the second Age.

Luke iii. 23.

Aug. l. 23. contra Faust. c. 9.

Vide T. 5. nov. Edit. S. Hieronym. p. 44.

St. *Peter* of *Alexandria* makes mention of the death of *Zechary* father to S. *John Baptist*, who was killed between the Temple and the Altar, and of St. *Elizabeth*'s flight, which are circumstances taken from the preparatory Gospel of St. *James*. *Gregory* of *Nyssa* cites the same work, and relates other circumstances from it: for example, that *Zechary* still maintained the blessed virgin, even after her conception to be a virgin. He adds, that her father was an *Israelite* of eminent piety, who had a barren wife, that his wife, by reason of her barrenness, not being able to partake of the privileges, which were allowed women who had born children; desired of God that he would be pleased to bless his marriage, and at the same time devoted the fruit of it, which she should bring into the world, to God. God was pleased to give him the virgin *Mary*, who was educated at the Temple, till the time when she was disposed of to *Joseph*, that he might be the guardian of her virginity.

Pet. Alex. Can. 13.

Nyssen. orat. in Natale Domini, p. 778, 779.

[a] 1 Kings i. 8. In the year of the world 2989, before J. C. 1011, before the vulgar Æra 1015.
[b] In the year of the world 2990, before J. C. 1010, before the vulgar Æra 1014.
[c] In the year of the world 2990, before J. C. 1010, before the vulgar Æra 1014.
[d] 2 Kings xviii. 18. In the year of the world 3291, before J. C. 709, before the vulgar Æra 703.

These are particulars which he relates at large; and it is very visible, that he took them from the book which I have been speaking of, and which has been handed down to us. We meet with almost the same things in a discourse of *Eustathius* of *Antioch* upon the *Hexaemeron*, and S. *Epiphanius*[a]; which shews the antiquity of this tradition. From these sources S. *John Damascenus*[b], *Vincent* of *Beauvis*[c], and *Fulbert* of *Chartres*[d], have borrowed what they have said concerning the blessed Virgin's death. The tradition of *Joakim's* being the father of *Mary*, was so general in the east, that even *Mahomet* speaks of it in his *Alcoran*.

Eustat. Antioch. in Hexaemeron.

Alcoran. Surat. 3.

I do not mention this with a design of attributing any authority to the apocryphal books, wherein the name of *Joakim* is to be met with; but only to prove the antiquity of this tradition in the Church. Neither the *Ebionites*, nor *Manichees*, nor *Seleucus*, had any interest in deceiving us with regard to the names of *Joakim* and *Anne*. They had learned these names from others, and reported them in their works with a design only of procuring a better reception of them from the Catholicks. This is a summary account of what we read in S. *James's* preparatory Gospel, which is the most ancient monument, wherein the name of *Joakim*, the Virgin's father, is to be met with. *Joakim* was a man of power in *Israel*, who at all solemn festivals made magnificent sacrifices in the Temple. Upon a certain day, when he intended to present his offering, one *Reuben* told him, that it was not lawful for him, because he had no posterity in *Israel*. *Joakim*, with great confusion, hereupon retired into the wilderness, where he had large flocks. There he continued forty days, exercising himself in fasting and prayer. *Anne*, his wife, on her part, being incensed at the reproaches of one of her maid-servants, went into her garden, and there lamented bitterly the misfortune of her barrenness. An angel declared to her that God had heard her prayer; and at that very time another angel told the same thing to *Joakim*.

Joakim returning to his house, *Anne* conceived, and brought forth a daughter, whom they named *Mary*. Three years after they presented her at the Temple, where she was fed by the hand of an angel, till she was twelve years old. Then she was given to *Joseph*, in order to his being the guardian of her virginity. From this time there is nothing more said either of *Joakim* or *Anne*; and *Cedrinus* tells us, that the blessed Virgin lost her father and mother at twelve years of age. They who please may consult the *Bollandists* on the 19th of *March* upon this subject, and M. de *Tillemont*, tom. I. not. 2. concerning the blessed Virgin, and our Dissertation, wherein we attempt to reconcile S. *Matthew* and S. *Luke*, as to the point of our Saviour's Genealogy: this is prefixed to our Comment on S. *Luke*. The worship of S. *Joakim* and S. *Anne* is very ancient in the east; but it is more modern in the west. In the time of *Peter Damian*, and S. *Bernard*, there was no knowledge of it remaining. It is said, that Pope *Julius* appointed the feast of S. *Joakim* to be observed upon the 20th of *March*, about the year 1510. In a Martyrology printed in 1491, it is set down at the 9th of *December*. *Pius* V. struck it out of the *Roman* Breviary: but *Gregory* XV. replaced it there, at the 20th of *March* in 1620. See *Bollandus* and M. *de Tillemont*, and M. *Bayle's* Dictionary, under the name of *Joachim*; this author however is to be read with great precaution, by reason of the scandalous liberties taken by him.

Damian. homil. 46. p. 106. Bernard. Ep. 174.

II. JOAKIM, High Priest of the *Jews*. We know nothing particularly of his life, except that he succeeded *Joshua* the son of *Jozedek* his father, after the return of the *Jews* from the captivity; and that he lived under *Xerxes* king of *Persia*. Joseph. Antiq. l. xii. c. 5. initio.

III. JOAKIM, otherwise *Eliakim*, the son of *Hilkiah* High Priest of the *Jews*, in the reign of *Manasseh* and *Josiah*. He is more generally known by the name of *Hilkiah*, or *Eliakim*, Judith iv. 6, 14.

JOANNA, the wife of *Chuza*, *Herod's* steward, was one of those women who followed our Saviour in his travels, and assisted him with their fortunes. S. *Luke* observes, that these women had been delivered by *Jesus Christ* from evil Spirits, which possessed them, or cured of diseases with which they had been afflicted. The wife of *Chuza* was either a widow, or followed *Jesus Christ* with the consent of her husband. It was a custom among the *Jews*, for men who dedicated themselves to preaching, to take some women of piety with them, who attended and served them. This was practised without any scandal. We know nothing particularly concerning the life of *Joanna*, the wife of *Chuza*.

Luke viii. 3.

Hieron. in Matt. xxvii. alii.

I. JOASH, the father of *Gideon*, Judg. vi. 11.

II. JOASH, the son of *Amelek*, who by the command of King *Ahab* detained the Prophet *Micaiah* in prison, 1 *Kings* xxii. 26.

III. JOASH, one of the descendants of *Shelah* the son of *Judah*. See the *Hebrew*, 1 Chr. iv. 22. In the Vulgate he is called *Securus*, the *Certain*.

[a] Epiphan. hæres. 79. c. 5. [b] Damascen. l. 4. de fide orthod. c. 15. [c] Vincent. Bellov. specul. prolog. c. 9. & l. 7. c. 64. [d] Fulbert. Carnot. serm. in nativ. B.M.

IV. JOASH,

IV. JOASH, the ſon of *Ahaziah* king of *Judah*. When the impious *Athaliah* was informed, that *Jehu* had killed *Ahaziah*, and all thoſe of the royal family of *Judah*, whom he had met with, ſhe undertook intirely to extinguiſh the race of the Kings, that ſhe might ſecure the Crown to herſelf [a]. She ordered therefore all the Princes her grand-children to be murdered; for ſhe was the mother of *Ahaziah*, who had been lately maſſacred by *Jehu*, and reigned ſometime in *Jeruſalem*. Nevertheleſs, God did not permit her to ſucceed intirely in her ambitious deſign. *Jehoſhebah* or *Jehoſhabath* the daughter of King *Joram* ſiſter of *Ahaziah*, and wife to the High-Prieſt *Jehoiada* by ſtratagem conveyed away young *Joaſh*, who was then a child, thereby reſcuing him from the cruelty of *Athaliah*, and lodged him in the Temple with his nurſe, in a place ſo private, that *Athaliah* had no knowledge of it. There he abode ſix years: but in the ſeventh year [b], *Jehoiada* procured him to be ſecretly acknowledged King by the principal Officers, who had the care of the Temple, and without noiſe convened there as many as poſſible of the Prieſts and *Levites*, upon the Sabbath day, when the miniſters of the Lord, who were to ſerve the week following, ſucceeded thoſe who had been the week before upon duty. *Jehoiada* took ſuch proper meaſures, and gave orders ſo well concerted to his people, that young *Joaſh* was placed upon the throne, and ſaluted King in the Temple, before the Queen had any the leaſt notice of it. As ſoon as ſhe heard the acclamations of the people, ſhe haſtened thither with all ſpeed: but the High-Prieſt commanded her to be ſeized, and ſhe was killed without the Temple.

2 Chr. xxii. 8, 9, 10. & 2 Kings xi. 1, &c.

Joaſh received the Diadem, together with the Book of the Law, from the hands of *Jehoiada*; and the High-Prieſt in the young King's name made a covenant between the Lord, the King and the people, to the end that the people for the future might continue faithful to God with great exactneſs and duty. He likewiſe obliged the people to take an oath of fidelity and obedience to the King. After which *Joaſh* was conducted to the Royal Palace, and ſeated on the throne of his Anceſtors. Then the people flocked to the Temple of *Baal*, who was the Deity adored by *Athaliah*; broke in pieces the Statue of the God, and killed his Prieſt at the foot of his Altar. *Joaſh* was but ſeven years old, when he began to reign, and he reigned forty years at *Jeruſalem* [c]. His mother's name was *Zibiah* of *Beer-ſheba*. He governed his people with great juſtice, and made himſelf acceptable to God, as long as he was guided by the High-Prieſt *Jehoiada*. Nevertheleſs he did not aboliſh the High-Places, and the people ſtill ſacrificed, and offered Incenſe there.

Jehoiada in the King's minority, had iſſued out his orders for collecting the Offerings which were made voluntarily to the Holy Place with deſign of carrying on the work of repairing the Temple: but his orders were ill executed till the twentieth year of *Joaſh* [d]. Then this Prince directed cheſts to be made at the entrance of the Temple, and had an account given to him of what money was put into them, that it might be faithfully employed in the reparations of the Houſe of God. *Jehoiada* dying at the age of an hundred and thirty years [e], *Joaſh* was led away by the evil counſels of his courtiers, who had before been reſtrained by the High-Prieſt's authority. They began to forſake the Temple of the Lord, and addict themſelves to the worſhip of Idols, and Groves conſecrated to falſe gods, or rather to *Aſteroth* the goddeſs of the Groves; which drew the wrath of god upon *Judah* and *Jeruſalem*.

2 Kings xii. 6, 7, 8, 9. & 2 Chr. xxiv. 5, 6, 7.

Then the Spirit of God came upon the High-Prieſt *Zechariah* the ſon of *Jehoiada*, and he addreſſed himſelf to the people, in theſe terms, thus ſaith the Lord, Why do you violate the precepts of your God, and why have ye forſaken him? You will hereby bring upon yourſelves a multitude of evils, and the Lord in his turn will forſake you. Upon theſe words, They who heard him, fell upon him, and ſtoned him according to the order, which they had received to this purpoſe from the King [f]. *Zechariah* as he was expiring ſpoke theſe words, May God obſerve the treatment I receive from you, and revenge my death. It was not long before God inflicted upon *Joaſh*, the juſt puniſhment of his ingratitude to *Jehoiada*, whoſe ſon he had ſo lately ſtoned. *Hazael* King of *Syria* came and laid ſiege to *Gath*, which belonged to the Kings of *Judah*; and having taken it, he marched againſt *Jeruſalem*. *Joaſh* in order to redeem himſelf from the difficulties of a Siege, and from the danger of being plundered, took what money he could find in the Temple, which had been offered there and conſecrated by *Ahaziah* his father, *Jehoram* his grand-father, and him-

[a] In the year of the world 3120, before J. C. 880, before the vulgar Æra 884.
[b] In the year 3126, before J. C. 874, before the vulgar Æra 878.
[c] 2 Kings xii. 12, &c. From the year of the world 3126 to 3166.
[d] In the year of the world 3146, before J. C. 854, before the vulgar Æra 858.
[e] About the year of the world 3160, before J. C. 840, before the vulgar Æra 844.
[f] In the year of the world 3164, before J. C. 836, before the vulaar Æra 840.

ſelf;

self, with what besides he had in the Royal Treasury, and gave it to *Hazael*, thereby prevailing with him to draw off his troops.

It is believed that the year after [a] the *Syrian* army marched again into the territories of *Judah*: but *Hazael* was not there in person. The *Syrians* made great havock in the Land, defeated the troops of *Joash*, entered *Jerusalem*, put to death the princes of *Judah*, and sent a great booty to the King of *Syria* at *Damascus*. It is remarkable, that the *Syrians* were few in number, when they routed the army of *Israel*, which was infinitely stronger. They treated *Joash* himself with great ignominy; they accused, and in all probability convicted him of breach of faith, and neglecting to perform his promises [b]. They afterwards returned, and left him extremely ill; and his very servants rose against him, and killed him in his bed, to revenge the blood of *Zechariah* the High-Priest, which had been shed by him. He was buried in the city of *Jerusalem*, but not in the Royal Sepulchre [c]. *Amaziah* reigned in his stead.

V. JOASH, king of *Israel*, son and successor of *Jehoahaz*. He was declared king in his father's life time, in the year of the world 3163, and he reign'd alone in the year 3165, before J. C. 835, before the vulgar Æra 839. He reigned sixteen
2 Kings xiii. 10, 11, 12. years in *Samaria*, including the two years that he reigned with his father. He did evil in the sight of the Lord, and imitated *Jeroboam* the son of *Nebat*, who made *Israel* to sin. We do not know many particulars of his reign; but we know that the Lord appointed him to re-establish the affairs of the kingdom of *Israel*, which had been put into very great confusion un-
2 Kings xiii. 5. der *Jehoahaz* his father.

Elisha falling sick of the disease where-
2 Kings xiii. 14, 15. &c. of he died [d], *Joash* came to see him, and wept before the prophet, saying, *O my father, my father, the chariots of* Israel, *and the horsemen thereof*. *Elisha* desired him to bring a bow and arrows to him; and when they were brought he said, Put thine hand upon the bow; and at the same time *Elisha* put his hands upon the King's, as it were to direct him, where to shoot, and said; Open the window and shoot, he did so: and *Elisha* said, This is the arrow of the Lord's deliverance, and the arrow of deliverance from *Syria*. Thou shalt obtain victory over the *Syrians* at *Aphek*, so as utterly to exterminate them. He said again, Take the arrows and shoot against the ground, he did so; he smote the ground three times and stayed. Then the man of God was wroth with him, and said, If thou hadst smitten the ground five, six, or seven times, thou hadst conquered *Syria*, and entirely destroyed it, but thou shall smite *Syria* but twice. After this *Elisha* died; and *Joash* recovered from *Benhadad* King of *Syria*, the son and successor of *Hazael*, all the cities which *Hazael* had taken from *Jehoahaz* his father. *Joash* beat *Benhadad* in three battles [e], and reunited to the kingdom of *Israel* all the cities which had been dismembred from it, and usurped by the Kings of *Syria*. 2 Kings xiii. 25.

Joash after this reigned a long time peaceably. *Amaziah* King of *Judah* having been victorious over the *Edomites*, sent a challenge to him [f], saying, Come, let us
see one another in the face. *Joash* sent 2 Chr. xxv. 17, 18.
Ambassadors to him with this reply. The thistle that groweth upon *Lebanus* sent to the Cedar of *Lebanus*, saying, Give thy daughter in marriage to my son. But at the same time the beasts of the forest of *Lebanus* passed by, and trode down the thistle. Thou hast defeated *Edom*, and and thy heart is swelled with pride, stay at home in peace. Why doest thou pursue after thy own misery, and that of thy people? But *Amaziah* would not hearken to him. *Joash* therefore took the field: *Amaziah* was routed, and taken in the battle. *Joash* entred *Jerusalem*, and ordered four hundred cubits of the city walls to be demolished, from the gate of *Ephraim* to the corner gate. He took all the treasures of the Temple, and the Royal Palace, and returned in triumph to *Samaria*. He died there in peace soon
after this victory [g], and was succeeded by 2 Kings iii. 13.
Jeroboam.

JOAZAR, High-Priest of the *Jews*, successor to *Matthias* the son of *Theophilus* in the year of the world 4000, the year of *Jesus Christ*'s birth. He was succeeded by his brother *Eleazar* in the year of the world 4004, and was created High-Priest a second time in 4010, and enjoyed this dignity till 4016. Then *Ananus* the son of *Seth* succeeded him. *Joazar*, otherwise *Azar*, was brother to *Mariamne*, the daughter of *Simon* the High-Priest, and wife to *Herod* the Great. *Archelaus* at his return from *Rome* deposed *Joazar* in

[a] See 2 Chr. xxiv. 23, 24, 25. In the year of the world 3165, before J. C. 835, before the vulgar Æra 839.
[b] 2 Chr. xxiv. 24. vulgat. In Joas quoque ignominiosa exercuere judicia. The *Hebrew*, Cum Joas fecerunt judicia. Compare 2 Kings xxv. 6.
[c] In the year of the world 3166, before J. C. 834, before the vulgar Æra 838.
[d] In the year of the world 3165, before J. C. 835, before the vulgar Æra 839.
[e] In the year of the world 3168, before J. C. 832, before the vulgar Æra 836.
[f] In the year of the world 3178, before J. C. 822, before the vulgar Æra 826.
[g] In the year of the world 3179, before J. C. 821, before the vulgar Æra 825.

4004,

4004, becauſe he was engaged againſt him with the ſeditious. Some time after *Joazar* was reſtored by the Romans, for whom he had declared in 4010. Laſtly *Cyrenius* Governor of *Syria* being come into *Judea*, in 4016, depoſed *Joazar* and ſubſtituted *Ananus* in his place.

Joſeph. Antiq. l. 17. c. 15.

Antiq. l. 18. c. 1, 3.

I. JOB, the third ſon of *Iſſachar*, Gen. xlvi. 13.

II. JOB, ſo celebrated for his patience, and the conſtancy of his piety and virtue, dwelt in the land of *Uz*, or in the *Auſitis*, in eaſt *Edom*, not far from *Bozra*. There are different opinions concerning his original, and the time wherein he lived. At the end of the *Greek* and *Arabic* copies of *Job*, and in the old *Latin* Vulgate, we read theſe words, and they are there ſaid to be taken from the *Syriac*. *Job dwelt in the Auſitis, upon the confines of Idumæa and Arabia; his name at firſt was Jobab. He maried an Arabian Woman, by whom he had a ſon, called Ennon. For his part he was the ſon of Zerah, of the poſterity of Eſau, and a native of Bozrah; ſo that he was the fifth from Abraham. He reigned in Edom; and the Kings before and after him reigned in this order. Balak the ſon of Beor, in the city of Dinhabah, after him Job, otherwiſe called Jobab. Job was ſucceeded by Huſham prince of Teman. After him reigned Hadad the ſon of Bedad, who defeated the Midianites in the fields of Moab. The name of his city was Arith. Job's friends who came to viſit him were Eliphaz, of the poſterity of Eſau, and King of Teman, Bildad King of the Shuhites, and Zophar the King of the Naamathites.*

This is the moſt antient account we have of *Job*'s Genealogy. *Ariſteus*, *Philo*, and *Polyhiſtor* [a], acknowledged this Genealogy to be true: the old *Greek* and *Latin* Fathers did the ſame, and cited this addition; and *Theodotion* has preſerved it in his tranſlation of the book of *Job*. We ſee no good reaſon for rejecting this tradition, which is derived, probably, from the *Jews*, and was received by the primitive Fathers. In tracing it we find *Job* to have been contemporary with *Moſes*.

Abraham.
Iſaac.

Jacob.	*Eſau.*	
Levi.	*Reuel.*	
Amram.	*Zerah.*	
Moſes.	*Jobab.*	1 Chr. i. 35—44.

Job was a man of great probity, virtue and religion, and he was poſſeſſed of very great riches, which conſiſted in cattle and ſlaves; whereof, at that time, the wealth even of princes chiefly was made up, eſpecially in *Arabia* and *Edom*. His family was numerous; for he had ſeven ſons and three daughters, and probably by the ſame wife. Laſtly, he was in great repute among all the eaſtern people, and thoſe who dwelt on both ſides of the *Euphrates*. His ſons, by turns, made entertainments for each other; and when they had gone through the circle of their days of feaſting, *Job* ſent to them, purified them, and offered burnt-offerings for each of them; to the end that God might pardon them, if they had committed any faults againſt him. For his part he tells us himſelf, that he was infinitely averſe not only to Injuſtice, Idolatry, Fraud, and Adultery; but that he avoided evil thoughts, and dangerous looks, and that he had made a covenant with his eyes not ſo much as to caſt a glance upon a woman; that he was naturally compaſſionate to the miſeries of the poor; that he was a father to the orphan, protector to the widow, a guide to the blind, and a ſupport to the lame.

Job i. 1, 2, 3, 4, &c.

Job i. 3: xxix. 7. xxxi. 26.

Job xxxi. 9.

Job xxix. 13, 14, 15, 16.

Now there was a day when the ſons of God, or the Angels, came to preſent themſelves before the Lord, and *Satan* appeared with them. The Lord aſked him, whether he had obſerved *Job*, and his way of living. *Satan* anſwered, that *Job* had reaſon to love and fear the Lord, ſince he had bleſſed him with ſo much riches. But, added he, put thine hand now, and touch all that he hath, and he will curſe thee to thy face. God permitted *Satan* to tempt *Job*, and gave him power over all that he had, but forbad him to touch his perſon. *Satan* therefore going out from the preſence of the Lord, made uſe of the permiſſion which God had given him. He began with his Oxen. A company of *Sabeans*, people of *Arabia*, fell upon *Job*'s huſbandmen, put them to the ſword, and carried away all the Oxen. One ſervant only eſcaped to carry the news of this accident. While he was telling what had happened, a ſecond came and told *Job*, that fire from Heaven had fallen upon his Sheep, and thoſe who kept them, and had reduced them all to aſhes: and that he alone had eſcaped to tell him.

Job i. 6, 7, 8, &c.

He had not done ſpeaking, when a third perſon came to *Job*, and ſaid, the *Chaldeans* being divided into three bands, fell upon thy Camels, and have carried them away: they have killed all thy ſervants, and I only am eſcaped to tell thee. While he was relating this, another came, and ſaid, While thy ſons and thy daughters were eating and drinking in their eldeſt brother's

[a] Apud Euſeb. lib. 9. c. 25. Præparat. Vide & Frideric. Spanheim, hiſt. Jobi, c. 4.

houſe

house, an impetuous wind blew suddenly upon it, and it fell down upon them, and they were all crushed to death under the ruins of it. I alone am escaped to bring thee this news. Then *Job* rent his clothes, and shaved his head, and fell down upon the ground, saying, *Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

Job xi. 1, 2, 3. &c.

Satan once more presented himself before the Lord; and the Lord asking him if he had not considered the patience of *Job* in the midst of all the evils wherewith he had afflicted him, *Satan* replied, *Skin for skin, and all that a man hath will he give for his life; but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.* The Lord answered, *Behold, he is in thine hand, but touch not his life. Satan* therefore smote him with dreadful sores from head to foot, and *Job* being seated on a dunghil, with a potsherd scraped off the corruption which issued from his ulcers. Then came his wife and said, Doest thou still retain thy simplicity and piety, Curse God, and then die. *Job* answered her, Thou speakest as one of the foolish women speaketh. Shall we receive good at the hand of God, and shall we not receive evil? In all this did not *Job* sin with his lips. In the mean time three of *Job*'s friends were made acquainted with the misfortunes which had happened to him, and came each of them out of his own country to visit him; *Eliphaz* the *Temanite*, *Bildad* the *Shuhite*, and *Zophar* the *Naamathite*. There was a fourth likewise, whose name was *Elihu* the *Buzite*, who appears in cap. xxxii. of *Job*, and has a part in their dialogue. These friends therefore visited *Job*, and lifting up their eyes at a distance to view him, they did not know him. At last as they came nearer to him, they began to weep, to tear their clothes, and throw dust into the air, that it might fall upon their heads. They continued for seven days sitting on the ground by him, without saying any thing to him. But at last *Job* broke silence, and complained bitterly of his misery. His friends making no distinction between the evils wherewith God tries those whom he loves, and the afflictions wherewith he punishes the wicked, took *Job*'s complaints for so many marks of his impatience, and accused him of impiety towards God, inviting him to return to him by repentance, and humbly to submit to his justice, since he suffered nothing but what he had very well deserved by his preceding crimes.

Job xxxii. 2. *Elihu* the son of *Barachel* the *Buzite*, of the kindred of *Ram*.

Job iii. 1, 2, 3, &c.

Job being convinced of his own innocence, and assured that he had the testimony of his conscience, on the contrary maintained, that his sufferings were greater than his faults, and proved, that God sometimes chastised the righteous to try them only, to give them an opportunity of growing up more to perfection; or lastly, because it was his good pleasure for reasons unknown to mankind. These were *Job*'s principles. His friends were of a different opinion. The whole book of *Job*, and all the discourses contained in it, are to this purpose. To terminate this dispute, God appears in a cloud, and decides in favour of *Job*; nevertheless without approving the harsh expressions, which the extremity of his sorrow, and the warmth of dispute, had, as it were, wrested from him. He humbly acknowledged his fault, and asked forgiveness for it. The Lord condemns *Job's* friends, and enjoins them to expiate their sins with sacrifices, which he directs them to offer by the hands of *Job*. He drives away the devil, and restrains his power, restores *Job* to health, gives him double the riches which he before possessed, blesses him with a beautiful and numerous family, and crowns an holy life with an happy death. This is the substance of *Job*'s history.

Job xxxviii, xxxix. xl. xli.

Job xlii.

The time wherein this pious man lived is a point very much contested. But supposing him to have been contemporary with *Moses* *, and fixing the time of his trial to some years after the departure of the *Hebrews* out of *Egypt*, (it cannot be placed earlier, because he speaks of this event;) he might have lived till the time of *Othniel*. Supposing, for example, that he was afflicted by God seven years after the departure of the *Israelites* out of *Egypt* in the year of the world 2520, before J.C. 1480, before the vulgar Æra 1484, and having lived an hundred and forty years after his recovery, as he himself says, he must have been dead in 2660, two years before the death of *Othniel*. Some believe [a] that he lived seventy years in prosperity, and that after his misfortunes, God doubled this number. By

Job xxvi. 12.

Job xlii. 16.

* *The Talmudists report him to have been born in the year of* Jacob's *settlement in* Egypt, *and that he died in the year wherein the* Israelites *departed out of this country. See* Huet. Demonstr. Evang. *Prop.* iv de libro Job. *Here this very learned author, contrary to the opinion of* F. Calmet, *asserts* Job *to have lived before* Moses, *but that the memory of his misfortunes was fresh, when* Moses, *whom* Huetius *supposes to be the writer of the book of* Job, *undertook to compose the History of them, while he lived in* Midian *with* Jethro.

[a] Ita Hebræi P. P. plerique, Vide Mercer, Pineda, Torniel Cornel.

which account he must have lived in all two hundred and ten years; supposing his afflictions to have continued but a year. They who affirm that he lay seven years or even longer under his diseases, may in proportion increase the number assigned by us; for in this we have nothing very certain.

His tomb has been shewn in several places. The most celebrated is that in the *Trachonitis*, towards the springs of *Jordan*, where for many ages a Pyramid has been observed, which some believe to be *Job's* tomb. It is placed between the cities of *Teman*, *Shuab*, and *Naamath*, which are supposed to have been in this country. The *Chaldee* Paraphrast, whose name is *Cock*, makes him to have lived in *Armenia*; and Travellers tell us, that *Job's* Tomb is shewn there. But this *Job* is thought to have been a *Mahometan* captain, of modern date. Another *Chaldee* interpreter places *Job* at *Constantinople*. There is a tomb to be seen near the walls of this City, which some have taken for *Job's*[a]: but it is an *Arabian's* killed at the siege of *Constantinople*, in 672, and buried at the foot of the walls. In the sixth Age there was a Monastery at *Constantinople*, dedicated to S. *Job*[b]; but it is not said that his body was there. *Eusebius* and S. *Jerom* assure us, that there was a traditional account of *Job's* having dwelt at *Astaroth-Carnaim*, a city situated in the *Botanæa* beyond *Jordan*; and that his house was still to be seen there. The Scripture relates *Dinhabah* to have been the capital of *Jobab's* kingdom, which *Jobab* we believe to be the same as *Job*. This City was in the *Ausitis*, or in *Arabia Deserta*. As we suppose *Job* and *Jobab* to be the same person, we must say likewise, that he lived and dyed at *Dinhabah*.

Brocard. Adrichom. Tirin. Cotovic. alii.

Euseb. & Hieron. in locis Hebr.

Gen. xxxvi. 32. & 1 Chr. i. 43, 44.

It has been maintained by some, that Holy *Job's* relicks were at *Rome*, whither they are said to have been brought by *Rhotaris* King of the *Lombards*, in the seventh age. There they remained till the last age, when they were stolen from thence by thieves, without any one's knowing what afterwards became of them. We meet with the name of *Job* in the ancient Martyrologies with the title of Prophet, Saint, and Martyr. The worship of him is of great antiquity, and very extensive among the *Greeks* and *Latins*. The *Greeks* have chosen the sixth of *May* for celebrating the festival of S. *Job*, and herein they have been followed by the *Christians* of *Arabia*, *Egypt*, *Ethiopia*, *Russia*, or *Muscovy*. The *Latins* keep his festival on the tenth of *May*. This, next to the *Maccabees*, brothers and martyrs, is the first Saint to whom the western Church has decreed publick and religious honours; and we know not of any Saint among the Patriarchs and Prophets to whom Churches have been consecrated, or chapels dedicated, in greater number than to this holy man. We see abundance of them, particularly in *Spain* and *Italy*; and he is invoked principally against the leprosy, itch, foul disease, and other distempers which relate to these. See M. *Baillet's* lives of the Saints of the Old Testament, the tenth of *May*.

Vid. Guall. Sanctuar. Pap. l. 4. c. 2.

We have treated of *Job's* disease in a particular dissertation printed before our Comment upon *Job*. *Pineda* examined the same subject long before us, and discovered two or three and thirty several kinds of diseases in this good man's body. *Bartholin*[c] reckons up about twelve; and S. *Chrysostom* makes no scruple of saying[d], that *Job* endured all the evils that a man is capable of suffering, and that he suffered them in the utmost degree; that the Devil exhausted his whole stock of malice in tormenting him; in a word, that he was tried every way, and in his single body endured all the afflictions in the world. When we consider accurately all that *Job* in his Book says of himself, it seems to us, that the circumstances of his disease are for the most part symptoms of a leprosy; and we may affirm, that the Fathers and Commentators are generally of this opinion. S. *Chrysostom*, *Apollinarius*, *Polychronus*, *Philip* the Priest, venerable *Bede*, the author of the Sermons *ad Fratres in eremo*, cited under S. *Austin's* name, *Pineda*, *Bartholin*, *Bolduc*, *Vatablus*, *Cyprian* of the *Cistercians*, and many others tell us so in an explicite, or at least in an implicite manner.

Pineda in Job ii. 7, 8. t. 1. p. 157, &c.

They who say that he was attacked with that infamous disease which is called the *Neapolitan*, or foul disease, agree almost in the same opinion, since this, in all probability, is no other than a leprosy. The *Latin* Church invokes S. *Job* in diseases of this nature, and *Lazarettos* and Hospitals, wherein care is taken of persons who have this scandalous distemper upon them, are for the most part dedicated to him. We do not mean hereby to cast any blemish upon the honour and sanctity of the Saint we are speaking of. People may have this disease upon them, without having committed any act of intemperance; and Travellers[e] inform us, that in the hot countries, it is communicated with such

[a] Riaut of the Ottoman Empire, *l.* 1. *p.* 16. Elmacin. Hist. Saracen. *l.* 1. *c.* 7.
[b] Du Camp. Constantinop. Chret. *l.* 4. *p.* 104. *n.* 18.
[c] Bartholin. de morbis Biblic. *c.* 7.
[d] Chrysost. Caten. in Job, *p.* 51.
[e] *Chardin's* travels into *Persia*, t. 2. part the first, and the last chapter.

great

great activity, that to converse familiarly with any person infected with it, is oftentimes sufficient to catch it. See our Dissertation on this Subject.

Some [b] have questioned whether there ever was such a person as *Job*, and have esteemed his book to be a fabulous history, and mere invention. *Spinoza* believed *Job* to have been a *Pagan*. Others say he lived before *Moses*; others, in the time of *Moses*; and others again, after him, and under the Judges. There are some who bring him so far backward as the time of *David* and *Solomon* [c]; others as far as the time of the captivity, or very near it. Lastly there are some Rabbins of opinion, that he lived in the reign of *Ahasuerus* and *Esther*, and that he had a School at *Tiberias* in *Palestine*, before he was carried away to *Babylon*. But there is no denying that there was such a person as *Job*, without contradicting *Ezekiel*, *Tobit*, and S. *James*, who speak of him as an holy man, and a true pattern of patience, without opposing the torrent of tradition among both *Jews* and *Christians*, and all the authority of the *Greek* and *Latin* Fathers. *Job* did not live under the *Jewish* law, and perhaps was not subject to the law of circumcision; and in this sense we may confess, that he was a *Pagan*, as *Melchisedeck* and some other good men are said to have been: but there is nothing odious or contemptible in the name of Heathen thus understood. Although the time wherein this holy man lived be still dubious, we cannot however place him so far back as the time of *David* and *Solomon*, and much less so far as to the captivity of *Babylon*, since he is cited by *Tobit* and *Ezekiel* as an old Patriarch, and speaks of *Pharaoh*, and the passage of the Red Sea, in a very express manner. Notwithstanding it is not impossible but that he who wrote his book, as we now have it, might have lived after *David* and *Solomon*: because he seems sometimes to allude to the Psalms, *Jeremiah*, and the Proverbs.

Origen *l.* 6. contra Celsum.

Talmud. tract. Baba Batra.

Ezek. xiv. 14. Tob. ii. 12, 15. James v. 11.

Job xxvi. 12. & xv. 24, 25.

The eastern people relate several particulars of *Job*, which we do not read in Scripture. They deduce his Genealogy after this manner. *Abraham*, *Isaac*, *Esau*, *Razakh*, *Anosch*, *Job*, *or Aiub* as they write it. *Eutychius* Patriarch of *Alexandria* makes him likewise to descend from *Esau* thus; *Esau*, *Raguel*, *Razakh*, *Amos*, *Job*. But there are some *Arabian* Historians who derive his descent from *Ishmael*, and pretend, that he is the first of the three Prophets sprung from *Ishmael*; which three Prophets in their account are *Job*, *Jethro*, and *Mahomet*. The same Authors believe, that his wife's name was *Rasima*, and that she descended from *Lot*'s race, that is to say from the *Moabites* or *Ammonites*; that *Job* was afflicted with a sore disease for three years, as some say; as others, seven.

Bibl. Orient. *p.* 81. *Aiub.*

Idem. *p.* 466. *col.* 1.

That having then recovered his health, at the age of 80, he had a son named *Basch-Ben-Aiub* or *Basch the son of Job*. Some other Historians declare, that he had five sons, with whom, they say, he made war against an *Arabian* nation which bordered upon *Edom*, and was called *Dhal-Khefel*: this name was given them because they were hip-shot, and in their legs and thighs resembled the hinder parts of a horse, much after the manner wherein the Centaurs are described. *Job*, assisted by his sons, extirpated this brutal people, who refused to receive the worship of one God, which he preached to them.

The Lord having blessed *Job*, and enriched him, the Devil grew envious at it, and presenting himself before God, told him, that *Job* served him purely out of interest; that if he would once withdraw his favours from him, *Job* would not pay his adorations to him once a day. God hereupon permitted him to deprive this holy man of his wealth and children, but he became not at all the less faithful in serving God, nor less submissive to his will.

This circumstance encreased the rage and envy of the Devil; he once more presented himself before the Lord and told him, that *Job* continued thus to serve him, only with the hopes of receiving new benefits from his liberality; but that if he afflicted him in his body, he would then see that he would intirely abandon his service, and would break out into loud murmurs against him. God therefore permitted the Devil once more to try *Job* with a dangerous disease, upon condition, notwithstanding, that he should spare his mouth, his eyes, and ears. Hereupon the Devil blowed such a pestilential heat upon him thro' the nose, that the mass of his blood was immediately corrupted with it, and his whole Body became one ulcer, the stench whereof kept all those at a distance from him, who were inclinable to go near him.

They were obliged to put him out of the City in a very remote place, and notwithstanding all these misfortunes, *Job* still continued patient. His wife named *Rasima*, did not fail to carry him every thing that was necessary. The Devil for his part stole every thing away from her

[b] Rabbini quidam in Talmud. tract. Baba Batra. Maimonid. Anabaptistæ. Salmasius in familiari colloquio apud Spanhem hist. Jobi.
[c] Talmudistæ & alii apud Maimon. More Nevochim, *c.* 22.

that she had provided for him, and having at last reduced her to such a condition, that she had nothing wherewithal to relieve her husband, he appeared to her in the form of a woman that was bald, who told her, that if she would give her two tresses of her hair, which hung upon her neck, she would supply her every day with what was necessary for the subsistence of her husband. *Rasima* accepted this offer, and gave the old woman her two tresses.

The Devil went immediately to *Job*, and told him, that his wife had been surprized in the act of leudness, and her hair had been cut off. *Job* perceived very soon that her hair was wanting, and suspecting very much that she had suffered herself to be deluded by the Devil, he swore if he recovered his health, that he would severely chastise her for this fault. The Devil being very well satisfied with having got the better of *Job*'s patience, transformed himself immediately into an Angel of light, and declared to the people of the country, as one sent by God for that purpose, that *Job* had forfeited the favour of God, and that they ought not any longer to give credit to his words, nor permit him to abide among them; lest the wrath of God should be extended to their whole nation.

Job upon information of what had passed, had recourse to God, and said to him with confidence: *Lord I am every way oppressed with grief; but thou art the most merciful of all those who shew mercy.* As soon as this prayer was finished, God in a moment put an end to all the sufferings of *Job*. The Angel *Gabriel* descended from Heaven, took him by the hand, raised him from the place where he was, struck the earth with his foot, and caused a fountain of the purest water to spring out of it, wherein *Job* having washed his body, and drank of it, found he was on a sudden absolutely cured, and restored to perfect health; after this God restored him to his wealth, and multiplied it in such a manner, that to express the abundance of it the *Arabian* Authors say, a golden shower fell upon him.

BOOK OF JOB. Many various conjectures have been made concerning the Book of *Job*. Some have been of opinion, that *Job* himself wrote it at first, in *Syriac* or *Arabic*, and *Moses* or some other *Israelite* afterwards translated it into *Hebrew*. Others suppose *Elihu*, one of *Job*'s friends, to have been the Author of it, or *Moses*, *Solomon*, *Isaiah*, or some other writer still more modern. It is certain, that no decisive proof towards discovering the Author is furnished by the Book itself. So much seems to be out of all dispute, that he who composed it, whosoever he was, was a *Jew* by religion, and later than the time of *Job*. There are so many allusions in it to the expressions of the Scripture, that every one must believe it was very familiar to him. We have cited a great number of those allusions and parallel places which occur in *Job* and other sacred writers; and have set the arguments in their proper light, whereby each of these opinions are maintained, which are proposed with relation to the Author of this Book.

The original language of the Book of *Job* is *Hebrew*, but blended with many *Arabic* and *Chaldee* expressions, and several particular turns, which are not to be met with in *Hebrew*; for which reason this work is so obscure and dfficult. It is written in verse, but not confined to any particular measure or cadence, and the beauty of these verses consists principally in noble expressions, bold and sublime thoughts, lively emotions, fine descriptions, and a great diversity of characters. I do not believe that in all antiquity there is a piece of poetry to be found which is more copious, more lofty, more magnificent, more diversified, more adorned, or more affecting than this. The Author, whosoever he was, has put in practise all the beauties of his art, to make the four persons whom he brings upon the stage, keep up each his proper character, and maintain the opinions which they were engaged to defend. The history, as to the substance and circumstances of it, is exactly true; the sentiments, reasons, and arguments of the several persons are very faithfully expressed: but it is very probable, that the terms and turn of expression are the Poet's or the Writer's, whosoever he may be.

As to the canonical authority of the Book of *Job*, it is generally acknowledged in the *Greek* and *Latin* Churches, wherein it has always been esteemed as an article of faith; and this opinion is derived from the Synagogue to the *Christian* Church. S. *Paul* in several places seems to quote the Book of *Job*; at least visibly alludes to it [a]. S. *James* in his Epistle commends the patience of *Job*, and says, that it was well known to those he wrote to. *Theodore*, of *Mopsuesta*, accuses the Author of the Book of *Job* with a vain ostentation of profane sciences, with writing a fabulous and poetical history. He reproaches him likewise with making *Job* speak things inconsistent with the religion and piety of this holy man, and more proper to give offence than edify. But this famous and bold Critick judged of the Book of *Job*

Jacobi v. 11. Sufferentiam beati Job audistis. Vide Synod. v. Oecumen. collat 4. art. 63.

[a] Rom. ii. 11. collatum cum Job xxxvi. 19. 1 Tim. vi. 7. cum Job i. 21. & Heb. xii. 5. cum Job v. 17.

only

only from the *Greek* version which he had in his hands, wherein indeed there are observed to be some allusions to fable, and poetical history. But if he had seen the original text, he would have remarked nothing like it. Some charge *Luther* also, and the Anabaptists, with rejecting the book of *Job*: but *Schultet* and *Spanheim* endeavour to justify *Luther* in this particular. As to all the difficulties which I have briefly set down, and several others which are proposed relating to the book and person of *Job*, the Reader, if he pleases, may consult *Pineda's* Comment, or ours, and the history of *Job* by M. *Spanheim*.

I. JOBAB, the son of *Zerah*, and grandson to *Esau*, Gen. xxxvi. 33. 1 Chr. i. 44.

II. JOBAB, the son of *Joktan*, Gen. x. 28. & 1 Chr. i. 23.

III. JOBAB, king of *Madon*, *Josh.* xi. 1.

IV. JOBAB, the son of *Gera*, of the tribe of *Benjamin*, 1 Chr. viii. 8.

V. JOBAB, the son of *Elpaal*, of the same Tribe, 1 *Chr.* viii. 18.

JOCHEBED, the wife of *Amram*, and mother of *Miriam*, *Moses* and *Aaron*. Several difficulties are started concerning the degree of relation between *Amram* and *Jochebed*. Some assert, that *Jochebed* was the daughter immediately of *Levi*, and aunt to *Amram* her husband. This opinion they ground upon the *Hebrew* text, *Exod.* ii. 1. and vi. 20. and *Numb.* xxvi. 59. where she is called the daughter of *Levi*. Others maintain, that she was only cousin-german to *Amram*, being the daughter of one of *Kohath's* brethren. The *Chaldee* upon *Chap* vi. 20. of *Exodus* says, that she was the daughter of *Amram's* sister; and the Septuagint, that she was daughter to the same *Amram's* brother. The *Hebrew* text *Doda*, which we read here, does not always denote the same degree of relation between persons; and by *the daughter of Levi* may be understood either an immediate daughter, or a person descended from *Aaron*. So that neither the text of Scripture, nor the authority of Interpreters, who are so divided in their opinions, can determine this question. Nevertheless it seems to me most probable, that *Jochebed* was no more than cousin-german to *Amram*. 1. Had she been the immediate daughter of *Levi*, the disproportion between her age and *Amram's* would have been too great. 2. Marriages between the aunt and nephew were forbidden by the Law, and we have no proof that they were allowed before. 3. By *the daughter of Levi* may be very well meant the grand-daughter, according to the stile of the *Hebrews*.

(Ita Hebræi. Test. xii. Patriarch. Tostat. Usser. alii.)

(דודה Doda.)

I. JOEL, the Prophet *Samuel's* eldest son. *Samuel* being grown old [a], made his two sons *Joel* and *Abiah* Judges over *Israel*. They exercised their jurisdiction in the city of *Beersheba* at the southern extremity of *Palestine*. But they did not imitate the example of their Father; they received presents, and were unjust in their judgments; which obliged the elders of *Israel* to desire a king of *Samuel*. (1 Sam. viii. 1, 2, &c.)

II. JOEL, the son of *Joshbiah*, of the Tribe of *Simeon*, 1 Chr. iv. 35.

III. JOEL, the son of *Izrahiah*, of the tribe of *Issachar*, 1 Chr. vii. 3.

IV. JOEL, one of the valiant men of *David's* army. (1 Chr. xi. 38.)

V. JOEL, a *Levite*, one of the chief Musicians in *David's* time, 1 Chr. xv. 7.

VI. JOEL, the son of *Pedaiah*, of the Tribe of *Manasseh*, 1 Chr. xxvii. 20.

VII. JOEL, the son of *Pethuel*, the second of the twelve small Prophets, was, as is said, of the Tribe of *Reuben*, and city of *Bethoron*, or rather *Betharan*, for *Bethoron* was on this side *Jordan* in the Tribe of *Ephraim*, and *Betharan* was on the other side of the River in the Tribe of *Reuben*. *Joel* prophesied in the kingdom of *Judah* *; and it is our opinion, that he did not appear there till after the removal of the ten Tribes, and the destruction of the kingdom of *Israel*. We do not know distinctly the year wherein he began to prophesy, nor that wherein he dyed. He speaks of a great famine, and an inundation of locusts which ravaged *Judea*: but as these are evils not uncommon in that country, and all sorts of events have not been registered in history, we can infer nothing from thence towards fixing the particular period of *Joel's* prophecy. (Ita Epiphan. Doroth. Isidor. Hebræi.)

S. *Jerome*, followed by many others both ancients and moderns, believed *Joel* to have been contemporary with *Hosea*, according to this rule laid down by him [b], that when there is no certain proof of the time wherein any Prophet lived, we are to be directed in our conjectures by the time of the preceeding Prophet, whose epoch is better known. But this rule is not always certain, and should not hinder us from following another system, if we

[a] In the year of the world 2908, before J.C. 1092, before the Vulgar Æra 1096.

* *Sanctus Joel apud Ebræos post Osee ponitur: & sicut ibi sub nomine Ephraim ad decem tribus confertur vaticinium, quæ vel Samaria vel Israel sæpe memorantur: Sic in hunc Prophetam omne quod dicitur ad tribum Juda, & ad Jerusalem, pertinere credendum est, & nullam omnino Israelis, id est decem tribuum, in hoc fieri mentionem. Hieron. in Joel* i. 1.

[b] Hieronym. Præfat. in omnes Prophetas. In quibus autem tempus non præfertur in titulo sub illis eos regibus prophetâsse, sub quibus & hi, qui ante eos habent titulos, prophetaverunt.

have good reasons for doing so. The *Hebrews* maintain, that *Joel* prophesied under *Manasseh*, and think the Famine mentioned by him, to be the same as that which is taken notice of in *Jerem.* viii. 13. But if it be so, as there is probability enough it is, it must be said that *Joel* prophesied after *Manasseh*, since in the same place of *Jeremiah*, the Lord declares, that he is resolved to disperse his people amidst the nations, by reason of the sins committed by *Manasseh*, which implies that *Manasseh* was not then in being. We choose therefore rather to place *Joel* under *Josiah* King of *Judah*, in the same time with *Jeremiah*. Under the idea of an enemy's army, he represents a cloud of Locusts, which in his time fell upon *Judea*, and caused great desolation. This together with the Caterpillars and the Drought, brought a terrible Famine upon the land. God being moved with the calamities and prayers of his people, scattered the Locusts, and the wind blew them into the Sea; these misfortunes were succeeded by plenty and fertility. After this the Prophet foretold the day of the Lord, and the vengeance which he was to exercise in the valley of *Jezreel*. He speaks of the *Teacher of Righteousness*, whom God was to send; of the Holy Spirit, which was to descend upon all flesh. He says that *Jerusalem* will eternally be inhabited; that Salvation will come out from thence; that whosoever shall call upon the name of the Lord will be saved. All this relates to the new Covenant and the time of the *Messiah*.

Joel ii. 1, 3, &c. Joel ii. 23. Joel ii. 28, 29. Joel iii. 20. Joel ii. 32. Joel ii. 28, 29.

JOELAH, the son of *Jeroham*, was one of those who espoused *David*'s party in the time of his disgrace, 1 *Chr.* xii. 7.

JOEZER, one of the gallant officers in *David*'s army, 1 *Chr.* xii. 6.

JOHA, one of the bravest men in *David*'s army. 1 Chr. xi. 45.

I. JOHANAN, the son of *Careah*, being informed that *Ishmael*, the son of *Nethaniah*, was come to *Mizpah*, with a design of killing *Gedaliah*, who had been left there by *Nebuchadnezzar* to govern the remnant of the people, who continued in the land; *Johanan*, I say, gave intelligence of it to *Gedaliah*, and made an offer of going himself to kill *Ishmael*, and by that means prevent the execution of his purpose. But *Gedaliah* refusing to credit him, was soon after massacred; in the year of the world 3417, before J. C. 583, before the vulgar Æra 587. 2 Kings xxv. 23. Jer. xl. 15, 16.

II. JOHANAN, the son of *Josiah*, 1 Chr. iii. 15. It is probable that *Johanan* died without issue, since the Scripture speaks no more of him.

III. JOHANAN, the son of *Elioenai*, one of the descendants of *David* by *Zerobabel*, 1. *Chr.* iii. *ultimo*.

IV. JOHANAN, High Priest of the *Jews*, son of *Azariah* the High Priest, and father to another *Azariah*, 1 Chr. vi. 9, 10. Some believe him to be the same as *Jehoiada*, the father of *Zechariah*, in the reign of *Joash*, king of *Judah*, 2 Chr. xix. 11, &c.

I. JOHN, in *Hebrew*, *Johanan*, signifies *gentle*, *agreeable*, or *the grace of God*, *agreeable to God*. The scripture tells us of several illustrious men whose name was *John*, *Joanne*, or *Jochanan*. The first is *John*, the father of *Mattathias*, the celebrated *Maccabee*, who was descended from the Priests of *Joiarib*'s family. 1 Macc. ii. 1.

II. JOHN, surnamed *Gaddis*, the son of *Mattathias* above mentioned, and brother of *Judas*, *Jonathan* and *Simon*, *Maccabees*. *John Maccabee* was treacherously killed by the sons of *Jambri*, as he was conducting the baggage belonging to his brethren the *Maccabees*, to the *Nabathites* their Allies. 1 Macc. ix. 36.

III. JOHN *Hircanus*, the son of *Simon* the *Maccabee*. See above *Hircanus*.

IV. JOHN *the Baptist*, the forerunner of our Lord *Jesus Christ*, and son of *Zechariah* and *Elizabeth*, was born in the Year of the world 4000, about six months before *Jesus Christ*. His birth, name, and employment were foretold to his father *Zechary*, when he was in the Temple of *Jerusalem*, where he was performing his functions as a Priest, according to the rank of his family. The Angel *Gabriel* appeared to him while he was in the Holy, and declared to him, that he would have a son whose name should be *John*, and whose birth would be the cause of universal Joy to all the world, that this son should be great in the sight of the Lord, that he should drink no wine, nor any other liquor proper to intoxicate, and should be filled with the Holy Spirit from his mother's womb; that he should convert many of the children to the Lord; lastly, that he should come in the spirit and power of *Elias*, to bring back the children into the way of their fathers, and to prepare a perfect people for the Lord. Luke i. 10, 11, &c.

Zechary, who was old, and whose wife likewise was too far advanced in years to have children, expressed some diffidence in this matter: but the angel assured him of the truth of his promise, and said to him, I am *Gabriel*, deputed to you in order to declare this news to you; and this very moment you shall become dumb, until the day which you shall see the accomplishment of what I tell you. Accordingly he became dumb that very instant; and returning home, *Elizabeth* conceived. But she kept herself concealed for five months, as if she had been ashamed of her being with child. In the sixth month, the

the ſame angel *Gabriel* was ſent to the Virgin *Mary*, to declare to her, that ſhe ſhould be the mother of the *Meſſiah*; and to prove the truth of his promiſe, he told her, that *Elizabeth* was ſix months gone with child. Hereupon *Mary* went with all expedition to the mountains of *Judea*, to viſit *Elizabeth*. As ſoon as ſhe came into *Zechary*'s houſe, and ſaluted *Elizabeth*, the child, whom as yet ſhe bore in her womb, leaped with joy; and ſhe was filled with the Holy Ghoſt. She raiſed her voice, bleſſed her couſin *Mary*, and ſaid, Whence comes this happineſs to me, that the mother of my Lord ſhould viſit me?

The time of *Elizabeth*'s delivery being come, her relations and neighbours rejoic'd at it: and upon the eighth day, when the child was circumciſed, they called him by his father's name *Zacharias*: but his mother told them no, his name ſhould be *John*. They anſwered her, that there was no one of this name in her family; and they conſulted the child's father by ſigns, and asked him how he would have him called. He deſiring a writing-table to be given him, wrote in it, his name is *John*. At the ſame time his tongue was looſed, and he began to praiſe God in a fine hymn, wherein, after he had bleſſed the Lord, he addreſſed himſelf to young *John Baptiſt*, and ſaid, And thou, Child, ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the Lord to prepare his ways, to give knowledge of ſalvation unto his people, that they may obtain the remiſſion of their ſins. Now the child grew, and was ſtrengthned in ſpirit, and dwelt in the wilderneſs till the day of his manifeſtation to *Iſrael*.

Some old apocryphal monuments import, that *Herod* making ſearch after *Jeſus Chriſt* and S. *John*, with an intention of putting them to death, *Elizabeth* fled with her ſon to the mountains, and after wandering and climbing a great while, ſhe grew extremely fatigued, and ſaid, O mountain of God, receive the mother with her ſon; hereupon the mountain immediately opened, then cloſed, and ſo ſecured them from the purſuits of *Herod*. An angel kept them company, and gave them light, while they were in this obſcure corner. We read in *John Moſchus*, that S. *John* dwelt in a cave, in a place called *Sapſas*, about a mile beyond *Jordan*. S. *Chryſoſtom* [a] and S. *Jerom* [b] believe, that he was brought up from his infancy in the wilderneſs. But S. *Paulinus* informs us, that he ſpent the firſt years of his life in his father's houſe, where he learned the law of *Moſes*; and that as ſoon as his body was ſtrengthned with age, he retired into the wilderneſs, where he abode without eating or drinking any thing, as is declared by *Jeſus Chriſt*; that is to ſay, eating and drinking ſo little, and things ſo improper to pleaſe the appetite and taſte, that in ſome ſort it might be ſaid, that he did not eat at all, making uſe only of wild honey and locuſts, and being clothed only with camels hair and a leathern girdle, which he wore about his loins.

[Proto-Evang. Jacobi. *n.* 22. Vide & Petr. Alexdr. 13.]

[Johan. Moſch. *c.* 1.]

[Paulin. carm. 5.]

[Matth. xi. 18.]

[Matth. iii. 4.]

After S. *John* had paſſed above thirty years in the wilderneſs, God manifeſted him to the world, in the fifteenth year of *Tiberius*, which is the eight and twentieth year of the common Æra; and the holy Forerunner began to exerciſe his miniſtry, by publiſhing the coming of the *Meſſiah*. He went therefore to the country about *Jordan*, and beyond this river, preaching repentance, ſaying, that the kingdom of heaven was at hand, that the ax was already laid to the root of the tree, giving to all perſons who came to ſee him ſuch inſtructions as were neceſſary in their reſpective conditions. He obliged them to confeſs their ſins, and at the ſame time plunged them in the river *Jordan*, telling them, that they ſhould believe in him who came after him, who would baptize them with the Holy Ghoſt and with fire, and would grant to them the pardon of their ſins. From this Baptiſm S. *John* derived the ſurname of *Baptiſt* or *Baptizer*. There were ſome perſons who adhered to him, and became his diſciples, exerciſing themſelves in acts of repentance, and preaching it to others: and ſome of his diſciples afterwards followed our Saviour.

[Luke i. 59.]

[John i. 37, 40. Luke xi. 1, *v.* 3.]

The virtue of *John Baptiſt* was ſo eminent throughout all the country, that many of the *Jews* took him for the *Meſſiah*: but he plainly declared, that he was not ſo. Nevertheleſs, he was not as yet acquainted with the perſon of *Jeſus Chriſt*; only the Holy Ghoſt had told him, that this was he whom he ſhould ſee the Holy Spirit deſcend and reſt upon. And when *Jeſus Chriſt* came to preſent himſelf, in order to receive baptiſm from him, as well as other *Jews*, *John*, who by the aſſiſtance of a ſupernatural light, diſcerned who he was, excuſed himſelf, ſaying, I ſtand in need rather of being baptized and purified by thee. But *Jeſus* prevailed with him to baptize him, ſaying, that he would fulfil all righteouſneſs. This fell out in the 30th year of the common Æra. *John* the Baptiſt was then about four and thirty, and *Jeſus Chriſt* about three and thirty years of age. Some time after, the

[Luke iii. 15.]

[John i. 31, 34.]

[Matth. iii. 13, 14, 15.]

[a] Chryſoſt. homil. x. in Matt. *p.* 117. & xxi. *p.* 437.

[b] Hieronym. contra Lucifer. *c.* 3.

Jews

Jews ſent a deputation to *John*, deſiring to be informed by him, whether he were the *Meſſiah*. But he anſwered, that he was not the *Chriſt*, nor *Elias*, nor a Prophet, and that he was only the voice of one crying in the wilderneſs, Prepare the way of the Lord: that beſides, he whom they ſought was in the midſt of them, and they knew him not. The next day *Jeſus* coming to him, *John* ſaid publickly before all the world, *Behold the Lamb of God, that taketh away the ſins of the world.* [John i. 19—24.]

Herod Antipas having married his brother's wife while he was ſtill living, had occaſioned great ſcandal throughout all the land; *John Baptiſt* ſpoke of it with his uſual liberty and vigour, reproved *Herod* for it to his face, and told him, that it was not lawful for him to have his brother's wife (from whom he had forcibly taken her) while his brother was yet alive. *Herod*, incens'd at this freedom, commanded him to be taken into cuſtody, and impriſoned in the caſtle of *Machærus*. [Mark vi. 17, 18.] This, in all probability, happened about the end of the thirtieth year of the vulgar Æra, and *Joſephus* relates the motive of his impriſonment in this manner: [Joſeph. Antiq. l. 18. c. 2. p. 627.] "*John*, "ſurnamed *the Baptiſt*, was, ſays he, a "man of piety, who exhorted the *Jews* "with great zeal to embrace virtue, and "perform all the duties of juſtice to one "another.—He was followed by a "great multitude of people, who were "delighted with hearing his diſcourſes; "and the *Jews* appeared diſpoſed to enter upon any enterprize, that he ſhould "recommend to them. *Herod* grew uneaſy at it, and was apprehenſive that "he would ſtir up ſome ſedition; he "thought therefore that it was neceſſary "to prevent this evil, leſt, if he ſhould "too long defer to remedy it, he might "one day or other have reaſon to repent."

He remained a good while in priſon, and his diſciples did not forſake him in this condition. Even *Herod* reſpected and feared him, knowing that he was very much beloved by the people; he heard him upon many things, and ſometimes followed his advice. [Mark vi. 19, 20.] But *Herodias*, who was continually afraid leſt *Herod* ſhould ſet him at liberty, ſought a favourable opportunity of putting him to death. At laſt ſhe met with it. Upon a certain time when *Herod* made a great entertainment for his friends upon his birth day, ſhe ſent her daughter *Salome*, whom ſhe had by *Philip* her lawful husband, into the hall, where this feaſt was prepared, there to dance before the king and his gueſts. She acquitted herſelf ſo much to this Prince's ſatisfaction, that he promiſed to give her any thing that ſhe ſhould ask of him. [Mark vi. 20, 21, &c.] She immediately went out and told her mother, and deſiring to know what it was that ſhe ſhould ask, *Herodias* inſtructed her to demand the head of *John* the Baptiſt. She returned therefore to the room wherein the company was entertained, and ſaid to the King, Give me now, I pray thee, the head of *John* the Baptiſt in this charger. *Herod* was very much diſturbed at her requeſt; but not daring to be worſe than his word before all this company, he gave orders for the beheading *John* the Baptiſt; which orders were immediately executed, the head given to *Salome*, and by her carried to her mother; who, as it is ſaid, pierced his tongue with her bodkin. The death of *John* the Baptiſt happened, as is believed, about the end of the thirty firſt year of the vulgar Æra, or in the beginning of the thirty ſecond. [Hieronym. in Rufin. l. 3. c. 11.] The entertainment mentioned by the Goſpel, was made probably at *Machærus*, where S. *John* was in priſon, and where his head was cut off.

The *Greek* and *Latin* Churches celebrate the feſtival of S. *John*'s beheading on the 29th of *Auguſt*. The diſciples of *John* being informed of his death, gave notice of it to *Jeſus Chriſt*, and came and carried away his body. [Matth. xiv. 12.] The Goſpel does not tell us where they buried him; but in the time of *Julian* the Apoſtate, his tomb was ſhewn at *Samaria*, where the inhabitants of the country open'd it, and burnt part of his bones; the reſt were ſaved by ſome *Chriſtians*, who carried them to an Abbot of *Jeruſalem*, named *Philip*. This Abbot made a preſent of them to S. *Athanaſius*, and S. *Athanaſius* put them in a well, till they were lodged in a more honourable place. [Theodoret. Hiſt. Eccl. l. 3. c. 3. Chronic. Alex. p. 686.] Laſtly, ſome time after, *Theodoſius* having demoliſhed the Temple of *Serapis*, a Church was built in the room of it in honour of S. *John Baptiſt*, and here theſe holy relicks were placed, in 395 or 396. [Rufin. hiſt. c. 27. Theophan. p. 64.] S. *John*'s tomb, which was at *Samaria*, continued to be frequented, and God wrought there many miracles. While S. *Paula* was in this city, ſhe was witneſs to the wonders which God performed there by the merits of S. *John*. [Hieron. Ep. 17.] We ſhall not enlarge here on the ſeveral tranſlations of his Relicks, and particularly of his head *; this does not belong properly to a Dictionary of the Bible, becauſe it refers to times much later than all our ſacred Books. I have ſpoken of the Bap-

* *The ingenious Abbot* Villeloin *tells us in his Memoirs, that the head of S.* John *the Baptiſt was ſaluted by him at* Amiens, *and that it was the fifth or ſixth that he had had the honour to kiſs.* Memoires de Villeloin, *p.* 152.

tiſm

tiſm of *John* the Baptiſt, and of the *Chriſtians* of that name in the Diſſertation upon Baptiſm prefixed to S. *Mark*, *page* 52, &c.

The eaſtern people have preſerved many circumſtances of S. *John Baptiſt's* life, which are of no great authority among thoſe, who in hiſtorical matters admit of nothing but what comes from ſome good hands, and originals which may be depended on. We read, for example, in the chapter of the Alcoran, intitled, *Of Amram's family*, that *Zachary* being at his prayers in *Mary's* oratory, whereof he had at that time the cuſtody, *the Angels, by God's direction, promiſed him a ſon, who ſhould be called Jabla, becauſe he would verify and confirm the Word; and that he ſhould become the Head and High Prieſt of the Meſſiah's religion; that he ſhould keep himſelf pure and holy, and ſhould at laſt be one of the greateſt Prophets that ever ſprung from the ſtock of good men.*

Bibl. Orient. p. 471. They believe farther, that S. *John's* head being cut off by order of the *Jewiſh* King, the blood which iſſued from his body could not be ſtanched, till God had revenged it by bringing great deſolation on the *Jewiſh* people. This expreſſion, *the blood was not ſtanched*, is probably figurative, and may ſignify, that his blood cried for, and demanded vengeance, till the time of the deſolation of *Jeruſalem* by the *Romans*.

The Church of S. *John Baptiſt* at *Damaſcus* is celebrated, not only among *Chriſtians*, but likewiſe among *Muſſulmen*, and *Sabians*, or *Mendai Jabia*, commonly called *Chriſtians* of S. *John*. This Church was at firſt dedicated in honour of *Zachary*, S. *John's* father; but it had the name of S. *John Baptiſt* after that the head of this Forerunner of our Lord was found at *Emeſa* in the time of *Theodoſius* the younger. Some will have it, that the *Sabians* built it, and there kept the head of S. *John Baptiſt* hanging at the roof: and they tell us, that the Caliph *Abdalmelech* was deſirous to purchaſe this Church of the *Chriſtians*; and that he did not take poſſeſſion of it by force, till they had refuſed forty thouſand Dinars, or gold piſtoles, which he had offered them: this Church is at preſent a Moſque. The Caliph, who took poſſeſſion of it, for many years laid out the revenue of *Syria* in embelliſhing it.

The *Mahometans* cite ſeveral expreſſions of the Goſpel as uſed by S. *John*, tho they really were *Jeſus Chriſt's*. They have likewiſe compoſed Dialogues between *Jeſus Chriſt* and S. *John Baptiſt*, all which proves the veneration which this people have for him.

Baptiſm of S. John Baptiſt. We have already touched upon it in the article *Baptiſm*.

There are three queſtions propoſed relating to the Baptiſm of S. *John*. Firſt, whether he had power to remit Sins? Secondly, whether the repentance preached by S. *John Baptiſt* as a diſpoſition for his Baptiſm, was barely ſorrow for Sin, without any neceſſity of its being accompanied with ſatisfactory works? Thirdly, whether the confeſſion of Sins practiſed by thoſe who were to receive his Baptiſm, was a bare acknowledgment of their faults, without entring into the detail of particular Sins committed by them?

As to the firſt difficulty, it is indubitable, that the Baptiſm of S. *John* did not remit Sins by any virtue which was peculiar to it. It only diſpoſed people to receive forgiveneſs by our Saviour's Baptiſm; it promiſed pardon, but did not grant it. *Agebatur baptiſmus pænitentiæ, quaſi candidatus remiſſionis & ſanctificationis in Chriſto ſubſecuturæ*, ſays *Tertullian*. Tertull. l. de Baptiſmo. After the Baptiſm of *John*, that of *Jeſus Chriſt* was ſtill neceſſary, ſays S. *Auſtin*, if the obtaining the remiſſion of Sins were deſired. Aug. l. 5. contra Donat. *Joannes tali Baptiſmo pertingebat, quo percepto eſſet Baptiſma etiam Dominicum neceſſarium.* They who received the Baptiſm of *John* were not ſpiritually born again, and procured not the forgiveneſs of Sins: this grace was confer'd by virtue only of our Lord's Baptiſm. *Non enim renaſcebantur qui Joannis Baptiſmate baptizabantur, ſed quodam præcurſorio illius miniſterio qui dicebat, Parate viam Domini, huic uni, in quo renaſci poterant, parabantur.* Aug. Enchiridion de fide, ſpe, & charitate c. 49. Regeneration was performed not with *John* but with *Jeſus Chriſt*, ſays *Origen*. *Regeneratio non apud Joannem ſed apud Jeſum per Apoſtolos fiebat.* Origen. in Joan. c. 8.

If any one received remiſſion of his Sins in *John's* Baptiſm, it was by virtue of his Faith in the *Meſſiah*, by the merit of his Contrition and Charity. The Baptiſm of S. *John* had no more power in this reſpect than the Sacrifices and Oblations of the Old Law. That which diſtinguiſhed it was, its pointing out the *Meſſiah* then preſent and already come, whereas the Sacraments of the *Moſaick* Law proclaimed him at a diſtance, and only promiſed his coming.

The repentance which *John* preached to the *Jews* required a ſincere return to God, a change of heart, and a renovation of life. *Bring forth fruits meet for repentance*, ſaid he to the *Phariſees*, *and think not to ſay within yourſelves, we have Abraham to our Father—The ax is laid to the root of the tree; every tree which bringeth not forth good fruit is hewn down, and caſt into the fire. I baptize you with water, but he who cometh after me is mightier* Matth. iii. 8.

than I— His fan is in his hand, and he shall thoroughly purge his floor, and gather his wheat into the garner; but he shall burn up the chaff with unquenchable fire. He is not satisfied with fair appearances; he requires good fruits, and good works. Of this he shewed them an example in the whole conduct of his life, in the rigour which he practised upon himself, in his outward appearance, the austerity of his diet, and the roughness of his dress. And when the people asked him, what they were to do? he said to them, Let him who hath two coats give one to him that wanteth it. To the Publicans he said, Exact no more than that which is appointed you. To the Soldiers, do violence to no man, and be content with your wages. This is what he calls fruits meet for repentance, and sincere conversion of their manners.

Luke iii. 10, 11, 12, 13.

The confession which preceded S. *John*'s Baptism was without doubt of the same nature with the common confessions made in his nation, in like manner as his Baptism was an imitation of the Purifications and Baptisms preached under the Law. Now the confessions of the *Israelites* in the Temple, while they put their hands upon the head of their victims, that of the High Priest upon the day of solemn expiation, and those of the *Israelites* on the same day, were all made particularly. They were not satisfied with declaring themselves in general culpable, and sinners, they confessed circumstantially the several faults committed by them, excepting those which might expose them to the penalty of death. This is the opinion of *Maldonat*, *Jansenius*, *Estius*, and in particular of *Grotius*, on the third chapter of S. *Matthew*.

The *Jews* have still at this day the custom of confessing themselves much after the same manner as the *Roman Catholicks*.

Buxtorf. Synagog. Jud. c. 20.

CHRISTIANS OF S. *JOHN*. We have spoken of them under this title.

V. S. JOHN *the Evangelist*, was a native of *Bethsaida* in *Galilee*, and the son of *Zebedee* and *Salome*. He was by profession a fisherman. Some were of opinion that he had been a disciple of *John* the Baptist, before he was *Jesus Christ*'s; but there is no good proof of this opinion. He was brother to S. *James Major*, and both of them were called by our Saviour *the sons of thunder*, *Boanerges*, in all probability by reason of their vivacity, and the greatness of their faith. It is believed that S. *John* was the youngest of the Apostles. He might be five or six and twenty years of age, when he began to follow *Jesus Christ* in the year of J. C. 30. There are some who believe, that he was the bridegroom at the marriage of *Cana* [a], and that he always kept his virginity [b]: but this last opinion is better supported by Antiquity, than that which asserts him to have been the Bridegroom at the marriage of *Cana*.

Chrysost. in Joan. homil. 17. & Epiph. hæref. 51.

Paulin. Ep. 386. Hieron. Ep. 1. p. 4.

Our Saviour had always a particular tenderness and friendship for him; and S. *John* himself commonly describes himself by the name of the Disciple whom *Jesus* loved. *Jesus Christ* gave him peculiar marks of his affection, when he took him with him that he might be present at his Transfiguration; and at his last Supper he permitted him to lye in his bosom, and discovered to him, who it was that should betray him. The mother of S. *John* the Evangelist, encouraged probably by the friendship which *Jesus* expressed for her two sons, *James* and *John*, took the liberty to desire of him, that he would seat them in his kingdom, one on his right the other at his left hand: but our Saviour addressing himself to the two brothers, said to them, Are ye able to drink of the cup which I shall drink of? They answered, We are able. *Jesus* said to them, Ye shall indeed drink of my cup, but to bestow the places which ye ask in my kingdom, does not belong to me but to my Father.

John xiii. 25. xxi. 20.

Matth. xx. 22. Mark x. 38, 39.

Jesus Christ chose only S. *Peter*, S. *James*, and S. *John*, to be witnesses of his agony, and voluntary sadness in the Olive-garden. The last of these did not withdraw himself when the Soldiers came to seize his Master; and it is believed, that he was the Disciple who followed him to *Caiaphas*'s house, where he went in, and some time after introduced S. *Peter* [c]. He attended our Saviour even to the Cross; and *Jesus Christ* observing him at the foot of it, said to his mother *Mary*, Woman, behold thy son; and afterwards to this Disciple, Behold thy mother. And from that time S. *John* looked upon the virgin as his mother, and took care of her till her death. After the Resurrection of our Saviour, S. *John* being employed in fishing upon the Sea of *Tiberias* with other Disciples, *Jesus* appeared upon the shore; S. *John* first discovered him, and told *Peter* of it. When they came ashore, they dined with *Jesus Christ*, and after dinner, as S. *John* was following him, *Pe-*

Matth. xxvi. 37.

John xix. 26.

John xxi. 1—7.

[a] Beda in Joan, Smaragd. Abb. S. Mich. in fest. S. Joan. Præfationes vulgo præfixæ Evangel. & Apoc. Soto. Lyr. Carthus. D. Thom. &c.

[b] Ita PP. passim. Epiph. hæref. 58. Ambros. de Symbol. c. 50. de Instit. virg. c. 72. Chrysost. de virg. c. 82. Paulin. Ep. 43. Hieronym. August. alii.

[c] John xviii. 15, 16. Vide Chrysost. homil. 82. in Matt. Hieron. Ep. 16. Aug. homil. 113. in Joan.

I *ter*

ter asked *Jesus*, What was to become of him? speaking of S. *John*; *Jesus* answered, If I will that he stay till I come, what is that to thee? follow thou me. Hereupon the Disciples believed, that *Jesus* had said he should not die; the rumour whereof spread among the Faithful; and many still believed it at the time when S. *John* wrote his Gospel, and long after: many also have affirmed, that he did not die. But S. *John* himself destroys this opinion, which indeed contradicts the most authentick monuments of the Church. The Reader may consult our Dissertation upon the death of S. *John* the Evangelist, the Martyrology of *Florentinius*, and the 17th note of M. *de Tillemont* upon the Evangelist S. *John*, t. 1. p. 640.

We know very little concerning the life of S. *John*, till *Domitian's* persecution. Within few days after the Apostle had received the Holy Ghost, S. *Peter* and S. *John* went to the Temple, and there cured a man, who had been lame from [Acts iii. 1—10.] his mother's womb. This miracle was the occasion of their being put in prison. The next day they were set at liberty, [Acts v. 18, &c.] and forbidden to speak of *Jesus Christ*; but they continued preaching as before; whereupon they were again imprisoned with the rest of the Apostles. But God miraculously delivered them out of Jail. And as they did not cease to preach *Jesus Christ*, the Magistrates took them into custody, obliged them to appear before them, and reproved them for persisting still to discourse of *Jesus*, notwithstanding their prohibition. The Apostles, without shewing any consternation, answered them, that it was necessary rather to obey God than men. They were inclined to put them to death; but a Senator, whose name was *Gamaliel*, desiring that the Apostles might be ordered to withdraw, he discoursed with so much prudence to the other members of the *Sanhedrim*, that they commanded the Apostles to be scourged only, and so dismissed them.

S. *Peter* and S. *John* were afterwards [Acts viii. 5—12.] sent to *Samaria*, in order to confer the Holy Ghost on those whom *Philip* the Deacon had there converted and baptized. S. *John* was likewise of the Council of [Gal. ii. 9. Acts xv. 7, &c.] *Jerusalem*, where he behaved himself as became one of the pillars of the Church. It is believed that he went and preached to the *Parthians*, and his first Epistle has been sometimes cited under the name of [Aug. qu. in Evang. *l.* 2. *n.* 39.] *the Epistle to the Parthians*. The *Indians* maintain, that he published the Gospel in their Country: but there is no question of his preaching in *Asia*, and of his abiding some time at *Ephesus*, and the places round about. Thither he carried the Blessed Virgin, who died there. We do not know in what year particularly he came into this country; but he could scarce arrive there, in order to make it his place of constant residence, before the year of J. C. 66. S. *Jerom* says, that he founded [Hieronym. de viris illustrib. *c.* 9.] and governed all the Churches of *Asia*; and *Tertullian* writes, that he first established the episcopal order in this country. [Tertull. contra Marcion. *l.* 4. *c.* 5.] Which is not to be understood in so rigorous a manner as to believe, that S. *Peter* and S. *Paul* were not the founders of several Churches there, and that *Timothy* did not govern the Church of *Ephesus*, even while S. *John* was in this Province.

The Emperor *Domitian* having declared war against the Church, in the fifteenth year of his reign, and in that of J. C. 95. S. *John* the Evangelist was banished from *Ephesus*, and carried to *Rome*, where he was plunged into boiling oil, without being any way incommoded by it. When he was taken out he was more [Tertull. præscript. c. 36. Hieronym. in] vigorous and clean than when he was put in. From thence he was sent in exile to the Isle of *Patmos*, in the *Egean* sea. There he wrote his *Apocalypse* or *Revelations*, whereof we have spoken under a particular title. He did not continue two years in banishment. *Domitian* having been killed in the month of *September*, and the year 96, his successor *Nerva* recalled all the exiles who had been banished by his Predecessor; and S. *John* returned to *Ephesus* in the year of J. C. 97, being then about ninety years of age. The Bishops and *Christians* of *Asia* having pressed him earnestly to write the Gospel, containing [Euseb. *l.* 6. *c.* 14. Hist. Eccl. Hieronym. in Matth. &c.] what he had heard of our Saviour, he complied with their request; but did not begin till after a fast and publick prayers. His principal care in this undertaking was, to relate such things as might be of use in confirming the Divinity of the Son, in opposition to certain Hereticks of that time who denied it.

We have also three Epistles written by the same Apostle. The first, as we have observed already, is sometimes cited by the name of the Epistle to the *Parthians*, and was never contested. The style and sentiments of S. *John* are to be perceived in every period. The two others have been disputed *. The first of these two last is addressed to a Lady of quality, whose name

[See Estius and our Comment upon this Epistle.]

* *But these, with the other Catholick Epistles,* Clemens Alexandrinus, *in his* Ὑποτυπώσεσιν, *ranks among the sacred writings.* Tertullian *has citations from the second Epistle, and appeals to it as canonical. And* Origen, *tho he says it was by some disputed, whether the second and third Epistles of* S. John

name was *Electa*; or otherwise *Electa* is a ſymbolical name to denote ſome *Chriſtian* Church, to which another Church wrote. For I have ſome ſuſpicion that this Epiſtle is only a Letter of recommendation, which was uſually given to the Faithful, who went from one Church to another, and was ſometimes neceſſarily written in an obſcure manner, for fear of its falling into the hands of Unbelievers. The third Letter is directed to *Caius*, whom S. *John* praiſes for uſing hoſpitality towards the Faithful, and exhorts him to continue this pious practice towards ſuch perſons as are imployed in the ſervice of the Church, and refuſed to receive any thing from the Gentiles.

S. *John* lived to a very great age, ſo that he could ſcarce go to the aſſembly of the Faithful without being carried by his Diſciples; and as he was no more able to make any long diſcourſes, his cuſtom was to ſay in all aſſemblies, to the people, *My dear children love one another*. At laſt they grew weary of it; and when he was told ſo, his anſwer was, This is what the Lord commands you; and this, if you do it, is ſufficient. He died quietly at *Epheſus*, in the third year of *Trajan*, and the hundredth of *Jeſus Chriſt*. He might be then, according to S. *Epiphanius*, ninety four years of age. He was older in the opinion of ſome, who ſay, he was ninety eight or ninety nine, or as others, an hundred and four, or an hundred and ſix, or an hundred and twenty. He was buried near the city, and ſeveral of the Fathers have obſerved, that his Sepulchre was there[a]. The Council of *Epheſus* takes occaſion to commend this city from its poſſeſſing the body of this bleſſed Divine; and Pope *Celeſtine* exhorted the Fathers, who were there aſſembled, to follow the inſtructions of S. *John*, whoſe relicks they had the happineſs to have in their keeping. S. *Auſtin*[b], and after him *Gregory* of *Tours*, and *Willebaldus*, ſpeak of a certain powder which was to be ſeen upon S. *John*'s tomb, and ſeemed to be produced afreſh every day, in proportion as it was taken away. We do not repeat here what we have already remarked concerning their opinion, who maintain that S. *John* is not dead.

Hieronym. in Galat. vi.

Aug. Serm. 253. c. 4. Chronic. Euſeb. Epiphan. hæreſ. 51.

Hieronym. de Viris illuſtrib. c. 9.

Concil. Epheſ. t. 3. Concil. p. 573. & 616.

Beſides the Goſpel, Revelations, and the three Epiſtles of S. *John*, which the Church receives, there are ſome other apocryphal writings attributed to him; for example, a Book of his ſuppoſed travels, another of Acts, which the *Encratites*, *Manichees*, and *Priſcillianiſts*, made uſe of; a Book concerning the death and aſſumption of the Virgin, a Creed ſuppoſed to have been given by the Bleſſed Virgin and S. *John* to *Gregory* of *Neocæſarea*. This Creed was cited in the fifth Oecumenical council: but the acts and hiſtory juſt now mentioned, are acknowledged to be apocryphal, and not worthy of any credit. S. *John* is generally ſirnamed the Divine, by reaſon of the ſublimity of his knowledge and Revelations, and particularly becauſe of the begining of his Goſpel. *Polycrates* Biſhop of *Epheſus* affirms, that he wore a plate of gold upon his forehead, as a Prieſt and Apoſtle of *Jeſus Chriſt*. He is painted with a cup and a ſerpent iſſuing out of it, becauſe ſome Hereticks having given him poiſon in a glaſs, he made the ſign of the croſs over it, and all the venom was diſpel'd under the form of a ſerpent. This miracle is related in the ſpurious *Prochorus*, who calls himſelf a Diſciple of St. *John*.

Athanaſ. in Synopſ. Epiphan. hæreſ. 47. Aug. de Fide c. 4. & 38.

Nyſſen. vita Thaumat. p. 545, 547. Vide Baron. an. 253. § 19.

Apud Euſeb. l. 5. c. 24. Hieronym. de viris illuſtrib. c. 45.

VI. JOHN MARK, couſin to S. *Barnabas* and his Diſciple, the ſon of a *Chriſtian* woman whoſe name was *Mary*, who had a houſe in *Jeruſalem*, where the Faithful and the Apoſtles generally met. There they were at prayers in the night, when S. *Peter*, who was delivered out of priſon by an Angel, came and knocked at the door. In this houſe the celebrated Church of *Sion* was ſaid afterwards to have been eſtabliſhed.

Acts xii. 12.

John Mark, whom ſome very improperly confound with the Evangeliſt S. *Mark*, adhered to S. *Paul* and S. *Barnabas*, and followed them in their return to *Antioch*; he continued in their company and ſervice till they came to *Perga* in *Pamphylia*. But then ſeeing that they were undertaking a longer journey, he left them and returned to *Jeruſalem*. This happened in the year 45 of the common Æra.

Alex. apud Sur. 11. Junii.

Acts xii. 25. xiii. 13.

Some years after, that is to ſay, in the year 51, *Paul* and *Barnabas* preparing to return into *Aſia*, in order to viſit the Churches which they had founded there, *Barnabas* was of opinion, that *John Mark* ſhould accompany them in this journey; but S. *Paul* would not conſent to it: upon which occaſion theſe two Apoſtles ſeparated. *Paul* went to *Aſia*, and *Barnabas* with *John Mark* to the iſle of *Cyprus*. What *John Mark* did after this journey we do not know, till we find him at *Rome*

Acts xv. 36, 37, &c.

S. John *were genuine, that is, whether they were written by S.* John *the Apoſtle (for ſome would have it, that one* John *a Presbyter, a Diſciple of* Chriſt, *and contemporary with S.* John, *was the Author of them) yet himſelf gives the point up, and acknowledges them to be the Apoſtle's. See* Euſeb. Hiſt. *l.* 6. *c.* 14. Tertull. de carne Chriſti, *c.* 24.

[a] Dionyſ. Alex. apud Euſeb. *lib.* 7. *c.* 25. Aug. homil. 124. in Joan. Chryſoſt. Hieronym. alii.

[b] Aug. in Joan. homil. 124. Greg. Turon. de glor. Mart. *c.* 30.

in the year 63, performing signal services for S. *Paul* during his imprisonment. The Apostle speaks advantageously of Col. iv. 10. him in his Epistle to the *Colossians*: *Marcus Sister's son to Barnabas saluteth you; if he come unto you receive him.* He makes mention of him again in his Epistle to Philem. 24. *Philemon*; written in the year 62, at which time he was with S. *Paul* at *Rome*. But in the year 65, he was with *Timothy* in *Asia*; and S. *Paul* writing to *Timothy*, 2 Tim. iv. 11. desires him to bring him to *Rome*, adding that he was useful to him for the ministry of the Gospel.

In the *Greek* and *Latin* Churches the festival of S. *John Mark* is kept on the 37th of *September*; some say he was bishop of *Biblis* in *Phœnicia*. The *Greeks* give him the title of Apostle, and say, that the sick were cured by his shadow only. It is very probable, that he died at *Ephesus*, Eufeb. *l.* 3. *c.* 39. & *l.* 7. *c.* 25. Chryfoft. orat. 67. *p.* 504. where his tomb was very celebrated. The year of his death, and the particular kind of it, we are strangers to. He is sometimes called simply *John* or *Mark*. We shall not collect all that is said of him in apocryphal and uncertain Authors.

VII. JOHN *of Giscala*, the son of one *Levi*, and a native of *Giscala* in *Galilee*. He first of all defended the town of *Giscala* against the *Romans* during the last war which *Vespasian* waged against Joseph. de Bello. *l.* 4. *c.* 4. *p.* 868. Græco κεφ. α. the *Jews*. After the taking of this city, he came to *Jerusalem*, where he did abundance of mischief, and committed great violences, both in the Temple and the City. He pretended at first to embrace the Party of *Ananus* and the people, against the zealots or seditious, who were determined to carry on the war against De Bello. *l.* 4. *c.* 5. κεφ. ιδ' in Græco, *p.* 876. the *Romans*. But he went privately, and discovered to the zealots what resolutions *Ananus* and the honest men of his party had taken, for the preservation of the Commonwealth. He had the art of getting so far into their confidence, that they deputed him to the zealots, who were masters of the Temple, to mediate an accommodation between them. But instead of inclining them to peaceable measures, he advised them to send for the *Idumæans* to their assistance against *Ananus* and those in his interest. The *Idu-* Joseph. de Bello. *l.* 4. *c.* 7. *mæans* entered the City and the Temple, and after they had put to death *Ananus*, and some other principal persons of the City, they returned to their own home, loaded with Spoil which they had taken in *Jerusalem*.

In the mean time the zealots were divided. *John* of *Giscala* had a powerful party amongst them; *Eleazar* the son of *Simon* had another. The latter observing that he was not the strongest, sent for *Simon* the son of *Gioras*, who was at the head of a troop of Banditti, who kept the field. Such was the condition of *Jerusalem*, when *Titus* laid siege to it, in the Joseph. de Bello. *l.* 6. *c.* 1. *p.* 904. year of J. C. 70. *Eleazar* was master of the inner Temple; *John* of *Giscala* had possession of the outer parts and porches of the Temple; and *Simon* the son of *Gioras* was master of the upper City, and part of the lower. In this manner *John* was placed, as it were, between two fires, having *Eleazar* to resist on one side, and *Simon* on the other. These three parties, how much soever they were enemies to one another, united when they were to engage the *Romans*; and when the battle was over, began again to destroy one another. At the end of the siege, when the city was taken, *John* of *Giscala* made his escape, and got into a common sewer, where he continued some De Bello. *l.* 7. *sen* 4ʃ in Græco, *p.* 969. days: but being discovered and brought to *Titus*, he was condemned to perpetual imprisonment. This was too light a punishment for one, who had been polluted with so many crimes, and was the principal cause, as *Josephus* remarks, of the De Bello. *l.* 4. ruin of his country.

JOIADA or *Judas*, High Priest of the *Jews*, successor to *Eliashib* or *Joashib*, who lived under *Nehemiah*, about the year of the world 3550, before J. C. 450, before the vulgar Æra 454. *Joiada* was succeeded by *Jonathan* or *John*. We neither know the year exactly of *Joiada*'s Pontificate, nor the time of his death.

JOIARIB. See *Joarib*.

JOKDEAM, a city in the tribe of *Judah*, Josh. xv. 56.

JOKMEAM, a city of *Ephraim*, which was afterwards yielded up to the *Levites* of *Kohath*'s family. 1 Chr. vi. 68.

I. JOKNEAM, a city of *Judah*, 1 Kings iv. 12.

II. JOKNEAM, a city in the tribe of *Zabulun*, given to the *Levites* of *Merari*'s family. *Josh.* xxi. 34. xix. 11. It is the same as *Jokneam* of *Carmel*, Josh. xii. 22. wherein it is sirnamed *of Carmel*, by reason of the neighbourhood of this Mountain.

JOKSHAN, the second son of *Abraham* and *Keturah*, Gen. xxv. 2. We are of opinion, that he peopled part of *Arabia*, and that he is the person whom the *Arabians* call *Cahtan*, and acknowledge to be the head of their Nation. He See Bochart. Phaleg. *l.* 1. *c.* 15. dwelt in the Provinces which lye to the east of *Beersheba*, that is to say, in part of *Arabia* the happy, and part of *Arabia* the Desart. This *Moses* expresly mentions: *But unto the sons of the Concubines, which* Gen. xxv. 6. *Abraham had, Abraham gave gifts, and sent them away from Isaac his son, eastward, unto the east country. Jokshan*'s sons were

Sheba and *Dedan*, who dwelt in the same Country.

JOKTAN, the eldest son of *Eber*, who had for his portion all the Land which lies *from Mesha, as thou goest unto Sephar, a mount of the east*. The land of *Mesha* is that, in our opinion, wherein *Masias* was situated in *Mesopotamia*, and *Sephar* in the Country of *Sepharvaims*, or *Sepharrenians*, or *Sapiors*, or *Serapares*; for these all denote the same thing, that is to say, a people, who, according to *Herodotus*, were placed between the *Colchians* and the *Medes*. Now this was in the Provinces which *Moses* commonly describes by the name of *Kedem* or the East. We find footsteps in the same country, of the names of *Joktan*'s sons; which is a farther confirmation of the opinion, just now proposed by us. The names of *Joktan*'s thirteen sons were, *Almohad, Shaleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimeel, Sheba, Ophir, Havilah*, and *Jobab*.

Gen. x. 25, 26—30.
2 Kings. xvii. 24. xviii. 34. xix. 13.
Herodot. *l.* 1. & *l.* 4.

The *Arabians* firmly believe, that the country inhabited by them, was peopled in the beginning by *Joktan* the son of *Eber*, and brother of *Peleg*; who after the division of languages came and dwelt in this peninsula of *Asia*, which might have taken its name from *Jarab* the son of *Joktan*, or from a large plain in the Province of *Tahama*, which is called *Arabat*. These ancient *Arabians* lived in this country without mingling with other people, till *Ishmael* and his sons settled there, who mixing with the other *Arabians* were called *Mos-arabes* or *Mostaarabes*, which signifies mixt *Arabians*, such as the *Ishmaelites* are, descended from *Ishmael* the son of *Abraham* and *Hagar*.

The same Authors suppose *Joktan* to have had several sons, as *Joarab*, the first author of the *Arabic* language, and from whom all the posterity of *Joktan* were called *Arabians*; *Ad*, the founder of the *Adites*, whom God in his anger extirpated; *Thamond, Tasni* and *Giadis*, all fathers of some old Tribes of *Arabians*; but that which embarasses us is, that the founders of these antient Tribes are called by names distance from those which are described by *Moses*; which however did not hinder M. *Bochart* from placing in *Arabia* the sons of *Joktan* mentioned in the Scripture, wherein he has succeeded very well in the judgment of many learned men: in any thing so obscure, and at such distance of time from us, we should be satisfied with probabilities, and think ourselves obliged to those who take pains to clear the darkness of such remote Antiquity. The reader may consult M. *Bochart* on this matter, and if he has a mind to see some conjectures formed from another system, he may have recourse to our Comment upon *Genesis*.

JOKTHEEL, a city of *Judah*, *Josh.* xv. 33. It is perhaps the same as *Jekabseel* of the same Tribe, *Neh.* xi. 25. But this last is rather *Kabzeel*, Josh. xv. 21. & 2 Sam. xxiii. 20, &c.

ביקבצאל Bikabzeel.

JOKTHEEL, a rock which *Amaziah* King of *Judah* took from the *Edomites*, from the top whereof he threw down ten thousand *Edomites*, whom he had taken in battle. *Eusebius* is of opinion, that this rock is the city of *Petra*, the Capital of *Arabia Petræa*. The battle, wherein the *Edomites* were defeated, was fought *in the valley of Salt*, which we place between *Palmyra* and *Bozra*[a]. *Pliny* says, that the solitudes of *Palmyra*, reach as far as the city of *Petra*. It is very probable therefore, that *Amaziah* pushed his conquest as far as this city, and gave it the name of *Joktheel*, that is to say, *Obedience to the Lord*; thereby signifying, that he understood the victory which he had obtained over the *Edomites*, to proceed from the obedience which he had paid to God.

2 Kings xiv. 7. & 2 Chr. xxv. 5, 6, &c.
Plin. *l.* 5. *c.* 24.

JONA. This word signifies *a dove*; and *Barjona* the son of a dove. But the best reading seems to be *Bar-joanna* or *Jochanna*, the son of *John*. The name of S. *Peter*'s father was *Joanna*, or by abbreviation *Jona*.

Matth. xvi. 17.

I. JONADAB, was the son of *Shimeah*, *David*'s Nephew, and cousin German to *Amnon*. *Jonadab* was esteemed to be a very prudent Man, and was a great friend to *Amnon* the son of *David*. This young Prince falling ill of a languishing disease, [b] *Jonadab* asked the cause of it: *Amnon* declared to him in confidence, that he had a very violent passion for his sister *Tamar*, born of *David*, but by another mother. *Jonadab* said to him, keep your bed and feign yourself sick, and when the King your father comes to visit you, desire him to send your sister *Tamar* to prepare something for you, which you may receive from her hands. *Amnon* followed this wicked advice, and ravished *Tamar*, for which reason *Absalom* *Tamar*'s brother, killed *Amnon* [c], and brought great affliction upon the whole royal family.

2 Sam. xiii. 3, 4, 5.

II. JONADAB, the son of *Rechab*, head of the *Rechabites*. See *Rechabites*, and our Dissertation upon the *Rechabites* pre-

[a] See the relation of *Palmyra* inserted in M. *le Brun*'s voyage, *p.* 343.
[b] In the year of the world 2972, before J. C. 1028, before the vulgar Æra 1032.
[c] In the year of the world 2974, before J. C. 1026, before the vulgar Æra 1030.

fixed

fixed to *Jeremiah*. *Jonadab* the son of *Rechab*, lived in the time of *Jehu* King of *Israel*. He is thought to have added to the antient austerity of the *Rechabites*, Jer. xxxv. 6, 7. that of abstinence from wine, to have introduced the neglect of cultivating their lands, and the custom of being satisfied with what their flocks and fields produced for their subsistence. We do not know where was *Jonadab*'s usual habitation; but we read in the second book of *Kings*, 2 Kings x. 15, 16. that *Jehu* being raised up by God with a design of punishing the sins of *Ahab*'s house, and coming to *Samaria*, to destroy all the false Prophets and Priests of *Baal*, he met *Jonadab* the son of *Rechab*, and having saluted him, said, *is thine heart right, as my heart is with thy heart? Jonadab* answered, it is. Then *Jehu* gave him his hand, took him up into his chariot, and said, Come with me, and see my zeal for the Lord. He carried him to *Samaria*, and executed before him all that remained of *Ahab*'s family, and all the Ministers of *Baal*'s Temple [a]. This is all that we know of *Jonadab*'s life. We shall speak of his Disciples in the article *Rechabites*.

JONAH, the son of *Amittai*, the fifth of the small Prophets, was a *Galilean*, a 2 Kings xiv. native of *Gath-hepher*, which is believed to be the same as *Jotapata*, celebrated for the siege which *Josephus* the historian there maintained against the *Roman* army, a little before the destruction of *Jerusalem*. *Gath-hepher* was situated in the land of *Zebulon*, where was the canton of *Opher* or *Hepher*. S. *Jerom* places it two miles from *Sephoris*, in the way towards *Tiberias*. Some *Rabbins* are of opinion, that *Jonah* was the widow's son of *Sarepta*, 1 Kings xvii. 17. restored to life by *Elijah*; and this, because the widow receiving her son thus raised to life, said to the Prophet, *Now I know that the Lord in thy mouth, is truth*. This young man was called the son of *Amittai*, because *Amath* in *Hebrew* signifies truth, and by his resurrection, *Jonah* was in some sort the son of *Elijah*: which reason is certainly a very weak one. Nevertheless the opinion of *Jonah*'s being the widow's son is very common. It is certain that *Jonah* lived in the reigns of *Joash* and *Jeroboam* [b], kings of *Israel*. He could not therefore be the widow's son of *Sarepta*, since the former of these two princes did not begin to reign till sixty years after the translation of *Elijah*. Others maintain, that *Jonah* was son to the *Shunammite* woman, whose child was 2 Kings iv. 16, 17. 36, 37. raised from the dead by *Elisha*. But *Shunam* and *Gath-hepher* are places too remote from one another; and we know certainly from Scripture, that *Jonah* was of *Gath-hepher*. Some are of opinion, that *Jonah* was the Prophet whom *Elisha* sent to *Jehu*, to anoint him king of *Israel*; 2 Kings ix. 1, 2, 3, &c. but this fact is not at all certain.

The Author of the Lives and Deaths of the Prophets, cited under the name of S. *Epiphanius*, and *Dorotheus*, and the Paschal Chronicle, say, that *Jonah* was a native of *Cariathaim* near *Azotus* upon the *Mediterranean*. In the same place this Prophecy is attributed to him, *When innumerable people shall be seen coming from the west, then must we expect to see this city utterly destroyed*; and that this city *shall be destroyed when the stone shall be seen to weep with compassion*. The nations coming from the west are the *Romans*, and the stone which weeps over *Jerusalem* is *Jesus Christ*, who is called in Scripture the corner stone, and wept over *Jerusalem* some few days before his passion. The same *Epiphanius* relates, that *Jonah* returning from *Niniveh*, and ashamed to see that his prediction was not followed with the execution he had foretold, retreated with his mother to the city of *Sur* or rather *Tyre*, where he dwelt till his death in the plain of *Sear*, and was buried in the cave of *Cenezæus* Judge of *Israel*. This Judge in all probability is *Caleb*, or *Othniel*. *Caleb* in several places is surnamed the *Kenezite*; but we do not Numb. xxxii. 12. Josh. xiv. 6, & 14. read that he had been Judge of *Israel*. *Othniel* was the son of *Kenaz*, Josh. xv. 17. Judg. i. 13.

What we know with certainty of *Jonah* is as follows. God having commanded him to go to *Niniveh*, and there pro- Jonah. i. 1, 2, &c. claim, that the cry of the inhabitants Sins was come up to Heaven, and they were threatned with approaching ruin, instead of obeying these orders, he resolved to fly away, and go to *Tarsus* in *Cilicia*. To this purpose he imbarked at *Joppa*; but the Lord having sent a violent tempest while he was upon the sea, the mariners with great fear cried each of them to his God, and threw what was in the vessel overboard, in order to lighten it. In the mean time *Jonah* slept in the hold; whereupon the Pilot went and waked him, and they who were in the ship cast lots to know how this tempest was occasioned; for it had surprized them at a time, when there was no appearance of any such thing. Having therefore cast lots, it fell on *Jonah*. They asked him who he was, and what he

[a] In the year of the World 3120, before J. C. 880, before the vulgar Æra 884.

[b] Vide Hieronym. Præfat. in Jonam. Pseudo-Epiph. & Doroth. de morte & vita Prophet. Quæst. ad Antioch. *q*. 65. inter Opera S. Athanas.

might have done, to bring upon them such a storm. He answered them, that he was an *Hebrew*, that he worshipped the God of Heaven, that he was one of his Prophets, and fled from his presence to avoid going to *Niniveh*, whither he was sent. They asked him what was to be done, in order to secure themselves from shipwreck. He replied, Take me and throw me into the sea, and the tempest will cease.

God at the same time prepared a great fish, to swallow up *Jonah*. [Jonah ii. 1, 2,—7, &c.] This fish was according to some a Whale, or as others say, the *lamia*, *canis carcharias*, or Sea-dog. See our Dissertation on the fish which swallowed up *Jonah*, printed before the twelve small Prophets, and above the article, *Fish, which swallowed up Jonah*. The Prophet was received into the belly of the fish, and there continued three days and three nights. He cried unto the Lord, and the Lord heard him, and commanded the fish to return him, and cast him upon the shore. It is believed, that he was cast up again at the foot of a mountain, which projects a great way into the sea, between *Berytus* and *Tripoli* [a]. Others think it was upon the courts of *Cilicia*, two leagues north from *Alexandretta*; [*Tavernier's journey to Persia, l. 2. c. 1.*] which is much more probable than what some assert, that the Fish carried him as far as to the *Euxine* sea; others into the *Red sea*; others again into the *Persian* Gulf; [Joseph. Antiq. *l.* 9. c. 1.] and others to the shore near *Niniveh*; wherein there is no appearance at all of truth.

After this the word of the Lord came a second time to *Jonah*, [Jonah iii. 1, 2, &c.] and directed him to go to *Niniveh*. Thither he went, and when he came into the city, which was three days journey in extent, that is to say, as *Diodorus* of *Sicily* remarks, about five and twenty leagues in circumference, [Diodor. Sicul. *l.* 2. Biblioth.] *Jonah* walked up and down the city a whole day, crying, in forty days *Niniveh* shall be destroyed. The *Ninivites* believed his word, and were converted: they appointed a publick fast to be observed, and from the meanest of the people to the greatest covered themselves with sackcloth. The king of *Niniveh* himself, who we take to be the father of *Sardanapalus*, known in profane Authors by the name of *Anacyndaraxa* or *Anabaxarus*, and in Scripture by the name of *Phul*, descended from his throne, and covered himself with sackcloth, and sat down upon ashes. He issued out orders, forbidding his people to take any nourishment, and to give either meat or drink to their cattle: He commanded both men and beasts to be clad in sackcloth, and that the inhabitants of the city should cry with all their might unto the Lord. God suffered himself to be moved with their repentance, and did not execute the sentence, which he had pronounced against them.

Jonah was afflicted at this, and complained to God, saying, that he had always questioned, whether as being a God [Jonah iv. 1, 2, 3, &c.] of clemency and mercy he would not be flexible to their prayers. He desired of the Lord, that he would take him out of the world; and retiring out of the city, he made a little cover for himself shaded with leaves, till he saw what would happen to the city. The Lord caused a plant to grow over his cabbin, called in *Hebrew*, *Kikajon* [b]; and which some render *gourd*, others, a *laurel*, others, *Palma Christi* or *Ricinus*. See hereafter *Kikajon*. The next morning at break of day, the Lord sent a worm which bit the root of this plant, and made it wither; so that the Sun beginning to shine on *Jonah*'s head, he found himself so faint, that he desired of God to take him out of the world. Hereupon the Lord said unto him, Doest thou think that thou hast reason to be thus concerned at the death of a plant, which cost thee nothing, which rises one night, and dies the next? And wouldst thou not have me pardon a city such as *Niniveh*, wherein there are an hundred and twenty thousand persons, who are not able to distinguish their right hand from their left, that is to say, where there are an hundred and twenty thousand children, who have not the use of reason, and besides have not offended God by any actual sins? As children make generally but the fifth part of the persons which cities are filled with we presume that there were in *Niniveh* above six hundred thousand persons.

After this *Jonah* returned in all probability from *Niniveh* into *Judea*. We have seen before what S. *Epiphanius* has said of his retreat to *Tyre*, and of his death in the plain of *Saraa*. The eastern people, who shew his tomb at *Mosul* [*], which they believe to be the same as *Niniveh*, are persuaded, that he died and was buried there. In S. *Jerom*'s time his tomb was seen at *Gath* in *Palestine*; and the *Turks* still [Hieronym. Prolog. in Jonam.] at this day shew his Mausolæum at *Gath-hepher*, in a subterraneus Chapel, enclosed within a mosque. They believe at *Venice*, [Adrichom. Quarum. Eugen. Roger. &c.]

[a] This is the tradition of the country, says F. *Eugenius Roger*. l. 1. c. 12.

[b] קיקיון Kikajon. 70. Κολοκύνθη Cucurbita. Alii Interpp. Græci Κισσὸς Hedera.

[*] *It is situated on the west side of the river* Tigris, *where was anciently only a suburb of old* Niniveh, *for the city itself stood on the east side of the river, where are to be seen some of its ruins of great extent even to this day.* Mosul *is only famous for being the seat of the Patriarch of the* Nestorians, *of which sect are most of the* Christians *in these parts*, Prid. Connect. &c. Part 1. Book 1.

that

that they have the body of *Jonah* in the Church of S. *Apollinarius*. His relicks likewise are to be seen at *Nocera* in the Kingdom of *Naples*, and in the Abby of Mount *Cassin*, where one of his ribs is shewn. The *Greeks* have for a long time expressed their veneration for the person of *Jonah*. There was a Church and Monastery dedicated to this Prophet in the sixth Age. The *Greeks* keep his festival upon the 21*st* of *September*, and the *Russians* on the 22*d*. His name is not in the old Martyrologies of the *Latins*. About the fourteenth Age it was inserted on the 27*th* of *January*: but *Baronius* places it again upon the 21*st* of *September*. See *Bollandus* and *Baillet*.

We do not know when it was that *Jonah* foretold how *Jeroboam* II. King of *Israel* should restore the Kingdom of *Samaria* to its former extent, from the entrance of *Hamath* as far as the Dead Sea. Whether this was before, or after his journey to *Niniveh*, we cannot tell. Our Saviour makes frequent mention of *Jonah* in the Gospel. He says, that the *Ninivites* shall one day rise in Judgment against the *Jews*, and condemn them; because they repented at the first preaching of *Jonah*, and the *Jews* would not hearken to him, who was greater than *Jonah*. And when the *Pharisees* required a Sign of him to prove his mission; his answer to them was, that he would give them no other, than that of the Prophet *Jonah*, that is to say, that of his resurrection, which would compleat all his miracles, and render the *Jews* inexcusable in their hardness.

[2 Kings xiv. 25.]
[Matth. xii. 41. Luke xi, 32.]
[Matth. xii. 39, 40. xvi. 4. Luke xi. 29, 30, 31.]

The Scripture says that *Jonah* fled out of *Judea from the presence of the Lord*, and imbarked at *Joppa* in order to secure himself at *Tarshish*. *Ut fugeret in Tharsis à facie Domini.* He himself wrote these words, which seems to intimate his belief, that if he could get to *Tarshish* he should be out of the reach of God's power, and that God would not or could not send him from thence to *Niniveh*. If the Prophet thought so, his thoughts certainly were not according to knowledge. But we had better construe these words, *Ut fugeret à facie Domini*, as if their meaning was, that if the Prophet could get at a distance from *Judea*, he imagined God would think no more of sending him to *Niniveh*, but would appoint some other to go thither; because it is not usual with God, to pour forth the spirit of Prophecy out of the holy land; but in what manner soever it is interpreted, it is true that it implies some incongruity, and is not at all exact.

[Jonah i. 3.]

The *Mahometans* are acquainted with the history of *Jonah*, but their knowledge of it is imperfect. They say he was sent by God to the city of *Mosul* or *Mossul* upon the *Tigris*. *Mosul* is built, they say, on the very place, or near it, where old *Niniveh* stood. The Prophet told them, that unless they were converted, their city would infallibly perish on a particular day mentioned by him. The day came, the city was not destroyed, and nothing was seen to happen which the Prophet had threatned them with, because the inhabitants had diverted the effects of God's power by their Repentance. *Jonah* to avoid the reproaches of the *Ninivites* resolved to fly. He embarked, and the vessel wherein he was, being under full sail, stop'd on a sudden, without any one's being able to move it forwards or backwards.

[Bibl. Orient. p. 495. Jounous Ben Matthai.]

The mariners in this extremity resolv'd to throw one of the men belonging to the Ship overboard, imagining by this means to appease God, and so make the cause to cease which stop'd them; they drew lots, and the lot fell three times upon *Jonah*. He was cast into the Sea, and immediately a fish swallowed him up, and carryed him to the very bottom of the deep. Hereupon he repeated the prayer mention'd in the Alcoran, which the *Mahometans* think to be the most decent and efficacious one that is. *O Lord there is no other God besides thee. Be praised for ever, I am a sinner but thou art merciful beyond all that I am able to say.* The *Mahometans* called this Prophet *the fishes companion*, because he continued forty days in the belly of that which swallowed him up. As the true history reports it, he was only three days there. *Theodoret* says that *Jonah* having no inclination to go to *Niniveh* God sent him thither in chains.

[Hist. Relig. c. 4. p. 456. καὶ μὴ βουλόμενον δεσμώτην παρέπεμψε.]

I. JONATHAN, a *Levite*, the son of *Gershom*, and grandson of *Moses*, dwelt some time at *Laish* in the house of *Micah*, and there exercised his ministry as a *Levite* with an Ephod, and some superstitious images, which *Micah* had made for his own use, and placed in a chapel belonging to his house. But some years after, six hundred men of the Tribe of *Dan* who were looking out for a new place of settlement in the territories of the *Sidonians*, * passing by that way, ingaged *Jonathan* to follow them. He therefore went with them and settled at *Dan*, where they of this Tribe placed the images which they had taken out of *Micah's* house, and appointed *Jonathan* their Priest, and his son to succeed him in his Office. Now their Idols remained at *Dan*, otherwise *Laish*, all the time that the Ark of

[Judg. xvii. 7, 8, &c. xviii. 1, 2, & 30, 31.]

* The year is uncertain. This fell out under the Judges, and in a time, when there was no King nor Ruler in *Israel*.

the Lord was at *Shiloh*, and till the Captivity of *Dan*. The Ark was at *Shiloh* till the last Year of *Eli* the High Priest, which was that, wherein it was taken by the *Philistines*, in the year of the world 2888, before J. C. 1112, before the vulgar Æra 1116. The captivity of *Dan* may denote either the oppression of this Tribe by the *Philistines*, after the Ark was taken; or the more remarkable captivity of the ten Tribes, which were carried away captives beyond the *Euphrates*, by the *Assyrian* Kings. See our Comment upon *Judges* xviii. 31.

II. JONATHAN, the son of *Saul*, a Prince of an excellent temper, and in all varieties of fortune a most faithful friend to *David*. *Jonathan* gave proof of his courage and conduct upon all occasions that offered, during the wars between *Saul* and the *Philistines*. One day[a], when the *Philistines* were incamped at *Michmash* with a very powerful army, and *Saul*'s army, which consisted of not above six hundred men, lay at *Gibeah* of *Benjamin*, *Jonathan* said to his armour-bearer, Let us go to the camp of the *Philistines*. But he took no notice to his father of his design; nor were the people informed where he was gone. *There was a narrow pass between two rocks, which led to the camp of the *Philistines*. Now *Jonathan*, while he was upon the way towards the *Philistines*, said to his armour-bearer, If these people, when they perceive us, bid us tarry, let us stay and go no farther; but if they desire us to come up to them, let us go; for this will be a sign to us, that the Lord hath delivered them into our hands.

* 1 Sam. xiii. 15, 16, &c. 1 Sam xiv. 1, 2, &c.

As soon therefore as the *Philistines*, who were upon the guard, perceived them, they said, Behold the *Hebrews* come like rats out of the holes where they had hid themselves; and they who were advanced farthest from the *Philistine* Camp cried out to them, Come up to us, and we will shew you something. Whereupon *Jonathan* said to his armour-bearer, Let us go up, follow me, for the Lord hath delivered them into the hands of *Israel*. They went up and began to kill all that fell into their hands. The whole Camp of the *Philistines* was in disorder, and *Saul*'s Sentinels perceiving the motion which was thereabouts, gave notice of it to this Prince. Upon search there was neither *Jonathan* nor his armour-bearer to be found in all the Camp. And the noise and tumult increasing among the *Philistines*, the *Hebrews* made haste, and advancing nearer to them discovered that they had killed one another. *Saul* therefore pursued the runaways, and pronounced these words before his whole army, Cursed be the man that eateth any food this day.

Jonathan, who was not then present, and knew nothing of this, being in a wood where there was much honey, dip'd the end of his staff in it, and tasted a little of it. Some person told him, that the King his father had forbidden any one with an execration to eat any thing whatsoever. *Jonathan* upon hearing of it, said, that his father had created a general disturbance by this prohibition. How had the people been strengthned if they had eaten what they met with in the pursuit of their enemies? The victory which *Israel* obtained this day over the *Philistines* was entire, and *Saul* was of opinion to attack them again in the night, that so he might prevent their escaping from him. To this end he gave directions for consulting the Lord, but the Lord returned no answer. Hereupon *Saul* appointed lots to be cast, in order to discover who had violated the oath and protestation which he had made in God's name, to eat no Food; and the lot fell upon *Jonathan*. Whereupon *Saul* said, May God treat me with the utmost severity, if thou *Jonathan* doest not die this day. But all the people opposed the King's resolution, and hindred him from executing what he had declared.

Some Years after, [b] *David* having overcome *Goliah* in the manner which is generally known, *Jonathan* conceived so perfect a friendship for him, that he loved him as himself; as a proof of it, he stript himself of the robe which he had on, and gave it to *David*. He made him likewise a present of his sword, his bow, and his belt. And when *David* incur'd *Saul*'s displeasure, *Jonathan* continued always zealous in his friend's interests. He gave him intelligence of the resolution which his father had taken to kill him, advised him to retire, and so wrought upon *Saul*, that this Prince promised him with an oath, not to kill him. *Saul* having again resolved upon the death of *David*, [c] *Jonathan* took the liberty of speaking to the King, in order to dissuade him from this design: but perceiving that the destruction of his friend was a point determined, he went and gave notice of it to *David*, who lay in the mean while concealed in a field; when on a signal agreed upon between them, they met, conversed, and confirmed their friendship and covenant with an

1 Sam. xviii.

1 Sam. xix. 1, 2, 3, &c.

1 Sam. xx.

[a] In the year of the world 2911, or 2912, before J. C. 1088, before the vulgar Æra 1092.
[b] In the year of the world 2942, before J. C. 1058, before the vulgar Æra 1062.
[c] In the year of the world 2944, before J. C. 1056, before the vulgar Æra 1060.

 Oath.

Oath. *Jonathan* engaged to acquaint *David* with what discoveries he could make of his father's ill intentions towards him; and *David* on his part, obliged himself by oath to treat *Jonathan* as his best friend, and to use his family with Mercy, if *Jonathan* should die before him. After this they separated, and *Jonathan* returned to the city of *Gibeah*, without any one's being a witness of their interview.

The year following, [a] while *David* was in the Wilderness of *Ziph*, and lay concealed there in a forest, *Saul* was in pursuit of him with his troops, in order
1 Sam. xxiii. 16, 17. if he could to take him: but *Jonathan* went secretly to his friend, and said to him, Be not afraid; for let *Saul* my father do what he will, he will not find you; You will be King of *Israel*, and I shall be next to you, and this my father himself very well knows. They renewed the covenant which had passed between them, and so separated. At last the war breaking out between the *Hebrews* and *Philistines*, [b] *Saul* and *Jonathan* incamped on mount *Gilboa* with the army of *Israel*: but their camp was forced, their troops
1 Sam. xxxi. 1, 2. routed, and they themselves killed. The news whereof being brought to *David*, he mourned for a year in a very sensible manner, and consecrated a funeral song to their honour, wherein he evidenced all the tenderness of his heart towards his
2 Sam. i. 18, 19, 20, &c. friend *Jonathan*. *Jonathan* had a son, whose name was *Mephibosheth*, on whom *David* heaped great riches. See *Mephibosheth*.

III. JONATHAN BEN-UZZIEL, or *the son of Uzziel*. We have a *Targum* or *Chaldee* Paraphrase of the five books of *Moses*, and another of the Prophets, that is to say, of *Joshua*, *Judges*, and the two books of *Samuel*, the two books of *Kings*, *Isaiah*, *Jeremiah*, *Ezekiel*, and the twelve small Prophets; that is to say, all the books of the Old Testament, excepting the *Hagiographa*, namely *Job*, the Psalms, Proverbs, Ecclesiastes, *Solomon*'s Song, *Daniel*, Chronicles, *Ezra* and *Nehemiah*, and last of all *Esther*. The *Jews* say great things in commendation of *Jonathan*; they believe he lived in the time of *Haggai*, *Zachary*, and *Malachi*; that is to say, soon after their return from the captivity; and that he received from them the oral law or tradition. They add, that he was likewise the first and most excellent Disciple of *Hillel*, the famous Rabbi who lived, as is said, a little before the coming of our Saviour, or about that time, in the reign of *Herod* the Great. But if *Jonathan* had seen *Haggai*, *Zachary* and *Malachi*, and besides had been *Hillel*'s Disciple, he must have been about five hundred years old, which is incredible. However this may be, the *Jews* are never weary of exalting the merit of *Jonathan* the son of *Uzziel*. They equal him to *Moses*, and relate, that while he was about his Paraphase, God in a visible manner protected him; that to prevent any thing diverting him from his application, if a fly came and sat upon his paper, or a bird flew over his head, they were immediately consumed with fire from Heaven, without his being at all hurt by it, or any thing about him: that intending to compose a Targum on the *Hagiographa*, as he had done upon the Law and the Prophets, he was diverted from this design by a voice from Heaven, which told him, that the end of the *Messiah* was therein determined. This story whether true or false, but rather false than true, has been the occasion of some *Christians* taking the advantage of this confession, to maintain against the *Jews*, that the death of the *Messiah* was clearly foretold in the Prophet *Daniel*, whom the *Hebrews* place among the *Hagiographa*. And since these disputes the modern *Jews* have taken the liberty of changing this passage, lest such an acknowledgment should be a prejudice to them.

Of the two *Targums*, whereof *Jonathan* the son of *Uzziel* is said to be the Author, it appears that he composed that only which is upon the first and last Prophets. The *Jews* call *Joshua*, Judges; *Samuel* and the Kings, *the first Prophets*; and *Isaiah*, *Jeremiah*, *Ezekiel*, and the twelve small Prophets, *the last Prophets*.

The *Targum* or Paraphrase on all these books comes pretty near the style of *Onkelos's*, which is esteemed the best of all: there is almost the same purity of style discernible in it; but whereas the *Targum* of *Onkelos* is an exact and literal version, *Jonathan* takes the liberty of paraphrasing, of enlarging and adding, sometimes a gloss, sometimes a story, which do no great honour to his work. What he has done upon the last Prophets is still more uncorrect, more imperfect, and less literal than the rest. Thus much concerning the two *Targums* of this Paraphrast.

That on the Law, which is attributed to him, is very different from the first, both as to the style, (as we may be easily convinced by reading them with attention, and comparing them together) and method: for this last Paraphrase is still more stuffed with fables, glosses, long explanations, and vain additions, than the *Targum* on the Prophets, which without

[a] In the year of the world 2945, before J. C. 1055, before the vulgar Æra 1059.
[b] In the year of the world 2949, before J. C. 1051, before the vulgar Æra 1055.

contest

contest is *Jonathan's*. Besides, he speaks there of several things which were not as yet existing in his time, or at least did not go under the names he gives them; for example, he mentions the six orders or books of the *Mishna*, which were not written till long after his time; there are the names of *Constantinople* and *Lombardy* in it, which are still more modern than the *Mishna*. (Targum in Exod. xxvi. 9.)

We cannot tell who is the real Author of this last *Targum*; it continued a long time unknown even to the *Jews*: they had no notice of there being such a book, till it was published at *Venice*, about an hundred and fifty years ago; the name of *Jonathan* was in all probability put to it only to give credit to the Work, and promote the sale of it. See the article *Targum*. In the edition of the Polyglott Bible at *Antwerp* a good deal of the impertinences in *Jonathan's Targum* has been suppressed. See *F. Morinus's Exercitat. Bibl. l.* 2. *Exercitat.* 8. *c.* 1, 2, 3.

IV. JONATHAN, the son of *Abiathar* the High Priest, gave notice to *Adonijah*, and those of his party, who were met together near the fountain of *Rogel*, that *David* had declared *Solomon* his successor, and had procured him to be acknowledged King of all *Israel*; in the year of the world 2989, before J.C. 1011, before the vulgar Æra 1015. (1 Kings i. 42,43,&c.)

V. JONATHAN, the son of *Shage* the *Hararite*, one of those distinguished for their bravery in *David's* army. In the second book of *Samuel* chap. xxiii. 32, 33. We read *Jonathan* and *Shammah* the *Hararite*. (1 Chr. xi. 34.)

VI. JONATHAN, the son of *Shimeah*, *David's* nephew, killed a Giant; who had six fingers upon each hand, and six toes upon each foot, 1 *Chr.* xx. 7.

VII. JONATHAN, or *Jehonathan*, the son of *Uzziah*, *David's* high Treasurer, 1 *Chr.* xxvii. 25.

VIII. JONATHAN, the son of *Asael*, was named among others in the time of *Ezra*, to make enquiry after those, who had married strange women, *Ezra* x. 15.

IX. JONATHAN, or *Johanan*, or *John*, High Priest of the *Jews*, the son of *Jehoiada* and father of *Jeddoa* or *Jaddus*, celebrated in the time of *Alexander* the Great. See *Neh.* xii. 10, 11, 22. He lived under *Ezra* and *Nehemiah*. *Josephus*, and after him *Eusebius* and S. *Jerom*, call him *John* instead of *Jonathan*, and say that he lived in the reign of *Artaxerxes*. *Josephus* relates a particular which casts a great blemish upon the memory of *Jonathan*. *Joshua* or *Jesus* his brother was so much in the favour of *Bagoses*, Governor of *Syria* and *Phœnicia* under the king of *Persia*, that he obtained from him the office of High Priest, to the exclusion of his brother *Jonathan*, who was then possessed of it, and had injoyed it many years. *Jesus* came to *Jerusalem*, to take possession of his new dignity, and divest his brother of it. But he refusing to submit to the order of *Bagoses*, great contests arose, and they came to blows on both sides: the matter proceeded so far, that *Jonathan* killed his brother in the inner court of the Temple. (Antiq. l. xi. c. 7.)

This action, in itself very criminal, was still more so on the score of the profanation of the holy place where it was committed. *Bagoses* being informed of it, came with great indignation to *Jerusalem*, designing to take cognizance of the murder. He attempted to go into the Temple, in order to observe there the spot where this fact was committed; but he was denied admission, as being a Gentile, and profane person. How! said he, am I then more polluted than the dead body which you have massacred there? And at the same time, being transported with anger, he went into the Temple notwithstanding the opposition of the Priests, examined into the fact, and fined the Temple; the fine he ordered to be paid by the Priests out of the money belonging to the treasury. It was fifty drachmas for every lamb of the continual Sacrifice which was offered every morning and evening; that is to say, two lambs a day. This fine was paid till the death of *Artaxerxes*; then revolutions happening in the state, and a new Governor being appointed, it was no longer exacted.

The High Priest *Jonathan* or *John* died after having exercised the High Priesthood thirty two years. *Jeddoa* his son succeeded him.

X. JONATHAN, a Scribe, and keeper of the prisons in *Jerusalem* under king *Zedekiah*. He was very severe to the Prophet *Jeremiah*, who was put into the prison whereof he was keeper; this Prophet therefore earnestly desired king *Zedekiah*, by whose orders he was brought before him, that he would not suffer him to be sent back again into that dungeon, where his life was in such apparent danger. (Jer. xxxvii. 14,15,19.)

XI. JONATHAN, sirnamed *Apphus*, the son of *Matathias*, and brother to *Judas* the *Maccabee*. After the death of *Judas*, he was appointed to be head of the people, and General of the troops of *Israel*. *Bacchides* was soon informed of it[*]. *Jonathan* fled immediately into the country bordering upon the lake *As-* (1 Macc. ii. 5.) (1 Macc. ix. 28, 29.)

[*] In the year of the world 3843, before J.C. 157, before the vulgar Æra 161.

phaltites;

phaltites; and at last passed the river *Jordan*, and observing that *Bacchides*, commander of the troops belonging to *Demetrius Soter*, was advancing towards him with a powerful army, in order to give him battle on the sabbath day; and being withal posted in such a manner, that he had the enemy before him, *Jordan* at his back, and woods and marshes at his right and left; he exhorted his people to implore the assistance of Heaven, and represented to them the necessity they were in, of either conquering or dying, since there was no way left for their escape. He therefore immediately gave battle, and being within the reach of *Bacchides*, he stretched out his arm in order to have run him thro'; but *Bacchides* had the dexterity to avoid the blow by retiring backwards. At length *Jonathan* and his people having laid a thousand of their enemies dead upon the spot, and being apprehensive that they should be overwhelmed with numbers; threw themselves into the river *Jordan*, and swam over it in the presence of their enemies without their daring to persue them; and this being done they retreated to *Jerusalem*.

1 Macc. ix. 43, &c.

☞ The Author of the first book of *Maccabees* is so succinct in his account of this action between *Jonathan* and *Bacchides*, that it is difficult to comprehend him; but for the better illustration of what he says, we must resume the affair a little higher. *Jonathan* having received the command upon the death of his brother *Judas*, *Bacchides* sought all opportunities to kill him. but *Jonathan* and his brother *Simon*, and all who accompanied them, knowing his intentions, retired into the desart of *Tekoah*. *Bacchides* had intelligence of this, and marched with his whole army on the sabbath day beyond *Jordan*: so that it appears at first sight by these circumstances, that *Jonathan* was on one side of the river, and *Bacchides* on the other. Hereupon *Jonathan* sent his brother *John* to the *Nabathæans* their friends, entreating them to secure their baggage, whereof there was a great quantity which imbarassed them very much. But the sons of *Jambri* coming out of *Medaba*, took *John*, in all probability killed him, and went away with all he had. *Jonathan* and his brother *Simon* understanding what had happened, and that the sons of *Jambri* were conducting a new bride in great pomp from *Medaba*, who was daughter to one of the most considerable Princes in *Canaan*, and withal having much at heart the blood of their brother, which had been shed by these people, went and posted themselves behind a mountain, which was a good cover to them, with a design doubtless of revenging the death of their brother, and making themselves reparation for the robbery which had been committed on them. Now the wilderness of *Tekoah*, whither they at first retired, lay to the east of *Jordan*, and *Medaba* to the west, and on the other side of the river, consequently *Jonathan* and his people passed the *Jordan* to get into the road to *Medaba*, where they revenged themselves on the sons of *Jambri*: and it was without doubt upon their return from this expedition, that *Jonathan* found he was surprized between *Bacchides* and the *Jordan*. All the difficulty consisted only in the sacred author's omitting the circumstance of the foregoing passage over *Jordan*, and this way it is intirely removed.

Observations on the battle between *Bacchides* and *Jonathan*, 1 Macc. ix, 44, &c.

Jonathan's harangue is very beautiful and pathetical *Let us go up now*, says he to his troops, *and fight for our lives, for it standeth not with us to day as in times past. For behold the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. Wherefore cry ye now unto Heaven, that ye may be delivered from the hand of your enemies.* Every one who reads this discourse, must feel the effect which it must produce upon the hearts of soldiers in such a situation. Nothing can be more magnificent and affecting; in a word, it may be said, this is a master piece in the kind. *With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.* This passage shews us, that the two Generals were each at the head of their armies, and near enough personally to engage with one another. *A thousand men of Bacchides's army were killed that day upon the spot: at last Jonathan and they that were with him, leapt into Jordan, and swam over unto the further land.* *Jonathan* observing, that with all his efforts he was not able to break his enemies, and could no longer resist their number, took a resolution to run the hazard of passing the river in their presence, that so he might preserve, if possible, his little army. This expedient succeeded, and *Bacchides* surprized at the boldness of his enemy, did not venture to persue him.

1 Macc. ix. 44, 45, 45

This action of the *Jewish* General's is much to be admired; he behaved with unparallel'd prudence, he was the weakest, yet had the art to disengage himself with glory, and even with advantage, out of so dangerous a circumstance. The conduct of *Bacchides* was not much for his honour; he was much superior to his enemy, he might have hem'd him in with the great number of his troops, if he had attacked him in any other place than be-

tween two marshes, and two woods, where he could draw up his forces in a front no larger than *Jonathan*'s: for to range in many lines is but bad management; one alone when of a good depth, well ordered, and well conducted, with the boldness of a few resolute soldiers, reduced to the necessity of overcoming or dying, one only, I say, every way so disposed, is sufficient to obtain a victory, since there is nothing more to do than to break the enemy's first line, whose retreat is rendered impossible by their defeat: for besides that the crowd of runaways produces disorder and confusion in the second line, besides this, the people of *Asia* as well as the *Greeks*, fought in Phalanx's without intervals between the several bodies, or so small, that it would be very difficult for those who were just before routed, to escape without breaking the second line. We do not observe that the *Asiaticks* drew up in two Phalanx's when they engaged and the *Greeks* when the ground would not permit them to extend themselves in a large front, doubled or tripled their phalanx's, and formed but one body with sometimes a hundred in file. *Hannibal* drew up in three Phalanx's, at *Zama*, which had never been practised: and altho he was at the head of an army consisting of fifty thousand men, he was beaten by *Scipio*, who had not above two and twenty thousand, and who drew up in a line of columns; for he knew very well, that the victory depended only on the defeat of the first line; thus he routed the great *Hannibal* in *Africk*, whom no one could conquer in *Italy*.

Polyb. Hist. l. 15.

In a word, to return to the order of battle between the *Jews* and *Bacchides*; the *Jews* I suppose to be ranged in two bodies, which filled the space between the marshes and the woods. As to *Bacchides*, he could do no otherwise than range his infantry in two lines, with his cavalry upon the wings. This is all I am able to conjecture about the matter, according to the situation of places, and the common method of the *Jews*, and other people of *Asia*.

After this affair *Bacchides* returned into *Syria*. But they who were averse to peace having prevailed with him once more to come back from thence, with the hopes of destroying *Jonathan*, at a time when he least thought of it, *Jonathan* prevented them, took an hundred and fifty of the most wicked authors of this design, killed them, and then retired with his brother *Simon* into the fortress of *Bethbasi* in the wilderness [a]. This is *Beth-agla*, in the wilderness of *Jericho*. Here *Bacchides* besieged him: but *Jonathan* after a vigorous Defense made a sally out of the place, defeated *Odonarkes* and *Phasiron*, and killed a great number of the enemy. On the other side his brother *Simon* having made a sally, burnt the enemies machines, attacked the army of *Bacchides*, and routed it. So that *Bacchides* directed his indignation against those who advised him to this undertaking, put them to death, and made preparations to return with the broken remains of his army.

Jonathan then sent to him and made proposals of peace, which *Bacchides* accepted, went back to *Syria*, and came no more into *Judea*. *Jonathan* dwelt at *Machmas*, where he governed the people, and extirpated the ungodly out of *Israel*, he did not fix his residence at *Jerusalem*, because the troops of *Demetrius Nicator* King of *Syria* were in possession of the Citadel. Some years after [b] *Alexander Balas* and *Demetrius Soter*, who contended for the kingdom of *Syria*, wrote to *Jonathan*, desiring his friendship, and endeavouring by their promises and the marks of their esteem and confidence, which they shewed him, to ingage him in their party. *Jonathan* accepted the offers of *Alexander Balas*, and declared for him against *Demetrius*. The first time of his putting on the High Priest's ornaments was upon the Feast of Tabernacles, in the year 160 of the *Greeks*, which is much about the year of the world 3852, before J. C. 148, before the vulgar Æra 152. It was after his receit of *Alexander Balas*'s letter, who gave him his dignity, that the people importuned him to accept it, and he solemnly performed the functions belonging to it.

1 Macc. x. 1, 2, 3, &c.

Two years after [c], *Alexander Balas* having celebrated his marriage with the king of *Egypt*'s daughter at *Ptolemais*, *Jonathan* was invited thither, and appeared there with royal magnificence. Some of his enemies having shewed an inclination to accuse him to the king, he would not hear them, but clothed him in purple, obliged him to sit near him, and strictly forbad any the least complaint to be brought against him. *Jonathan* returned to *Jerusalem*, and there abode for some time in peace. But at the end of two years [d] *Demetrius Nicator*, the son of *Demetrius Soter* king of *Syria*, of whom we have made mention, coming into *Syria*,

[a] 1 Macc. ix. 59, 60, 61, &c. In the year of the world 3846, before J. C. 154, before the vulgar Æra 158. [b] In the years of the world 3851, and 3852.
[c] In the year of the world 3854, before J. C. 146, before the vulgar Æra 150.
[d] In the year of the world 3856, before J. C. 144, before the vulgar Æra 148.

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THE TOMB ERECTED FOR THE MACCABEES AT MODIN.

ſent *Apollonius* General of his troops to 1 Macc. x. 67, &c. *Jamnia* in *Paleſtine*, to defy *Jonathan* to give him battle, telling him, that he truſted only to his rocks and mountains, where he kept cloſe without daring to deſcend into the plain. *Jonathan* ſtung with theſe reproaches, got together ten thouſand choſen men, laid Siege to *Joppa*, and carried it with eaſe. From thence he marched againſt *Apollonius*, defeated him, killed eight thouſand of his men, and returned loaded with booty to *Jeruſalem*. *Alexander Balas* hearing of this good ſucceſs, heaped new honours on him, and gave him freſh marks of his eſteem.

Alexander Balas was killed ſome years after[a], whereupon *Demetrius Nicator* was 1 Macc. xi. advanced to the throne of *Syria*. *Jonathan* taking his advantage of the troubles in *Syria*, beſieged the citadel of *Jeruſalem*. But ſome ill deſigning perſons having informed *Demetrius* of it, he ſent for *Jonathan* to *Ptolemais*, to anſwer ſuch accuſations as were prefer'd againſt him. He went thither, and by his rich preſents procured the King's friendſhip, and the confuſion of his accuſers. *Demetrius* confirmed him in the enjoyment of what he had already in poſſeſſion, and beſides, added new favours. Sometime after[b], *Jonathan* having deſired *Demetrius* to recal his troops which he had lodged in the citadel of *Jeruſalem*; this prince anſwered him, that he would not only perform what he requeſted, but wou'd beſides do more for the advancement of his, and of his people's reputation, provided he would ſend him ſuccours to reduce the inhabitants of 1 Macc. xi. 41, 42, &c. *Antioch*, who had rebelled againſt him. *Jonathan* ſent him three thouſand choſen men; who reſcued him from the danger he was expoſed to; for his people had beſieged him in his palace. Thoſe of *Antioch* were obliged to have recourſe to his clemency, and deſire peace of him.

Demetrius was not ſo grateful as he might have been, for ſuch an eminent piece of ſervice. He in a very ſhort time quarrelled with *Jonathan*, and did 1 Macc. xi. 53, 54, &c. him all the miſchief he could. His ingratitude was the cauſe of *Jonathan*'s declaring for young *Antiochus*, whom *Tryphon* had ſet upon the throne of *Syria*[c]. *Jonathan* fought ſeveral battles with *Demetrius*'s generals, wherein he always had the advantage. About the ſame time he 1 Macc. xii. 1, 2, &c. renewed his alliance with the *Romans*, and *Lacedemonians*. Afterwards upon intelligence, that *Demetrius*'s Generals were upon their march againſt him, he went as far as *Syria* to meet them: but they not daring to engage him, he retreated. *Jonathan* marched with his army againſt the *Zabadean Arabians*, or *Nabatheans*; he defeated them, and returned to *Jeruſalem* loaded with a good booty. He undertook to rebuild the walls of *Jeruſalem*, and to raiſe a wall between the fortreſs, which was in the hands of the *Syrians*, and the city.

In the mean time *Tryphon* having conceived the deſign of diſpatching young *Antiochus*, and ſtepping into his throne, thought it in the firſt place neceſſary to ſecure the perſon of *Jonathan*. He perſwaded him to come to *Ptolemais*, and having not above a thouſand men with him, the inhabitants, as ſoon as he was, entred into the city, ſhut the gates, killed the *Jews* who attended *Jonathan*, ſeized on him himſelf, and put him in chains. *Tryphon* afterwards marched againſt *Simon*, *Jonathan*'s brother, who was appointed governor of the people in his place. *Simon* put himſelf in a condition to make a good defenſe. 1 Macc. xiii. 1, 2, 3, 4, &c. But *Tryphon* not daring to run the hazard of a battle, ſent word to *Simon*, that he had ſeized on *Jonathan* for certain ſums of money only, which he owed the king; that if he would ſend him an hundred talents in ſilver, and *Jonathan*'s two ſons for hoſtages he would give him his liberty. *Simon* eaſily underſtood, that theſe propoſals were not ſincere: nevertheleſs that he might be liable to no reproaches from the people, he ſent to *Tryphon* what he had demanded. But *Tryphon* did not keep his word: he killed *Jonathan* and his ſons ſome time after[d] at *Baſcama*, perhaps *Beſek*, not far from *Bethſan*. *Simon* ſent and enquired after the bones of *Jonathan* his brother, and buried them at *Modin* in a magnificent mauſoleum, which he there erected, in memory 1 Macc. xiii. 27. of his father and his brothers. This was a lofty edifice built both within and without of poliſhed ſtones. He ſet up ſeven pyramids there, one for his father, one for his mother, and four for his four brothers. He adorned the edifice with large columns, and upon them placed arms and ſhips in carved work, which were ſeen at a diſtance by thoſe who ſailed near this coaſt. This ſepulchre was ſtill to be ſeen in the time of *Euſebius* and S. *Jerom*. There was a general and great mourning over all *Iſrael* for *Jonathan*, and the people lamented him for many days.

XII. JONATHAN, the ſon of *Abſalom* was ſent by *Simon* the *Maccabee*, to make

[a] In the year of the world 3858, before J. C. 142, before the vulgar Æra 146.
[b] In the year of the world 3860, before J. C. 140, before the vulgar Æra 144.
[c] In the year of the world 3860, before J. C. 140, before the vulgar Æra 144.
[d] In the year of the world 3861, before J. C. 139, before the vulgar Æra 143.

himself master of *Joppa*. *Jonathan* entred the city by force, drove those out that were there, and settled himself in their room, 1 *Macc.* xiii. 11. In the year of the world 3861, before J. C. 139, before the vulgar Æra 143.

XIII. JONATHAN, the son of *Ananus*, and High Priest of the *Jews*. He succeeded *Joseph* firnamed *Caiaphas*, in the year of the world 4038, and of J. C. 38. he was himself succeeded by his son *Theophilus*, who was confirmed in this Office in 4040 and deposed in 4040. *Vitellius* Governor of *Syria*, created *Jonathan* High Priest, and some time after deprived him of the Pontificate, in order to invest *Theophilus* with it. *Agrippa* took it from *Theophilus*, and gave it to *Simon* firnamed *Cantharas*, the son of *Boethus*. Some time after he deprived *Simon* of it, and offered it again to *Jonathan*. But he excused himself from accepting it, and told the King, that he was very sensible of the honour he intended him; but did not think himself worthy of it: that he was satisfied with having once worn the sacred ornaments, that he knew a man, who for the purity of his manners, and innocency of his life, better merited this dignity; and this was his brother *Matthias*, on whom the king accordingly confer'd the High Priesthood, in the year of J.C. 45, of the vulgar Æra 43.

Joseph. Antiq. l. xviii. c. 6. Joseph. Antiq. l. xviii. c. 7. Antiq. l. 19. c. 5. Antiq. l. 19. c. 6.

Jonathan had been principally concerned in sending *Felix* to be governor of *Judea*, and therefore thought, that he had more authority than another person to represent the great mischief, which he did the Country. *Felix* weary of these remonstrances from such a censor, resolved to dispatch him. And as the blameless life of *Jonathan* did not furnish him with any pretence for doing so, he prevailed with one *Dora*, a native of *Jerusalem*, and *Jonathan*'s particular friend, to assassinate him. *Dora* therefore prepared ruffians, who coming to *Jerusalem* with daggers concealed under their cloaks, got among *Jonathan*'s people, and falling upon the old man, murdered him. I do not know in what year exactly this happened. *Felix* was Governor of *Judea* till the year 60 of the vulgar Æra.

Antiq. l. 20. c. 6.

IONIA, part of *Asia Minor*, which reaches along the *Egean* sea, to the westward of it. *Caria* lies to the south of it, and *Æolis* to the north. There were computed to be twelve cities antiently in *Ionia*, *Miletus*, *Myus*, *Lebedus*, *Colophon*, *Priene*, *Theos*, *Clazomenæ*, *Ephesus*, *Phocea*, and *Smyrna* in the continent, together with *Chios* and *Samos* in the islands of the same name. No one doubts but that the name *Ionians* came from *Javan* the son of *Japhet*: but some suppose that of old, it included the people of *Attica*, and other inhabitants of *Greece*. See above, *Javan*.

JONICUS, or *Jonithus*, whom fabulous history reports to be the fourth son of *Noah*, is not mentioned in Scripture, *Josephus*, or in any authentick writer. The first who takes notice of him is the spurious *Methodius*, from whom *Peter Comestor* copied what he says of him in his Scholastick history, and after him all who at any time have spoken of him.

What we read concerning him in the counterfeit *Methodius*, Bishop of *Patara*, and a *Martyr*, is contained in his book intitled, *Revelations of what has happened from the beginning of the world, and must still hereafter happen*, t. 3. *Biblioth. PP.* and *seq. c.* 6. Here it is said, that in the year of the world 3109 *Noah* had a fourth son, whose name was *Jonithus*, and in the year 3300, he made him great presents, and sent him into the land of *Etham*. Now after the death of *Noah*, in the year of the world 3690, the sons of *Noah* came from the east, and from the land of *Etham*, and built a Tower in the land of *Shinar*, where the dispersion of mankind began and the confusion of languages. This *Jonithus* had his portion from the entrance of *Etham* to the sea, *viz.* all the land from the sun or east, and therein fixed his habitation. He received from God the gift of wisdom, and a capacity for arts and letters, and was the first Inventor of Astronomy. *Nimrod* making him a visit, *Jonithus* informed him, that according to the influence of the Stars, he was to reign over the land.

Nimrod and *Jonithus* lived in good understanding, while the other sons of *Noah* were at war with *Nimrod*. *Jonithus* built a city which bore his own name, and in a letter to *Nimrod* informed him, that the sons of *Japhet* would destroy the kingdom of *Ham*. Every one knows, that this pretended *Methodius* is an impostor, who deserves no credit.

JOPPA, a sea-port town in *Palestine* upon the *Mediterranean*. It is called *Jaffa* or *Japha* in the writers of the middle age, and in modern authors. It was the only port which the *Hebrews* were masters of, upon the *Mediterranean*. Profane authors think, that it derives its name from *Jopa* the daughter of *Æolus*, and wife of *Cepheus*, who was the founder of it. In S. *Jerom*'s time there were still some marks visible of the chain which *Andromeda* was fastned to, when she was exposed to be devoured by the sea monster [a]. It is pro-

Stephan. in Jope.

[a] Hieronym. in *cap.* 4. Jonæ. & in epitaphio Paulæ. Vide & Joseph. de Bello Jud. *l.* 3. *c.* 15.

bable

A VIEW OF THE CITY AND PORT OF JOPPA AT PRESENT CALLED JAFFA

According to the modern Travellers

bable, that the fable of *Andromeda* was forged from *Jonah*'s adventure, who having imbarked at *Joppa*, was cast into the sea, and swallowed up by a sea monster. See *Jonah*. *Joppa* was situated in a fine plain between *Jamnia* to the south, and *Cesarea* of *Palestine* to the north, and *Rama* or *Ramula* to the east. The port of *Joppa* is by no means good, by reason of the rocks which project into the sea. There is frequent mention of *Joppa* as well in the books of the Old Testament, written in *Hebrew*, as in the New Testament. *Tabitha*, whom S. *Peter* raised from the dead, dwelt at *Joppa*. The same Apostle was at *Joppa* when God shewed him a linen cloth full of creeping things, to signify to him, that he was no longer to make any distinction between *Jew* and Gentile, when he found people disposed to receive the word of truth.

Joseph. l. 3. de Bello, c. 25.

Acts ix. 36, 37, &c. Acts. x. 5, &c.

I. JORAM, the son of *Toi*, King of *Hamath* in *Syria*, was sent to *David* by his father, to compliment him upon the victory which he had obtained over *Hadadezer* king of *Syria* his enemy, 2 *Sam.* viii. 10. In the year of the World 2960, before J. C. 1040, before the vulgar Æra 1044.

II. JORAM, the son and Successor of *Ahab* King of *Israel*. He did not immediately succeed his father *Ahab*, but his eldest brother *Ahaziah*, who dying without children left him the kingdom [a]. He did evil in the sight of the Lord, but not so much as *Ahab* his father and *Jezebel* his mother; for he removed the statues of *Baal* which his father had caused to be erected; but he followed the ways of *Jeroboam* the son of *Nebat*, that is to say, he continued to pay an impious worship to the Golden calves. *Mesha* King of *Moab*, who owed the king of *Israel* an hundred thousand lambs, and an hundred thousand rams with their fleeces, having revolted, and refused to pay this tribute, *Joram* prepared to make war against him, and invited *Jehoshaphat* King of *Judah* to accompany him. He came and brought besides the king of *Edom* who was tributary to him. These three Princes advanced with their army thro' the wilderness of *Edom*, but soon discovered, that they were in danger of perishing for want of water. *Elisha* procured it for them, and delivered them from this apprehension, but not out of any consideration for *Joram*. The prophet reproached him to his face with his impieties, and told him, that if he had not had more regard for *Jehoshaphat* than for him, he would not have condescended so much as to look upon him.

2 Kings viii. 16, &c.

Elisha notwithstanding did very important services for *Joram* during his wars with the King of *Syria* [b]. This prophet discovered to him all the designs and resolutions which were concerted in *Benhadad*'s council, and thereby rendered all the efforts of this Prince ineffectual. *Benhadad* having laid siege to *Samaria* [c], the famine was so terrible there, that a woman was known to eat her own son.

Joram being informed of it, rent his clothes, and all the people saw he wore sackcloth upon his flesh. At the same time he ordered one of his servants to go and cut off *Elisha*'s head, as if he had been the cause of these calamities, or that it had been in his power to put a stop to them. *Elisha*, who was then in his house, desired his friends, who were with him, to shut the door, and hinder the persons whom the King had sent from entring; telling them, that *Joram* was coming himself, to revoke the order which he had too rashly given.

2 Kings vii. 1, 2, 3, &c.

Accordingly the King came almost at the same time, and said to *Elisha*, You see the extreme misery we are reduced to, and what more can we expect from the Lord? *Elisha* answered him, To morrow at this same hour, a measure of fine flour, and two measures of barley, shall be sold at the gate of *Samaria* for a shekel. (A shekel was worth about two shillings and three pence.) One of the Officers of the army, on whose hand the King leant, answered the man of God, If the Lord were to open the cataracts of Heaven, would it be possible, think you, that what you are speaking of should come to pass? *Elisha* replied, you shall see it with your eyes, but shall not partake of this plenty. Four lepers who were without the city, going by night to the *Syrian* camp, discovered that the enemy were all retired, that they had been seized with a pannick terror, and were fled, leaving their camp full of provisions. The lepers gave intelligence of this to the sentinels of the city, who sent notice of it to the King. *Joram* at first thought it was a feint, and that the enemy made a shew of retreating, with a design of drawing the besieged out of the city, and putting all of them to the sword. He sent a Body of horse therefore to make farther discoveries, and they reported, that they had found the ways full of arms and clothes, which the *Syrians* had thrown away, that they might be swifter in their flight.

Hereupon all the people went out of *Samaria*, pillaged the enemy's camp, and *Elisha*'s prophecy was accomplished, concerning the price of wheat and barley at

[a] In the year of the world 3180, before J. C. 892, before the vulgar Æra 896.
[b] 2 Kings vi. In the year of the world 3115, before J. C. 885, before the vulgar Æra 889.
[c] 2 Kings vi. vii. In the year of the world 3119, before J. C. 881, before the vulgar Æra 885.

the gate of *Samaria*. The King's officer, who had declared the thing to be impossible, having his station by *Joram*'s order at the city gate, was stiffled by the crowd. Some time after [a] the King conversing with *Gehazi* about *Elisha*'s miracles: the
2 Kings viii. 3, 4, 5. *Shunamite* woman, whose son he had raised from the dead, appeared before the King, and demanded of him the restitution of her estate, which had been confiscated in her absence, because the prophet advised her to depart into some foreign country during the famine, which was to continue seven years. At the end of this term therefore she returned; and *Gehazi* informing the King, that this was the very woman whose son had been restored to life by *Elisha*, *Joram* immediately gave directions for making restitution of all that had been taken from her.

About that time [b], *Joram* attacked the city of *Ramoth Gilead*, and carried it; but he was dangerously wounded in the as-
2 Kings viii. 27, 28. [c] ix. 1, 2, 3, &c. 2 Chr. xxii. 4, 5, &c. sault, and obliged to return to *Jezreel* to have his wounds dressed. He left *Jehu*, who commanded his army, to reduce the citadel, which still held out. In the mean time, *Jehu* having received the royal unction by a young Prophet, sent from God with orders directing him to root out the whole family of *Ahab* and destroy *Joram*, he immediately departed, and made haste to *Jezreel*. The sentinel, who had his station upon the Tower of *Jezreel*, saw *Jehu* with his company coming, and immediately gave intelligence of it to the king. *Joram* without delay sent a chariot to meet them; but *Jehu* commanded him who drove it to go behind and follow him, without farther explaining his intentions. *Joram* hereupon sent a second person; but neither did he return.

Then he himself got into his chariot, and went accompanied with *Ahaziah* King of *Juda*, who was in another chariot, to meet *Jehu*. They met in the field that belonged heretofore to *Naboth* the *Jezreelite*: there *Joram* said to *Jehu*, Is it peace? *Jehu* replied, What peace canst thou hope for, so long as the whoredoms of thy mother *Jezabel*, and her witchcrafts, are so many? *Joram* immediately turning his bridle, cried out, We are betrayed, *Ahaziah*. At the same time *Jehu* drew his bow, and wounded *Joram* with an arrow between his shoulders. The arrow pierced his heart, and he fell down dead in his chariot; which *Jehu* observing, he called to the Captain of his Guards, and commanded him to take him and throw his body into the field of *Naboth* the *Jezreelite*, saying, that he remembred the word of *Elijah*, that the blood of *Ahab* and his family should be shed in this field, to revenge the murder of *Naboth* and his sons, whom he put to death so unjustly. Thus died *Joram* king of *Israel*, in the twelfth year of his reign, in the year of the world 3120, before J.C. 880, before the vulgar Æra 884. *Jehu* succeeded him. See above, *Benhadad* and *Jehu*.

JORDAN, in *Hebrew* called *Jarden*; in *Greek*, *Jordanes*; and in *Latin*, *Jordanis*; a river of great note in the sacred writings. Some assert, that it derives its name from the *Hebrew* *Jor*, which sig- יאר Jor.
nifies a spring, and *Dan*, which is a small דן Dan.
town near the source of this river; or, ac- ירדן
cording to others, it derives its original Jarden.
from the two rivulets *Jor* and *Dan*. But these Etymologies are very dubious. 1. It is not true that the river *Jordan* is formed out of two rivulets, nor that one of them was called *Dan*, tho the geographical Maps for the most part so describe it. The visible origin of the river *Jordan* is a little stream, the source whereof is in mount *Libanus*, and upon which the little town of *Dan* is situated, four leagues higher than *Cesarea Philippi*, where properly the *Jordan* begins. The other source of *Jordan*, and that the most considerable one, tho the least apparent, is the lake *Phiala*, about four leagues to the south of *Cæsarea Philippi*. This lake has a communication under ground with *Jordan*, and furnishes *Cæsarea* with such large supplies of water, that it might even there pass for a river. See *Josephus* of the wars of the *Jews*, l. 1. c. 16. & l. 3. c. 18. p. 860.

2. The name of *Dan* is certainly much more modern than that of *Jordan*. We know that a Colony of the Tribe of *Dan* Judg. xviii. 1, 2, 3—29.
having got possession of the town of *Laish*, called it by the name of *Dan* out of regard to the head of their Tribe. This did not happen till after the death of *Joshua*, and during the Anarchy which ensued upon the death of those Elders of *Israel*, who had seen the wonders of the Lord. Now before this time the *Jordan* was very well known; nor can we tell whether it was ever called by any other name. We may perhaps with more reason derive the name of *Jordan* from the *Hebrew* *Jarad*, to descend, by reason of the fall and rapid course of this river.

The *Jordan* from its source, which we suppose to be at *Cæsarea Philippi*, runs thro' a space of about fifty leagues, till it discharges itself into the Dead Sea, otherwise called the *Asphaltite Lake*, where it is lost. In its course it forms the lake *Semechon*, at five or six leagues distance from its spring. From thence it enters the lake of *Tiberias*, and passes quite thro' it. It overflows its banks about the time of barley harvest, or the feast of Josh. iii. 15. Ecclus. xxiv. 29.

[a] In the year of the world 3120, before J.C. 880, before the vulgar Æra 884.
[b] In the year 3120, before J. C. 880, before the vulgar Æra 884.
[c] In the year 3120, before J. C. 880, before the vulgar Æra 884.

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the Passover. The banks of *Jordan* are covered with rushes, reeds, willows and other trees; so that in the summer time the water of it is scarce discernible. It is reported, that there are, as we may say, two channels of the *Jordan*, distinct from one another. The first is that wherein this river runs in its natural state, the second that which it fills when it overflows. (Pietro della Valle. Maundrell.)

Travellers observe, that Lions, during the summer, hide themselves in the trees and reeds which grow along this river, and are obliged to go from thence when the river begins to swell. The Prophet *Jeremiah* alludes to this, when he is comparing the enemies marching to attack *Jerusalem* or *Babylon*, *to lions which come up from the swelling* or inundation *of Jordan*; that is, which are driven away from their covers by the inundation of this river. (Jer. xlix. 19.) *Zachary* represents the Princes of *Judah* as afflicted at the consideration of being remote from *Jerusalem*, like lions roaring when they see the pride or height of *Jordan* spoiled. *Maundrel* in his Journey to *Jerusalem*, says, that the river *Jordan* at *Jericho*, was, when he saw it, about sixty foot wide, and so rapid that a man could not swim over it.

On both sides along *Jordan* there is a great plain, which extends itself from the lake of *Tiberias* as far as the Dead Sea. *Josephus* says, that this plain is twelve hundred furlongs in length, and an hundred and twenty wide. (Vide Joseph. de Bello, l. 5. c. 4.) He adds, that it is extremely dry in the summer time, and that the air of it is unwholesom by reason of the excessive heat. The banks of *Jordan* only may be said to have any moisture, all the rest is a wilderness. (Joseph. de Bello. l. 3. c. 18.) We know from Scripture what miracles were performed in the river *Jordan:* how it was divided to leave a free passage for the *Hebrews* under the conduct of *Joshua*; (Josh. iii. 13, &c.) how *Elijah* and *Elisha* walked over its waters; (2 Kings ii. 8, & 14.) how *Elisha* made the iron belonging to his axe, which fell into it, swim; (2 Kings vi. 6, 7.) how when the Saviour of the world was baptized in the same river, the heavens opened, and the holy spirit descended upon him. (Matth. iii. 16.)

Little Jordan, is only *Jordan* nearer to its spring head, and before it is enlarged by the waters of those springs and rivulets, which discharge themselves into it. *Josephus* says, that the marshes of the lake *Semechon* extend as far as the delicious plain of *Daphne*, the fountains whereof feed little *Jordan*, and convey it into great *Jordan* below the Temple of the golden ox, or golden calf. (Vide Joseph. Antiq. l. 5. c. 2. & l. 8. c. 3. & Reland Palæst. t. 1. p. 273. Joseph. de Bello, l. 4. c. 1. initio, p. 863.) It is my opinion, that instead of *Daphne* we should read *Dan*; and that *Dan* should be placed much nearer to the lake *Semechon* than generally it is.

I. JOSEPH,

I. JOSEPH, the son of *Jacob* and *Rachel*, and brother to *Benjamin*, was born in *Mesopotamia*, in the year of the world 2256, before J. C. 1741, before the vulgar Æra 1745. (Gen. xxx. 22, 23, 24.) *Joseph* was favoured by God from his youth, with revelations and prophetick dreams. His father *Jacob*, who begat him in his old age, loved him more tenderly than his other sons, and made him a coat of divers colours. His brothers observing these little marks of affection, grew jealous of him; and *Joseph*, without thinking of it, still farther encreased these evil dispositions, by accusing his brothers of some enormous crime[a], or by speaking to their disadvantage, and reporting the wicked discourses which they had together. The Septuagint (and in this particular they are followed by the *Greek* Fathers) read on the contrary, that his brethren the sons of *Bilhah* and *Zilpah*, defamed *Joseph* to his father. But what made them most averse to him was, his relating certain dreams[b], and telling them; that in a dream he had seen twelve sheaves belonging to his brethren, that did obeysance to his sheaf which stood upright in the field; and another time, that he had seen the Sun, and Moon, and twelve Stars do obeysance to him. *Jacob* heard all this without saying any thing; but *Joseph*'s brethren could not bear it.

One day as his brethren were feeding their flocks near *Shechem*, *Jacob* sent him to visit them. A man whom *Joseph* met with in the field told him, that his brethren were gone from *Shechem*, and were at *Dothan*. Thither he went; and they seeing him at a distance coming towards them, said one to another; Behold this Dreamer cometh; come, let us kill him, and throw him into an old cistern; and we will give out that he was devoured by wild beasts. They laid hold on him therefore and stript him; but did not kill him: *Reuben* opposing the resolution they had taken of murdering him, they threw him into an old well, which had no water in it: but soon after perceiving a caravan of *Ishmaelite* and *Midianitish* Merchants coming from the mountains of *Gilead*, and carrying spices and gums into *Egypt*, they sold *Joseph* to them, and sent his coat to *Jacob*, dip'd in the blood of a kid, which they had killed; and told him, that this was what they had found, and desired him to consider whether it were his son's or not. *Jacob* remained in-

[a] Gen. xxxvi. 2, 3. ויבא דבתם רעה 70. Κατήνεγκαν δὲ Ἰωσὴφ ψόγον πονηρὸν πρὸς Ἰσραήλ. Vid. Chrysost. Theodoret. Diodor. &c.

[b] In the year of the world 2276, before J. C. 1724, before the vulgar Æra 1728.

consolable

consolable for the death of his son, whom he believed to be indeed devoured by beasts; and *Joseph*'s brethren kept every thing extremely secret.

The Merchants above mentioned sold *Joseph* as a slave to *Potiphar*, *Pharaoh*'s eunuch or officer, the general or captain of his guards. *Joseph* so insinuated himself into his master's confidence, that he
Gen. xxxix. 1, 2, 3, &c. made him steward of his House, and committed the care of all his domestick affairs to him. But *Potiphar*'s wife having conceived a criminal passion for this young slave, solicited him more than once to gratify her wicked desires. *Joseph* always refused. At last she pressed him one day so closely, that he could no otherwise get out of her hands, than by leaving his cloke behind in her possession. She seeing herself thus despised, began to cry out, and to complain that the young *Hebrew* had attempted to ravish her. And shewing his cloke which she held in her hand, she easily persuaded her husband, that *Joseph* would have offered violence to her. *Potiphar* therefore put *Joseph* into prison [a]. But whether at last he had discovered his innocency, or that he had only compassion on him for his misfortune, he made him overseer of the other prisoners, and treated him with great gentleness, without, however, setting him at liberty.

Now it happened, that two of the King of *Egypt*'s officers, his butler and his baker, having incur'd their master's displeasure, were likewise put into prison with *Joseph* [b]. After sometime they had each of them a dream, which described what was to befal them. They related their dream to *Joseph*, who explained it to them. The butler dreamt, that he pressed grapes into a cup, and presented it to *Pharaoh*. *Joseph* foretold that in three days he should be restored to his imployment, and at the same time desired him not to forget the service which he did him, and to procure his liberty. The baker dreamed, that he had a basket upon his head with all sorts of baked meats and bread, with which he was used to serve the King's family, and the birds came and eat them. *Joseph* foretold him, that he should be beheaded, and afterwards fastned to a cross, upon which the birds would rest and devour his carcase. These predictions were soon followed with their effect. The butler was restored to the dignity he before enjoyed; but did not remember his benefactor, nor said any thing at that time to *Pharaoh* concerning *Joseph*.

Two years after [c] *Pharaoh* had a dream, which no one was able to explain to him. He thought he saw seven fat and seven lean Kine; and that the lean eat up, and intirely consumed the fat. While he was Gen. xli. 1, 2, 3.
sleeping he saw seven ears of corn full and good, and seven thin and whithered; and the empty ears consumed the seven that were full. This dream making him very uneasy, his butler at last remembred *Joseph*, and told the king in what manner he had explained the baker's dream and his. At the same time *Pharaoh* commanded *Joseph* to be brought to him. He was accordingly taken out of prison, shaved, new dressed, and presented to the King. The King related to him his dreams, and *Joseph* interpreted them, telling him, that the seven kine, and the seven ears, signified the same thing; that by them it was meant, that there should be first seven years of great plenty, which should be succeeded by seven years of great barrenness, that people should neither sow nor reap; and that to prevent the calamity of a famine in the last seven years, it was necessary to choose a wise and understanding man, who during the seven years of fertility should gather into the King's granaries the fifth part of the several grains, which the earth should produce, and lay them up as a reserve against the seven years of famine.

This council was well received by the King and all his officers; and *Pharaoh* said to *Joseph*, since you have discovered to us what will happen, where can I find a more proper person than yourself for the employment you propose. I give you therefore the government of my house and of all *Egypt*, all my people shall obey you, and I will be your superior only in the throne. At the same time he put the ring which he wore on *Joseph*'s finger, clothed him in a robe of fine linen, or cotton, put a chain of gold about his neck, made him ride in the chariot next to his, and gave orders, that an Herald should proclaim before him, that he was the governor of all *Egypt*. He changed his name, and appointed him to be called [d] *Zaphnath-paaneah*, which in *Egyptian*, signifies, says S. *Jerom*, *Saviour of the World*: Others translate it, *He who discovers things concealed.* He married him to *Aseneth* the daughter of *Potipherah* the Priest of *On* or *Heliopolis*.

[a] In the year of the world 2286, before J. C. 1714, before the vulgar Æra 1718.
[b] Gen. xl. 1, 2, 3, &c. In the year of the world 2287, before J. C. 1713, before the vulgar Æra 1717.
[c] Gen. xlii. 1, 2, 3, &c. In the year of the world 2297, before J. C. 1703, before the vulgar Æra 1707.
[d] Gen. xli. 45. צפנת פענח 70. Ψονθομφανήχ. Alius ᾧ ἀπεκαλύφθη τὰ μέλλοντα, he to whom things future have been discovered. Another, ᾧ κεκρυμμένα ἀπεκάλυψεν, he to whom God has discovered the things which were concealed. The *Syriac* ὁ εἰδὼς τὰ κρυπτά, he who knows things secret.

As to this *Potipherah*, the Fathers and Interpreters are of different opinions. Some believe [a] him to be the fame as *Jofeph's* firft mafter, who put him into prifon. Others think him to be another; and indeed his name is written in a manner fomething different from the firft. S. *Auftin* does not venture to decide any thing concerning this queftion, and we fhould imitate his referve in a point wherein the Scripture does not fupply us with proofs ftrong enough to determine us. *Jofeph* had two fons by his marriage, *Manaffeh* and *Ephraim*, who were born before the beginning of the famine. As to *Afenath* we find a long fable concerning her marriage with *Jofeph*, in the Hiftorical Mirror of *Vincent de Beauvais*, l. 2 c. 118. See likewife the Scholaftick Hiftory.

Chryfoft. homil. 63. in Genef. alii plures. Auguft. qu. 136. in Genef.

During the feven years of plenty, *Jofeph* took care to lay up great ftores of corn and grain of all forts, as he himfelf had advifed. And after this, the famine came according to his prediction. It did not afflict *Egypt* only, but was felt in other parts of the world, particularly in the land of *Canaan*, where *Jacob* lived with his fons. People came from all places to buy corn in *Egypt*, and *Pharaoh* referred them all to *Jofeph*, defigning him to be the fole diftributor of it, and that nothing fhould be done without his orders. *Jacob* therefore fent his fons into *Egypt*, as well as others, [b] to buy provifion there; he kept only *Benjamin* with him, being apprehenfive left fome accident might happen to him by the way. *Jofeph* knew his brethren very well, tho they did not difcover him. He fpoke roughly to them, told them they were fpies, detained *Simeon* in bonds, probably becaufe he had been the warmeft of his enemies, and would not fuffer the reft to depart, but upon condition that they fhould bring their youngeft brother with them; whom they had mentioned to him. When he difmiffed them, he ordered their facks to be filled with corn, and every man's money to be put in the bottom of his fack, without their perceiving any thing of it.

As the famine every day encreafed, *Jacob* was conftrained, notwithftanding his reluctancy, to fend his fons again into *Egypt*, and to confent that *Benjamin* fhould go with them [c]. When they were come to *Jofeph*, and he faw his brother *Benjamin* with them, he commanded his people to prepare an entertainment for thefe ftrangers, becaufe he intended they fhould dine with him that day. In the mean time he went about his affairs, and did not return till towards noon. When he came in, his brethren all proftrated themfelves before him, and offered him the prefents which *Jacob* fent to him. He asked them how their father did, and whether the young man whom they had brought with them was their younger brother. Having faluted *Benjamin*, he immediately went out, becaufe he was not able to reftrain his tears. After this, he ordered dinner to be ferved in. *Jofeph* and the *Egyptians* had theirs feparately from the *Hebrews*, who had a table on the other fide: for the *Egyptians* do not eat with the *Hebrews*, and look upon them as profane and unclean perfons. *Jofeph* directed his brethren to be placed acording to their age, and that *Benjamin* fhould have a portion five times larger than the reft, which mightily raifed their admiration.

The next morning their corn was put into their facks, and into *Benjamin's*, *Jofeph's* cup was privately conveyed. They were fcarce got out of the city, when *Jofeph* fent in great hafte after them, with inftructions to reproach them bitterly for their way of ufing him, by thus taking the Governor's cup, who had done them fo many good offices, and fhewn them fo much honour. *Benjamin's* fack was opened, and in reality *Jofeph's* cup was found in it. They were all in confufion at this accident, and returned with *Benjamin* to the city. *Judah* entreated *Jofeph* to receive him for his flave in the room of *Benjamin*, and remonftrated to him, that if he returned to his father, without bringing back his favourite fon, he would dye with grief. *Jofeph* could no longer forbear weeping, and commanding all the ftrangers that were there, to leave the room, he lifted up his voice, and with tears plentifully flowing, told his brethren, that he was *Jofeph*, and asked if his father were living. But they were fo amazed, that none of them were able to return any anfwer. He therefore obliging them to come nearer, added, Fear not, nor be afflicted that you fold me. God hath fent me into this country for your prefervation. Go make hafte to my father, and defire him from me, to come to me here in this land. *I will give* you the land of *Gofhen*, where you fhall dwell with your families and flocks; for the famine muft continue fome years longer. After this he embraced them all, and principally *Benjamin*, and let them go.

Gen. xliv. 1, 2, 3, &c.

Gen. xlv. 1, 2, 3, &c.

[a] Hebræi apud Hieron. qu. Hebr. in Genef. & apud Origen. in Catena MS. Rupert. Toftat. & alii quidam.
[b] Gen. xlii. 1, 2, 3, &c. In the year of the world 2297, before J. C. 1703, before the vulgar Æra 1707.
[c] In the year of the world 2298, before J. C. 1702, before the vulgar Æra 1706. Gen. xliii. 1, 2, &c.

When they came into the land of *Canaan*, they told *Jacob* that his son *Joseph* was living, and that he was in a manner the King of all *Egypt*. *Jacob* upon hearing this news, was as it were awakened out of a deep sleep, and without losing time, prepared to go and embrace his Gen. xlvi. 1, 2, 3, &c. son in *Egypt*. When he arrived upon the frontiers of this country, he sent *Judah* before him to give *Joseph* notice of his coming. *Joseph* immediately got up into his chariot, and came as far as the land of *Goshen* to meet his father. They embraced one another with all the transports of joy and tenderness imaginable; Gen. xlvii. 1, 2, 3, &c. and *Joseph* going to *Pharaoh*, told him that his father and brethren, who were shepherds, were come from the land of *Canaan*. At the same time he presented *Jacob* to him, and some of his brethren. The King saw this venerable old man with pleasure, and commanded *Joseph* to give them the land of *Goshen*, and choose such of his brethren to be overseers of his flocks, as he thought most proper for this employment. *Joseph* therefore gave *Jacob* and his sons the land of *Goshen*, where the city of *Rameses* was situated, that they might dwell there with their flocks.

The famine still encreasing continually, *Joseph* drained all the money which the *Egyptians* had into the King's coffers; and when they had no more wherewith to purchase corn, he demanded their cattle; and after this their lands; and last of all their persons. Thus having procured all the country to be made over to the King's use, he told the *Egyptians* that he would restore their lands and cattle to them, with corn for seed, upon condition that they would pay the fifth part of all that they should reap to the King. This they consented to; and from hence arose the custom which was afterwards observed, of paying the fifth part of all the fruits of *Egypt* to *Pharaoh*, excepting from the produce of the lands belonging to the Priests, which were exempted from this duty.

Jacob having spent seventeen years in *Egypt*[a], and perceiving the time of his Gen. xlvii. 29. death to draw near, sent for *Joseph*, and said to him, If I have found favour in thine eyes, put thine hand under my thigh, and promise me not to bury me in this land. *Joseph* did what his father desired, and promised to bury him in the land of *Canaan*, in the Sepulchre of his Fathers. After this *Jacob* worshipped God with his head turned towards his bolster[b]; or, according to the Septuagint, he worshipped the top of *Joseph's* staff or scepter which he carried in his hand; or lastly, according to some modern Interpreters, he lay down again, and leaned upon the bolster of his bed. It is certain that the *Hebrew* may be translated in these different significations, according to the different ways of reading it. Some time after, *Joseph* was informed that his Father grew worse; wherefore taking his two sons with him, *Manasseh* and *Ephraim*, he went to visit him. *Jacob* told him, that he adopted his two sons, that they should be like *Reuben* and *Simeon* in his family. After this he called for *Manasseh* and *Ephraim* to come near him, embraced, and blessed them; and putting his hands upon their heads, *Joseph* observed his left hand to be placed upon *Manasseh's* head, tho he was the eldest, and his right upon *Ephraim*, who was the youngest. *Joseph* therefore was desirous to remove them. But *Jacob* told him, that he knew perfectly well what he did; that *Manasseh* should be the Father of a great people, but that *Ephraim* should be the most powerful. After he had blessed *Ephraim* and *Manasseh*, he told *Joseph*, that he gave him one portion above his brethren, the field near *Shechem*, *which he had conquered with his sword and with* Gen. xxxiii. 18, 19. *his bow.* He meant, in all probability, the field situated near the town of *Shechem*, which he bought of the children of *Hamor*, at his return from *Mesopotamia*. But how comes he to say, that he *had taken it out of the hands of the Amorite, with his sword and with his bow?* This, perhaps, he may say, because after his retreat from *Shechem* upon the score of the violence exercised by his sons against the inhabitants of this city, he was obliged to recover the possession of this estate by forcibly driving out the *Amorites*, who had made themselves masters of it. See the Commentators upon *Gen.* xlviii. 22.

After this *Jacob* called all his children, and gave each of them a particular blessing. To *Joseph* he said, *Joseph is a fruit-* Gen. xlix. 22, 23. *ful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob: even by the God of thy father who shall help thee, and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb.*

[a] In the year of the world 2315, before J. C. 1685, before the vulgar Æra 1689.

[b] Gen. xlvii. 31. וישתחו על ראש המטה 70. Προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. Ita & Paul. Hebr. xi. 21.

The blessings of thy father have prevailed above the blessings of my progenitours, unto the utmost bound of the everlasting hills.

Gen. l. 1. As soon as *Jacob* expired, *Joseph* fell upon his face, and melted into tears. Afterwards he had him embalmed by the Physicians of *Egypt*, whose trade it was to perform this office. They were thirty days about it, after which they put him forty days more in nitre, in order to dry his flesh more perfectly; and during these seventy days, there was a general mourning over all *Egypt* for *Jacob*: The time whereof being expired, *Joseph* requested that the King would please to give him leave to go and bury his father in the land of *Canaan*: the King permitted him, and *Joseph* at the funeral had the company of the chief of *Pharaoh*'s court, and of the rest of *Egypt*. When they came to *Atad*'s threshing floor, they mourned again seven days; after which they put his body in the double cave, or in the cave of *Machpelah*, which *Abraham* had purchased of *Ephron* the *Hittite*. Now after *Joseph* was returned to *Egypt*, his brethren being apprehensive, lest he should have harboured some resentment against them, sent messengers to him, saying, Your Father commanded us before his death to entreat you to forgive what we did to you; we therefore now desire this favour. *Joseph* wept; and when they were in his presence, he said to them, Are we able to resist the will of God? God hath changed the evil designs which you had formed against me into good. Fear not: I will nourish you and your little ones.

Joseph, after he had lived an hundred and ten years, and seen his grand-children of the third generation, fell sick, and said to his brethren, God will visit you after my death, and bring you out of this land, unto the land which he promised to our fathers. Promise me therefore with an oath, to transport my bones with you, when you shall depart hence. This they promised him; and after his death[a], his body was put into a coffin in *Egypt*; and *Moses* carried it away with him, when he delivered the *Israelites* out of that country. (Exod. xiii. 19.) It was committed to the care of the Tribe of *Ephraim*, and by them buried near *Shechem*, in the field which *Jacob*, a little before his death, had given to *Joseph*, as his particular property. (Josh. xxiv. 32.) The Rabbins[b] have told abundance of stories concerning *Joseph*'s coffin, which the *Egyptians*, they say, had concealed under ground, in the channel of the river *Nile*, lest the *Hebrews* should carry it away; knowing very well, that as soon as they were possessed of this body, the *Egyptians* would be no longer able to detain them in their country. But notwithstanding *Moses* discovered it, and carried it away in spite of them.

The Author of *Ecclesiasticus* has made an encomium on the Patriarch *Joseph* in these terms, *Of Jacob was this man of mercy born, who hath found favour in the eyes of all flesh. He was born to be the Prince of his brethren, and the support of his family; to be the head of his kinsmen, and the firm support of his people. His bones were visited, and prophesied after his death.* (Ecclus. xlix. 16, 17.) His meaning is, that his bones were removed out of *Egypt*, and that this fell out as a consequence of his prophecy, that God would visit the *Hebrews*, and bring them into the promised land.

We read in the Testament of the twelve Patriarchs several particulars of *Joseph*'s life, which are absolutely apocryphal, as well as the prophecy, which he there makes of the blessed Virgin's birth, who, says he, shall be of the Tribe of *Judah* and *Levi*, and will bring into the world the Lamb of God. *Joseph* afterwards enjoins his sons to carry away the bones of *Zilpah*, and bury them in the Land of *Canaan* near *Rachel*'s Sepulchre. Many learned men[c] have been of opinion, that the *Egyptians* worshipped *Joseph* under the names of *Apis*, *Osiris*, and *Serapis*, and even under the names of *Hermes*, *Tammuz*, and *Adonis*. There is a book ascribed to *Joseph*, entitled, *Joseph's Prayer*, which is cited by *Origen* in more places than one. (Origen. Philocalia p. 29. edit. Oxon. & in Joan. t. v. p. 77.) *Trithemius* speaks of a magical book, whereof *Joseph* is said to be the author; the title of it is *Joseph*'s *Mirrour*[d].

Artapanus, who is quoted in *Eusebius*, says, that *Joseph* coming into *Egypt* shewed the *Egyptians* the way of dividing lands, and cultivating each his own peculiar portion, whereas before, every one tilled what he thought proper, all the lands being then in common: he adds, that he invented likewise measures; for which he deserved extraordinary honours from this people. (Artapan. apud Euseb. l. 9. c. 23. Præparat.) *Mahomet* in his Alcoran, *Surat.* xii. relates the history of *Joseph* at length, but blends it with many fabulous circumstances, which have been very much improved by the eastern people, See *Maraccius*'s notes upon the Alcoran.

[a] In the year of the world 2269, before J. C. 1731, before the vulgar Æra 1735.
[b] See the life of *Moses* published in *Hebrew* and *Latin* by M. *Gaulmin*.
[c] See S. Paulin. Natali xi. S. Felicii v. 100. Rufin. *l.* 2. c. 23. Hist. Eccles. &c. Braun. *l.* 4. *c.* 13. Select. Sacra Sgambat. Archiv. V. T. in Joseph.
[d] See *Naude*'s Apology for those great men who have been accused of magic, *c.* 15.

We

We have taken notice of *Joseph*'s marriage with the daughter of *Potipherah* under the article *Asenath*. The *Mahometans* have several books containing the supposed amours of *Joseph* with *Zoleikah*, daughter to *Pharaoh* King of *Egypt*, and wife to *Potiphar*. They make use of the name and example of *Joseph*, to raise their hearts to a love of God. *Joseph* and *Zoleikah* are with them, what the bridegroom and the spouse are in *Solomon*'s Canticles, that is to say, *Jesus Christ* and the Church, or God and a faithful soul: under the allegory of common love, the heart is exalted to a divine and supernatural affection.

Bibl. Orient. p. 496. Jousouf. Ben Jacob.

Mahomet relates the history of *Joseph* in a manner different from *Moses*. *Joseph* having mentioned to his father his dream of the Sun, Moon, and twelve Stars, which worshipped him; *Jacob* said to him, My son, tell nothing of thy dream to thy brethren; the Devil is the declared enemy of mankind; thou shalt be the Lord's elect, &c. *Joseph*'s brethren observing, that he was more beloved than all of them by their father, resolved to kill him. They one day asked *Jacob* why he did not send *Joseph* into the fields with them; they assured him they would take great care of him, and that he would be pleased and diverted. But I am afraid, said he, that you will be negligent, and not have the concern for his safety which I desire. Are you then afraid said they, that wolves should devour him with us, and we not have the courage to defend him? In short, they carried him with them in the morning and threw him into a well. In the evening they returned to their father's with their eyes bathed in tears, and told him with a counterfeit sorrow, that they were playing, and contending who should run best, and while *Joseph* continued with their clothes, a wolf came and devoured him: and as *Jacob* would believe nothing of the matter, they shewed him his bloody shirt. *Jacob* hereupon said to them, You have done this yourselves, you will be responsible for it before God, who is my protector; and so took it patiently without making any outcries.

Alcoran ch. of Joseph.

The same day a caravan passed near the well, and the people belonging to it had a mind to draw water for their drinking. They let down their bucket, and *Joseph* fastened himself to it in order by this means to get out. They gave him clothes, carried him away privately, and sold him cheap for ready money. He who bought him in *Egypt* commanded his wife to take care of him, telling her, that one day he might be fit for their service, and would be to them instead of a child. When he was come to twenty years of age, *Zoleikah* his master's wife conceived an irregular passion for him. She shut him up one day in her chamber, and would have tempted him to sin. God forbid, said he, that I should deal treacherously with my master, and be guilty of such lewdness; and at the same time fled towards the door: His mistress stop'd him, and pulled him by the tail of his shirt. She happened to meet her husband near the door, and said to him, what does he deserve who has attempted to dishonour his master's house, what but to be cast into prison and severely punished? My lord, said *Joseph*, 'tis she who tempts me; this child who is in the cradle will be my witness. The child hereupon said, If *Joseph*'s shirt is tore before, then she tells truth; but if it be torn behind, then *Joseph* tells truth, and she is a liar. The husband seeing *Joseph*'s shirt tore behind, acknowledged his innocence, and his wife's malice.

The report of this action was soon spread throughout the city, and the ladies said, that the rich man's wife had endeavoured to debauch her servant. This coming to the ears of *Joseph*'s mistress, she made a splendid entertainment for them. When they were at table she sent for *Joseph* to come in; as soon as he appeared they were amazed at his extreme beauty, and so confounded, that they knew not what they did, but instead of cutting their meat they cut their fingers, and said among themselves, This is not a man, but an angel. Here, said *Zoleikah*, as it were to excuse herself, is the man whom I have loved so passionately. Some time after she sollicited him afresh, and *Joseph* shewing the same firmness as before, she ordered him to be committed to prison, where he explained the dreams of *Pharaoh*'s butler and baker.

Joseph continued in this confinement nine years, after which the King had his dream of the seven kine and seven ears of corn, which was explained by *Joseph*, not to *Pharaoh*, but to the king's butler, to whom he had before interpreted the dream of the grapes, the juice whereof was pressed by him into *Pharaoh*'s cup. This man, who was then at liberty, desiring *Joseph* to explain the King's dream, *Joseph* satisfied him, and the butler went directly and gave an account of it to *Pharaoh*.* This Prince took *Joseph* hereupon out of prison, and appointed him superintendant of his revenues.

Mahomet relates afterwards, how *Joseph*'s brethren came into *Egypt* to buy corn, how *Benjamin* was stop'd, and *Joseph* at last discovered himself to his brethren, saying, unto them, Return to your father, and carry this shirt to him; throw it over his face, and he will recover his sight; this family

done come back, and bring your whole family with you. The caravan was got half way on its return when *Jacob* ſaid to thoſe who were about him, I perceive the ſmell of my ſon *Joſeph*: You laugh at me, but what I ſay is true. Some days after one of his ſons came, who brought him news of *Joſeph*, and having thrown the ſhirt of his dear ſon to him, he immediately recovered his ſight, which he had loſt by continual weeping. *Jacob* without delay went with his whole family into *Egypt*. *Joſeph* took him by the hand, and ſaid to him, enter this country without any apprehenſions; at the ſame time he obliged him to ſet down, and his brethren proſtrated themſelves before him. Then he ſaid to him, my father, behold the explanation of my dream; God has verified it. In this manner does this famous Impoſtor relate the hiſtory of *Joſeph*.

His followers ſay, that *Joſeph* was fixteen years old when he was ſold, that the King of *Egypt*, who reigned at that time, was *Riam* the ſon of *Valid*; that this Prince, who was likewiſe called *Pharaoh*, that is to ſay in the *Egyptian* language, abſolute Monarch, was inſtructed by *Joſeph* in the knowledge of the true God; but had one *Kabrus* the ſon of *Maſſaab* for his ſucceſſor, who was a wicked Prince; that from the time of *Jacob*'s arrival in *Egypt*, to the departure of the *Iſraelites* under *Moſes*, was 430 years; that this legiſlator carried away the bones and coffin of *Joſeph*, which he found in the channel of the *Nile*.

Ebn Batrick, otherwiſe *Eutychius* Patriarch of *Alexandria*, ſays, that *Joſeph* at the age of thirty, married *Azima* the daughter of *Kabend Ain Schems*, that is to ſay, of the Prieſt the diviner of the fountain of the ſun: this is the name given to the antient city of *On*, called by the *Greeks*, *Heliopolis*. He adds, that the meaſure of the *Nile* which is at *Memphis*, is the work of *Joſeph*, as well as the canal dug in *Cairo* for diſcharging the waters of this river. This is the canal which our travellers generally call the *Callis*. *As to the meaſure of the Nile*, it is a pillar erected in the midſt of this river, upon which the degrees of the increaſe or diminution of the waters are marked, to which the happineſs and fertility of the country is owing. If the *Nile* riſes to the height of eighteen degrees or eighteen fathoms, there is great plenty in *Egypt*; if it does not riſe to the height of fourteen degrees great ſcarcity is to be expected.

Νειλόμετρον or Νειλοσκόπιον.

The eaſtern people believe likewiſe, that the wells and publick granaries, which ſtill go by his name, were of *Joſeph*'s directing, as alſo the pyramids and obeliſks. In a word they give him the honour of every thing that is moſt rare and antient in *Egypt*. They will have it, that he taught the *Egyptians* the moſt ſublime Sciences, and particularly Geometry, which was very neceſſary to them, in order to divide and parcel out their lands. They believe that he had upon his ſhoulder a point of light like a ſtar, which was an indelible mark of the gift of Prophecy, and of his future prudence.

II. JOSEPH, the ſon of *Tobias*, and a ſiſter of the High-Prieſt *Onias* [a]. This High-Prieſt, who governed the *Jews* as head of the nation, both in Civil and Eccleſiaſtical affairs, was extremely avaritious, and was withal one of a mean genius, and very little prudence. He had neglected for ſome years to pay the tribute of twenty talents to the King of *Egypt*, which had been paid regularly by his predeceſſors, as a ſort of homage to that Crown. The King ſent *Athenio* one of his courtiers to *Jeruſalem*, with a deſign of compelling the *Jews* to pay all the arrears, which amounted to a conſiderable ſum, threatning them, if they did not comply with his demands, that he would ſend ſoldiers who ſhould drive them out of the country, and divide the lands among them. *Onias*, who was become almoſt inſenſible with age, was not yet moved at theſe menaces, but they cauſed a terrible alarm in *Jeruſalem*.

Joſeph, *Onias*'s nephew was at that time at his country houſe. His mother wrote him an account of what was paſſing; whereupon he immediately returned to *Jeruſalem*, talked with his uncle *Onias*, remonſtrated to him the danger to which he expoſed the whole nation, told him that there was but one reſolution to be taken, which was, to go with all ſpeed to *Egypt*, and endeavour to accommodate the affair, by addreſſing himſelf directly to the King. *Onias* being neither in a condition nor diſpoſition to undertake the journey, *Joſeph* offered to charge himſelf with the commiſſion, and wait on *Ptolemy*; to which *Onias* eaſily conſented.

This conſent being thus obtained, he convened the people in the outward court of the Temple, laid before them what he had done with his uncle, and told them, that if they would approve the choice which his uncle had made of him, they might ſet their hearts at reſt, and did not

[a] Joſeph. Antiq. *l.* xii. *c.* 3, 4. *Onias* II. entered upon the exerciſe of the high prieſthood, in the year of the world 3771, before J. C. 229. We do not know the year wherein *Joſeph* took upon him the farm here mentioned.

doubt but he ſhould reconcile this matter. The people were very thankful, and intreated him to continue his deſign. When he left the aſſembly he went to *Athenio*, carried him to his houſe, entertained him magnificently, made him conſiderable preſents, and beg'd of him to aſſure the King, that he would forthwith make a journey to court, and would take care that he ſhould be ſatisfied.

Athenio returned to *Alexandria*, charmed with the obliging behaviour of *Joſeph*, and ſpoke of him in a way ſo advantageous, that the King was deſirous of ſeeing him, and was prepared to receive him, in the moſt agreeable manner that was poſſible.

As ſoon as *Athenio* was gone, *Joſeph* borrowed twenty thouſand drachmas of a broker of *Samaria*, which make about ten thouſand pound, ſuppoſing the drachmas to be gold, at ten ſhillings value each; with this money he provided himſelf an equipage, with which he departed, in order to proceed on his way to *Alexandria*.

Upon the road he met with people of the firſt quality of *Cœle-Syria*, and *Paleſtine*, who likewiſe were going thither, and performed the journey with them. Their deſign was to take the great farms of theſe provinces. As they had a magnificent train with which they propoſed to make a figure at court, they ridiculed that of *Joſeph*, which came not near it. He bore their pleaſantries with great ſpirit, obſerving what they ſaid concerning the quality and revenues of their country, and got ſuch light into them, as enabled him to be merry in his turn, for the whole remainder of his life at their expence.

When they came to *Alexandria*, they underſtood that the King was gone to make a tour to *Memphis*. *Joſeph* without loſing time ſet forward on the way to him, and met him as he was returning with the Queen and *Athenio* in his chariot. *Athenio* knew him again, and told the King, that this was the young man, *Onias*'s Nephew, of whom he had diſcourſed to him. The King took him up in his chariot, and talked to him of his diſſatisfaction with *Onias*, on the ſcore of his bad payment of the tribute money. *Joſeph* excuſed his uncle in the beſt manner he could, and wrought ſo much upon the King, that this Prince ordered an apartment to be provided for him in the royal palace at *Alexandria*, and obliged him to eat with him at his table.

The day of adjudging the royal farms being come, when thoſe of *Cœle-Syria* and *Phœnicia* were in turn, *Joſeph*'s fellow travellers offered but eight thouſand talents for the provinces of *Cœle-Syria*, *Phœnicia*, *Judea* and *Samaria*. *Joſeph* who during his journey had obſerved all they had ſaid on this ſubject, and underſtood by them that theſe farms were worth double this Sum, reproached them with lowering the King's revenues, and offered twice as much, or ſixteen thouſand talents, whereof the farmers were uſed to their own advantage, and which he offered to remit into the treaſury. *Ptolemy* extremely pleaſed to ſee his revenues ſo conſiderably augmented, but fearing that *Joſeph* was not in a condition to pay as propoſed, asked him what ſecurity he would give him? Sir, replyed he, I will give you ſuch as ſhall content you, and I flatter myſelf that you and the Queen will be reſponſible for me. The King laughed at this unexpected propoſal, and adjudged the Farm to him.

After this he borrowed five hundred talents at *Alexandria*, with which he paid the King what his uncle owed him; and having procured himſelf to be declared receiver general of the King's taxes in the Provinces above mentioned, he had a guard likewiſe aſſigned him of two thouſand men, which he demanded for his ſecurity in the execution of this new imployment, and immediately left *Alexandria*, to go and take poſſeſſion of it. When he came to *Aſcalon* which was in his partition, he required what was due of the King's money to be paid him; but he met with inſolent and rude language, and payment was refuſed. He ordered therefore his ſoldiers to take twenty of the greateſt mutineers, and chaſtiſe them as they deſerved, and ſent the King two thouſand talents out of their confiſcated eſtates. This example, and another of the ſame kind, which he made at *Scythopolis*, where likewiſe he met with ſome reſiſtance, ſo much intimidated all the reſt, that he found no more oppoſition in levying the King's taxes. He was continued two and twenty years in this employment, probably till theſe Provinces were conquered by *Antiochus* the great King of *Syria*; about the year of the world 3802. *Joſeph* therefore muſt have entred upon this imployment in the year 3780.

King *Antiochus* the Great, having married his daughter *Cleopatra* to *Ptolemy Epiphanes* King of *Egypt* in 3812, and endowed her with *Cœle-Syria*, *Phœnicia*, *Judea* and *Samaria*: *Joſeph* in all probability reſumed his employment of receiver of the King's tribute money, and kept it ſtill for ſome time, ſince upon Queen *Cleopatra*'s lying in of a ſon, about the year 3817, all the people of quality and diſtinction in *Cœle-Syria* and *Paleſtine* went to *Alexandria*, to compliment the King and Queen on this occaſion, but *Joſeph* not

being

being in a condition to perform the journey, ſent his ſon *Hircanus* thither, of whom we have ſpoken above in the article *Hircanus*.

III. JOSEPH, the ſon of *Jacob*, and grandſon of *Matthan*, the bleſſed Virgin's ſpouſe, and foſter-father of *Jeſus Chriſt*. [Matth. i. 15, 16.] All that is ſaid of his age, and of the other circumſtaances of his life, excepting what is read in the Goſpel, having no better foundation than apocryphal authorities, we ſhall not inſiſt upon them: Many of the Antients were of opinion, that before his marriage with the bleſſed Virgin, he had another wife, whoſe name was *Eſcha*, or *Mary*, by whom he had S. *James* the leſſer, and the reſt who are called in Scripture the brethren of *Jeſus Chriſt*. But this is an abſolute contradiction to thoſe who maintain, that *Joſeph* kept always his virginity intire; an opinion favoured by S. *Jerom* againſt *Helvidius*, and generally received at this day by the *Latins*. Beſides, the opinion declaring S. *James* the leſſer to be the ſon of *Joſeph* and *Mary*, ſuppoſed to be the bleſſed Virgin's ſiſter, is not maintainable, ſince *Mary* the mother of *James* was ſtill living at the time of our Saviour's paſſion, [Mark xv. 40.] unleſs any one will ſay, that ſhe was divorced by *Joſeph*, in order to marry the bleſſed Virgin, or that this Saint was married at the ſame time to two ſiſters; which is entirely contrary to the Law. [Levit. xviii. 18.] See note the 3d of M. *Tillemont* concerning S. *James* the leſſer.

The apocryphal Goſpel of the Virgin's birth, followed by *Epiphanius*, and ſeveral others, imports, that *Joſeph* was very old when he married the bleſſed Virgin. *Epiphanius* ſays, he was above fourſcore, and that he had had ſix children by a former wife. [Epiphan. hæreſ. 51. c. 10.] He married the bleſſed Virgin not out of choice, but by lot; not with any deſign of uſing her as his wife, but to be only the guardian of her virginity. Others think that he was obliged to marry her, as being her neareſt relation, and next heir. The blooming rod which the Painters place in *Joſeph*'s hands, denotes the rod which he preſented to the High Prieſt, with others of the houſe of *David*, who might pretend to marry *Mary*. Of all theſe rods none but *Joſeph*'s bloſſomed. [Vid. Grot. ad Matt. i. 16. Caſaubon. ad Baron. 1. n. 37. alii ex Epiphan. 78. c. 7.] This is the ſign whereby God generally declared his will concerning marriages of this kind, with virgins who were conſecrated to him. But let us ſay no more of theſe odd conceits taken from apocryphal Books, as S. *Jerom* calls them, [Hieron. in Matth. i. 2.] and let us keep cloſe to what we learn in the Goſpel concerning *Joſeph*.

Joſeph, ſays the Goſpel, was a juſt man: [Matt. i. 19.] this is the greateſt encomium which any one could make of his virtue, ſince Juſtice comprehends all virtues. He married the bleſſed Virgin, whoſe reſolution of keeping her Virginity was very well known to him, and conſequently his reſolution was the ſame. His ordinary abode was at *Nazareth*, particularly after his marriage; for there are ſome authors, who believe that the true place of his birth was *Capernaum*, others think it was *Bethlehem*. He lived by the labour of his hands, and worked at his trade; tho what that trade was is not agreed. [Matth. xiii. 55. Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός.] Some will have it he was a Carpenter, others a Lock-ſmith; others a Maſon; *Juſtin* the martyr ſays, that he worked upon yokes and ploughs. [Juſtin Martyr. Dialog. cum Tryphon. p. 306.] The Apocryphal Book *Of the infancy of Jeſus*, which is of very great antiquity, relates a miracle wrought by our Saviour in his father's ſhop, who was a carpenter. S. *Ambroſe* ſays, that he was employed in felling and cutting trees and in building houſes: [Ambroſ. in Lucam l. 3. n. 2. ex Theophil. Antioch. in Matt. xiii.] but at the ſame time he ſpeaks of the utenſils belonging to a ſmith, which he handled, and made uſe of. *Libanius* asking a *Chriſtian* in the way of raillery, what *Jeſus Chriſt* was doing, he replied, that he was making a coffin for the Emperor *Julian*. [Apud Theodoret. hiſt. Eccleſ. l. 3. c. 18. Sozom. l. 6. c. 2, &c.] The author of an imperfect work upon S. *Matthew* *, S. *Thomas*, and a great number of modern interpreters, aſſert likewiſe that he was a Carpenter.

They who maintain that *Joſeph* was a Smith or Farrier cite S. *Hilary*, S. *Peter Chryſologus*, venerable *Bede*, and the *Hebrew* Goſpel of S. *Matthew* publiſhed by *Tilius*. [Hilar. in Matth. Chryſolog. Serm. 48. Beda venerab. in Marc. c. 6. Hugo in Marc. vi.] Cardinal *Hugo* makes him a Goldſmith; but does not diſapprove their opinion, who ſay he was a Maſon. *Theophilus* of *Antioch*, and S. *Ambroſe*, are not againſt his being a Smith, ſince he worked, as they ſay, with fire and bellows.

The myſtery of the ſon of God's incarnation was not at firſt diſcovered to *Joſeph*; and this holy man having obſerved *Mary* his eſpouſed wife to be big with child, and not knowing what to attribute it to, was inclined to diſmiſs her privately, by giving her a bill of divorce, inſtead of publickly diſhonouring her. But while he continued in this reſolution, the Angel of the Lord appeared to him in a dream, and ſaid to him, *Joſeph*, thou ſon of *David*, fear not to take unto thee *Mary* thy wife; [Matth. i. 21.] for that which is conceived of her is of the Holy Ghoſt. She ſhall bring forth a Son, and thou ſhalt call his name *Jeſus*, or *Saviour*; for he ſhall ſave his people, and deliver them from their ſins. After this *Joſeph* took *Mary* to his own houſe, and kept her there as his wife.

* Auth. Operis imperfecti in Matth. homil. 1.

About six months after, *Joseph* was obliged to go to *Bethlehem*, the place of his original, there to be registred [a] with *Mary* his wife, in pursuance of an order issued from the Emperor *Augustus*, which appointed the whole empire to be numbred.

Luke. ii. 1,2,3, &c.

While they were in this place, the time when *Mary* should be delivered came, and she brought her Son *Jesus Christ* into the world. Forty days after the Child's birth, it being the time of *Mary*'s purification, she and *Joseph* carried him to *Jerusalem*, and performed all that the Law appointed upon such occasions. As they were preparing to return to *Bethlehem*, the Angel of the Lord advised *Joseph* in a dream, to carry the Child into *Egypt*, because King *Herod* sought to kill him.

Matth. ii. 13, 14.

How long they continued in *Egypt* we cannot tell, but it is very probable that they did not sojourn there a long time, since *Herod* died about the feast of the Passover, some few months after the massacre of the Innocents. Then the Angel again advertised *Joseph*, that he might return into *Judea*. When he came thither, being informed that *Archelaus* had succeeded *Herod*, and fearing lest this Prince might have inherited his Father's cruelty, instead of going to *Jerusalem* or *Bethlehem*, he retired to *Nazareth* in *Galilee*, which did not belong to *Archelaus*'s kingdom, but to that of *Herod Antipas*. There he abode till his death, imployed in the business of his trade, living with great simplicity, and practising with great exactness the observances of the Law. He carried *Jesus* at the age of twelve years with *Mary* to the Passover at *Jerusalem*, and they had the misfortune to lose him for three days.

Luke ii. 42, 51.

When they found him, as they did at last, in the Temple, the Virgin said to *Jesus*, My Son, why hast thou done so with us? Behold thy Father and I have sought thee sorrowing. But *Jesus* answered them, Why was it that ye sought me? knew ye not that I was about my Father's business? Or, according to another translation, Did ye not know that the place where I was to be sought for, was my Father's house.

Luke ii. 49. Ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με.

But they did not understand this saying: He returned with them to *Nazareth*, and was subject to them.

This is what we learn from Scripture concerning *Joseph*. It is believed with great probability, that he died before *Jesus* began to preach the Gospel.

Vide Epiphan. hæres. 78. c. 10. Ambros. in Luc. xxiii & alios.

Joseph does not appear either at the marriage of *Cana*, or in any other circumstance of our Saviour's preaching; and *Jesus Christ* upon his Cross recommends his blessed mother to S. *John*, which, without doubt, he never would have done, if her Husband had been living. Travellers affirm, that his Sepulchre is in the valley of *Jehoshaphat*, to the east of *Jerusalem*; but the Antients say nothing of it. There are no relicks of his body shewn any where, but only some particular things which belong'd to him, such as his wedding-ring, which they pretend to have at *Perouze* in *Italy*, and in some other places. His name is to be found in very antient Martyrologies upon the 19th of *March*: but it was very late before any began to keep his festival. The *Carmelites* are thought to have brought it from the east, and introduced it in the western Churches; and the particular devotion which S. *Theresa* had for *Joseph*, contributed not little in the last age to increase the solemnity of his worship.

IV. JOSEPH, or *Joses*, the son of *Mary Cleophas*, was brother to S. *James* the less, and a near relation to our Lord *Jesus Christ* after the flesh, being the son of *Mary* the blessed Virgin's sister, and *Cleophas* *Joseph*'s brother, or son to *Joseph* himself, as several of the Antients suppose, who have asserted, that *Joseph* was married to *Mary Cleophas*, or *Escha*, before he was married to the Virgin.

Mark xv. 40. Matth. xiii. 53. xxvii. 56.

Hegesip. apud Eufeb. *l.* 3. *c.* 11. hist. Ecclef.

There are some who believe *Joseph* the son of *Mary Cleophas* to be the same with *Joseph Barsabas*, firnamed the *Just*, who is mentioned in the Acts of the Apostles, and was proposed with S. *Matthias* to fill up the traitor *Judas*'s place.

See above the article of S. *Joseph*.

Acts i. 23.

But there is no certainty at all in this. We learn nothing particular in Scripture concerning *Joseph* the brother of our Lord. If he was one of those among his near kinsmen who did not believe in him, when they would have persuaded him to go to the Feast of Tabernacles, some months before his death, it is probable that he was afterwards converted; for it is intimated in Scripture, that at last all our Saviour's brethren believed in him; and S. *Chrysostom* [b] says, that they were signalized for the eminency of their faith and virtue.

Acts i. 13, 14.

V. JOSEPH BARSABAS, firnamed *Justus*, is one of *Jesus Christ*'s first Disciples, having been with him from the beginning. He was one of the seventy two Disciples [c]. S. *Peter* having proposed him, together with S. *Matthias*, to fill the traitor *Judas*'s place, S. *Matthias* was preferred. *Joseph* continued in the Aposto-

Acts i. 21, 23.

[a] In the year of the world 4000. The year of J. C. birth.
[b] Chrysost. in Matth. homil. 5. *p.* 59. b. in Acta homil. 3. *p.* 38. in Joan. homil. 20. *p.* 134. c.
[c] Vide Eufeb. *l.* 1. *c.* 10. Clem. Alex. Beda, Epiphan. de Christi carne, *c.* 4.

lick ministry to the end; and *Papias* informs us, that this Saint having drank poison, was by the grace of *Jesus Christ* secured from death. The Martyrologies of *Usuardus* and *Ado* place his festival on the 20th of *July*, and say that he suffered a great deal from the *Jews*, and that at last he died in *Judea*, and had a glorious end.

Papias apud Euseb. l. 3. c. 39. Hist. Eccles.

V. JOSEPH of *Arimathea*, or of *Ramatha*[a], a *Jewish* senator, and privately a disciple of *Jesus Christ*. He was not consenting to the designs of the rest of the *Jews*, particularly of the members of the *Sanhedrim*, who condemned and put *Jesus Christ* to death; and when our Saviour was dead he went boldly to *Pilate* and desired the body of *Jesus*, in order to bury it. He obtained it, and buried it after an honourable manner, in a Sepulchre newly made in a garden, which was upon the same mount *Calvary* where *Jesus* had been crucified. After he had placed it there, he closed the entrance of it with a stone, cut particularly for this purpose, which exactly filled the open part of it.

John xix. 51. Luke xxiii. 51.

Mark. xv. 43. John xix. 38.

Matth. xxvii. 60. John xix. 40, 41.

The *Greek* Church keeps the festival of S. *Joseph* of *Arimathea* on the 31st of *July*. We do not meet with his name in the old *Latin* Martyrologies, nor was it inserted in the *Roman*, till after the year 1585. The body of *Joseph* of *Arimathea*, was, they say, [b] brought to the Abby of *Moyenmontier*, by *Fortunatus* Archbishop of *Grada*, to whom *Charlemain* had given this Monastery under the denomination of a Benefice. Here the body of this Saint was honoured till the tenth Age; but then the Monastery being given to canons, who continued seventy years there, the Relicks of this Saint were carried away by some foreign Monks, and were lost with many others. I do not relate here what we read in the spurious acts of *Joseph* of *Arimathea*. As to this, any one who pleases may consult the *Bollandists* on the 17th of *March*.

VI. JOSEPH, husband to *Salome*, *Herod* the Great's sister, was appointed governor of *Judea* in the absence of this Prince; and when he departed, in order to go and justify himself to *Mark Antony*, with relation to the death of young *Aristobulus*, *Mariamne*'s brother, he left a severe order with *Joseph*, that in case *Antony* should put him to death, he should not fail likewise to kill *Mariamne*, lest after his decease she should fall into the power of any other. But *Joseph* having imprudently discovered the order which he had received, to *Mariamne*, thinking thereby to convince her of the extreme passion which *Herod* had for her, *Mariamne* thereupon conceived a fresh aversion to her husband, and *Herod* no sooner returned, but she bitterly reproached him for it. From that moment *Herod* began to distrust his wife's fidelity, and to suspect *Joseph* of having had too great familiarity with her; because he revealed a secret to her of such importance. Wherefore without so much as hearing him, he immediately dispatched him.

Joseph. Antiq. l. 15. c. 4. p. 515, 516.

VII. JOSEPH CAIPHAS. See *Caiaphas*.

VIII. JOSEPH, the son of *Ellem*, was for one day substituted in the room of the High-Priest *Matthias*; because while the latter was dreaming in the night, he imagined that he was lying with a woman and polluted himself. This pollution rendring him incapable, according to the law, of performing his functions *Joseph* his relation was for that day appointed to exercise them for him.

Joseph. Antiq. l. 17. c. 8. p. 597. Deut. xxiii. 10. Levit. xxii. 4, 5.

IX. JOSEPH, the son of *Canæus*, High-Priest of the *Jews*, from the year of the world 4048 to 4050.

X. JOSEPH, sirnamed *Cabei* or *Gaddis*, made High-Priest of the *Jews* by *Agrippa*, in the year of the world 4066, and deprived the same year.

XI. JOSEPH, the son of *Antipater*, and brother of *Herod* the Great, was killed in a battle which he fought with *Antigonus* the *Asmonean*, contrary to the express prohibition of his brother *Herod*. See *Antiq*. l. 14. c. 27.

XII. JOSEPH-BEN-GORION, or *Joseph the son of Gorion*: This Author, whose age, birth and profession are not exactly known by us, gives himself out to be *a Priest and Prince of his people, who was particularly qualified for war, and received the spirit of wisdom and understanding, of council and fortitude, of knowledge and the fear of God; one who gave his life for the people of God, for his sanctuary, and for his nation*. This is the testimony he gives in favour of himself. He adds, that one of his soldiers cried out to him one day, *Thou art the man of God; blessed be the Lord God of Israel who hath created the soul that animates thee, and hath filled thee with wisdom*. When he was taken, they asked one another in the enemy's army,

[a] Eusebius upon the word *Ramah* says it is the same with *Arimathea*, and upon the name *Armathem Sopha*, he says it is the same as *Arimathea* mentioned in the Gospel. S. *Jerom* in S. *Paula*'s Epitaph says, that *Arimathea*, is not far from *Diospolis* or *Lidda*. It is therefore the city of *Rama* or *Ramula* between *Joppa* and *Jerusalem*.

[b] Richerii Senoniens. Monachi Chronic. *l*. 2. *c*. 7, 8. & Joan. de Bayon. Chronic. MS. Mediani Monasterii. These authors make *Fortunatus* to be Archbishop of *Jerusalem*, but without doubt he is the same as *Fortunatus* Archbishop of *Grada*, under *Charlemain*. See *le Cointe* Annal. Franc. *t*. 6. p. 817.

Is this the man so formidable to the Romans? How came he to be taken who alone spread terror thro' our army, and hath filled the Universe with the fame of his valour? When *Jerusalem* was taken, *Titus* did justice to the excellent qualities of the son of *Gorion*, and raised him above all the Priests and Levites of his nation.

These commendations so extravagant, and heaped together with so much affectation, prejudice us very much to his disadvantage, who bestowed them so liberally on himself. But the *Jews* who are used to set an extreme value upon every thing that proceeds from them, have discerned nothing excessive in these praises. Rabbi *Than*, who published the history of the spurious *Josephus*, affirms, *that all the words of this writer are truth and justice; that there is not one falshood in his writings; that he comes nearer the old Prophets than any writer that hath appeared; that the hand of the Lord rested upon him, while he composed his work; and that his words may be said almost to be the words of a God incarnate.* *Sebastian Munster*, a *Lutheran* Author, who has given us the same History, has curtailed almost half of it, perhaps out of tenderness to the honour of this Historian; but the editions of him which have been since published, enable us to judge for ourselves of the merit of this work. You have here some specimens of it.

(In the Edition of *Constantinople* 1490. 1510. and at *Venice* in 1544.)

Joseph says, that he was born 134 years after the *Cæsareat*, which *the Greeks call Imperiosa*, was instituted among the *Romans*; and that *he was one and fifty years old when Julius Cæsar came into the world.* He says, he *had seen Julius Cæsar, who is the first king, called by the Latins Imperius, or the first Cæsar, he who resettled the Cæsareat a third time among the Romans.* He says likewise, that he was contemporary with *Jesus the son of Sirach, a Prince among the Jews.* How is all this Chronology to be reconciled? one contemporary with *Jesus* the son of *Sirach*, 51 years old at the birth of *Julius Cæsar*, and born 134 years after the establishment of the *Roman* Empire?

His father *Gorion* survived the taking of *Jerusalem*; for he departed out of the city when *Titus* had made himself master of it. *Gorion* therefore must have been then at least 240 years old. *Joseph* composed a great number of books in the time of *Julius Cæsar*. He published, as he says himself, a large Book, intitled *Josephus*. It was a *Roman* Chronicle or History, wherein was particularly to be seen what had passed, while the Consuls governed the Commonwealth. It was not sufficient for him to have related past events, his concern extended to what was yet to come, and he foretold what was to befal this great city till the total destruction of it. Nevertheless he did not set up for a Prophet; but he *reported what he had learned from the Sages who had lived with the Prophets, and from the Heathens, who are true and sincere in their conjectures.* He had obliged us, if he had told us, who *these Sages are whom he had seen, and who lived with the Prophets.* There is besides a great interval from the time of the old *Hebrew* Prophets to that of *Julius Cæsar*. As for the rest, it was easy for him, who did not live till the eleventh century, to write the Revolutions of the city of *Rome*, and give an account of what had been transacted so many years before.

This work was followed by another, intitled, *Wisdom*; wherein he spoke only of the Sages and Doctors who had gone before him. This book, as well as the preceding one, is in all probability a chimerical work which never was in being.

Afterwards he made an apology for his nation and family against the Heathens. He values himself upon having written something like *Josephus* the *Greek* historian's book against *Apion*, whereof the son of *Gorion* was certainly never capable.

Lastly, he published the famous History which we are speaking of, whereof no one had any knowledge till the twelfth Century [a]; no ancient Author having taken any notice of it. This work may be considered as a Chronicle of what was done under the second Temple. The Author persuades himself, that he should be esteemed by posterity as the Prince of Historians. He exalts himself above *Livy*, whose faults he pretends to correct. He relates that he had several other Authors before him, from whom he had extracted part of what he delivers. He says that he had read *Livy*, *Trogus Pompeius*, *Strabo*, *Porophyus*, probably *Porphyry*; the books of *Cainan* son of *Enos*, those of the *Medes*, *Macedonians*, and *Assyrians*; *Alexander*'s Letters to *Aristotle*; the book of the *Greeks*, that of the *Roman* alliances, and of *Kirker*'s, or *Cicero*'s works, who had been an eye-witness of the hardships put upon the Priests by *Pompey* at the taking of *Jerusalem*; the Calendar which *Julius Cæsar* composed for the *Greeks* and *Nazarens*; the Chronicle of the *Roman Cæsars*; the Collection of *Roman* Laws, that *Vespasian* kissed upon the day of his

[a] *Solomon Jarchi*, a *French Jew*, who lived about the year 1140, is the first that ever spoke expresly of it. After him we find it cited by *Aben-Ezra*, *Abraham Ben Dior*, and *David Kimchi*, who lived about the same time.

Coro-

Coronation. What falshoods and impostures are here?

I will now give you a specimen of his knowledge in the Roman History. He says he lived when *Julius Cæsar* made himself master of the *Roman* Empire, and that this was the third time of the *Romans* having this form of Government established among them. *Tarquin* was the first *Cæsar*, *Alexander* the Great carried his conquests into *Italy*, made himself master of *Rome*, and reigned there. *Imperius*, son of *Ptolemy Philadelphus* King of *Egypt*, got possession of it long afterwards, and then settled the *Cæsareat* or Empire. This Monarchy subsisted there, till *Antony* being in love with *Cleopatra* violated the rights of the people, who thereupon rebelled.

The *Romans*, after they had expelled *Antony*, bound themselves by oath, as they had done in the time of *Tarquin* the first of the *Cæsars*, never more to endure a *Cæsar*. *Julius* notwithstanding having obtained from the Senate the command of their armies in the west, as *Pompey* had that of their forces in the east, this young Hero at the age of nineteen beat the *French* and *Britons*, and in four years subdued all the Kings in the west. He returned to *Rome* elated with his successes, and declared insolently to the Senate, that he would become *Cæsar*. The Senate opposed him in a long and tedious harangue, which is reported by *Joseph* the son of *Gorion*, and is of his making. *Cæsar* made use of threats and violence, menaced all the Senators with a general massacre of them, beat *Pompey*, and was the first Emperor of the third Dynasty. This is our Author's historical system of the *Roman* Empire.

His History of *Alexander* the Great is a collection of fables and gross errors; there never was a Romance more mistaken, or fuller of silly trifles. The Author boasts of having extracted his history from this Prince's genealogy, written by the *Egyptian Magi* the year immediately following his death. M. *Gagnier* has lately published a *Latin* book with this title, *The Actions of Alexander*, together with a *Latin* translation of *Joseph Ben-Gorion*. The *Latin* Author agrees in almost all the facts with *Joseph* the son of *Gorion*, and says as he does, that he hath taken his History from the Memoirs of the *Egyptian Magi*. But it is hard to decide which of the two is most ancient; the *Latin* writer is some small matter less stuffed with fables. He is not ancient; but the *Hebrew* seems to be more modern. He often speaks of *Britany*, mentions *Normandy*, the *Loire*, *Amboise*, *Chinon*, *France*, *Lombardy*, *England*, *Hungary*, and *Turky*.

He speaks of the *Burgundians*, *Bulgarians*, of the inhabitants of *Cracow*, of the *Croats* or *Crevats*, of gold florins, &c. which are incontestable proofs of novelty. It is remarkable that he had read *Josephus* the Historian only in *Rufinus*'s translation. No one doubts but that he was by original, a *Frenchman*, and wrote in *France*, but whether in *Tourain*, *Britany*, or *Normandy*, is a question. See the editions of this Author particularly that of *Gotha* and *Lipsick*, by M. *Frederick Brietbaupt* *; *and M. Basnage's Hist. des Juifs. t. 7. l. 10. c. 7.*

XIII. JOSEPH, *Josephus*, the historian, a *Jew*, sirnamed *Flavius*, the son of *Matthias*, of the race of the Priests, was born at *Jerusalem* in the first year of the reign of *Caius*, of J. C. 37. He was so well Joseph. de
instructed, and made so early a proficiency, Vita sua,
that at fourteen years of age the very p. 998.
High Priests consulted him in matters re- Antiq. l.
lating to the Law. From the age of six- 20. c. 9.
teen to nineteen he busied himself in Idem de Vita sua, p. 998.
very laborious exercises in the wilderness, under the conduct of one *Banes*; and after having well examined the three principal sects which were then in repute among the *Jews*, he adhered to that of the *Pharisees*. At nineteen years of age, that is De Vita, p.
to say, in the year 56 or 57 of J. C. he 998, 999.
returned to *Jerusalem*, where he began to enter upon publick business. About the year 65 of J. C. being above six and twenty, he made a journey to *Rome*, to serve some of his friends. In his voyage he was shipwrecked, and out of more than six hundred persons, who were in his vessel, he and fourscore others only were saved by swimming all night. He obtained his friends liberty by *Poppæa*'s means, whom *Nero* had married in the year 62. It appears that he had three wives. He tells the *Jews*, that his wife
was at *Jerusalem*. In another place he De Vita, p.
says, that *Vespasian* made him marry one 998, 999.
of *Cæsarea*, whom he soon forsook to De Vita
marry another woman of *Alexandria*. sua, p. 1030.

In the beginning of the war between the *Jews* and *Romans*, and in the year
of J. C. 66, he was sent into *Galilee*, in De Vita, p.
quality of Governor. There he per- 1000. De
formed many memorable actions which he Bello, l. 2. c. 42. &
has himself particularly described in his seq.

* *This Mr.* Breithaupt *who published the history of* Joseph Gorionides, *with his own* Latin *translation, was counsellor to the Emperor and Elector of* Saxony. *He has inserted a preface and annotations in this edition, to prove this was the genuine work of* Flavius Josephus, *who wrote his history in* Hebrew *before he translated it into* Greek. *M.* Gagnier *has fully confuted this opinion, in a* Latin *piece printed by him on this subject.*

books concerning the *Jewiſh* wars. *Veſpaſian* beſieged him in *Jotapata*, a city of *Galilee*, where he defended himſelf in ſuch a manner, as was admired even by the *Romans*. When they had taken the place, *Joſephus* fled into a very private cave; where he found forty of the *Jews*, who had already retired thither. They were diſcovered there at three days end; and *Veſpaſian*, who deſired extremely to have him alive, ſent three times to offer him his life. *Joſephus* made ſome ſcruple of relying upon the veracity of the *Romans*; but at laſt determining to truſt them, his companions oppoſed his reſolution, and declared to him, that it was neceſſary for him either to die by his own hands or theirs. He made a fine diſcourſe to them upon this occaſion, to ſhew the unlawfulneſs of ſelf-murder, and that it is a weak not a generous action. They were not to be wrought upon by his arguments; and all that he could prevail with them to do, was to draw lots who ſhould die firſt: They drew, and the lot ſo happened, that all the reſt being dead, he was left alone with one other, whom he perſuaded without much difficulty to prefer life to death.

De Bello, *l.* 3. *c.* 24 *p.* 850, 851.

He ſurrendred therefore to *Veſpaſian*, who was inclined to keep him, in order to ſend him to the Emperor *Nero* at *Rome*. *Joſephus* being informed of his deſign, deſired to ſpeak with *Veſpaſian* in private. He had an audience at which *Veſpaſian* only was preſent, with *Titus* and two of his intimate friends. *Joſephus* foretold that he would be advanced to the Empire after *Nero*, and ſome others who ſhould immediately ſucceed him: and to convince him of the truth of this prediction, he told him, that he had foretold the day upon which *Jotapata* would be taken; which by the relation of the *Jewiſh* priſoners happened accordingly. Altho *Veſpaſian* at that time did not much reckon upon the prediction of *Joſephus*, the event ſhewed the truth of it ſoon after, for he was proclaimed Emperor in the year of J. C. 69. Sometime after he held an aſſembly at *Berytus*, wherein after he had publickly commended the courage of *Joſephus*, he ordered his chains to be broken which hitherto he had been bound with; that ſo he might do him honour as well as give him liberty; for it was a cuſtom thus to break thoſe fetters which were put on unjuſtly.

De Bello, *l.* 3. 27. *p.* 854.

Joſephus attended *Titus* at the ſiege of *Jeruſalem*, and he endeavoured ſeveral times to bring the *Jews* to a conſideration of their intereſts, and engage them to have recourſe to the clemency of the *Romans*. His remonſtrances and diſcourſes were all in vain: the *Jews* anſwered him only with affronts and curſes. One day as he was ſpeaking to them pretty near the walls, he received a blow with a ſtone, which laid him ſenſeleſs on the ground. The *Jews* run out in haſte to take him, but the *Romans* being the ſtrongeſt carried him off, and had his wound dreſſed. After the city was taken he procured the liberty of ſeveral *Jews*, and *Titus* beſides gave him the ſacred Books, which he deſired of him. The war being at an end, *Titus* returned to *Rome*, and carried *Joſephus* thither with him, in 71. *Veſpaſian* appointed him a lodging in the houſe which belonged to him before he was Emperor, made him a citizen of *Rome*, aſſigned him a penſion, gave him lands in *Judea*, and always ſhewed him a great deal of affection. *Titus* expreſſed as much to him. He aſſumed the name of *Flavius* which was that of *Veſpaſian*'s family, becauſe he looked upon himſelf as the Emperor's freedman.

De Bello, *l.* 4. *c.* 58, 59. *p.* 900, 901.

De Bello, *l.* 5. *c.* 35. *p.* 959.

In the year of J. C. or the vulgar Æra 70.

De Vita ſua, *p.* 1031, 1032.

Amidſt the leiſure which he enjoyed at *Rome*, he employed himſelf in writing the hiſtory of the *Jewiſh* war, from memoirs which he had prepared for this purpoſe: he compoſed it firſt of all in his own language, which was a kind of *Syriac*; and this work ſoon ſpread among the *Arabians*, *Adiabenians*, *Babylonians*, *Parthians*, and *Jews* beyond the *Euphrates*. Afterwards he tranſlated it into *Greek* for the benefit of the *Romans*. At what time he learnt the *Greek* language is not known. He confeſſes that he never could pronounce it well, becauſe he did not learn it when he was young; the *Jews* having very little eſteem for the ſtudy of languages. He calls upon all thoſe as witneſſes to the truth of his narration, who had been preſent in this war. And as ſoon as this work was finiſhed, he preſented it to *Veſpaſian*, *Titus*, and King *Agrippa*, who all approved and highly commended it. *Titus* ordered it to be placed in a publick Library, and ſigned the copy, which was to be lodged there; with his own hand; as being the original out of which the hiſtory of the deſtruction of *Jeruſalem* was to be learned. We are the more concerned to remark theſe circumſtances, in that the hiſtory of the war of the *Jews* ſhews the accompliſhment of thoſe predictions, which *Jeſus Chriſt* before his death had delivered, and a juſt puniſhment of the ſin committed by the *Jews* in crucifying him.

Joſeph. de Bello, Prolog. *p.* 705.

Antiq. *l.* 20. *c.* 9. *p.* 703.

Joſeph. de Vita, *p.* 1026. Hieronym. de Viris illuſtr.

Matth. xxiv. Luke xix. 43, 44, &c.

After *Joſephus* had written his hiſtory of the war between the *Jews* and *Romans*, he undertook to draw up a general hiſtory of his nation, beginning from the original of the world, and carrying it down to the twelfth year of *Nero*; of J. C. 66, wherein the *Jews* revolted. He undertook this work at the inſtance of one *E-*

paphroditus

paphroditus, who is believed to be [a] *Nero*'s celebrated freedman, whom *Domitian* put to death in the year of J. C. 95. *Josephus* finished this work in the fifty sixth year of his age, the thirteenth of *Domitian*, and the 93 of J. C. He professes neither to add nor diminish any thing of what is contained in the sacred Books from whence he had taken what he relates. But complaints have been made against him, that he has not strictly kept to his promise, but has on several occasions, either suppressed, altered, or disguised some facts which are plainly set down in Scripture. *Possevin* has made a catalogue of the faults which are to be observed in *Josephus*, and many more might be added to them.

Possevin, Apparat. p. 967. 968.

With his Antiquities he has joined the Books, which he wrote relating to his own life, at a time, wherein several persons were still living who were able to contradict him, if he had varied from the truth; and this account has passed for part of the twentieth book of his Antiquities. It is inscribed to the same *Epaphroditus*, to whom he dedicated his ten books of the *Jewish* antiquities. *Epaphroditus* dying in the year of J. C. 95, the book containing his life must be of the year 93 or 94. The principal part of this work is employed in describing what he did, while he was Governor of *Galilee*.

Antiq. l. 20. c. 9. p. 705.

As several persons seemed to question what he had said concerning the antiquity of the *Jews*, and the history of them composed by him, he undertook a new work intitled *Against Appion*; or according to *Eusebius* and S. *Jerom*, *Of the Antiquity of the Jews*. He dedicated it to the same *Epaphroditus*, of whom we have made mention. Herein by a great number of passages taken out of profane Authors, he shews the antiquity of the *Hebrew* nation, and the agreement of several antient and foreign writers, in relating many great events described in the history of the *Jews*. Lastly he makes an apology for his nation against *Appion*, and against some others who slandered it.

Contra Apion. l. 1. p. 1033.

Euseb. hist. Eccl. l. 3. c. 9. de Præparat. Evang. l. 8. c. 7. Hieronym. de viris illustr. c. 13.

To conclude, there is a very eloquent discourse cited under his name with this title *Of the empire of reason*, which in some *Greek* Bibles is intitled, *The fourth book of Maccabees*; because in this he speaks of the Martyrdom of the seven brothers, the *Maccabees*, the history of whom is related in a more simple and concise manner in the second canonical book of the *Maccabees* *. But we can scarce believe this work to be *Josephus*'s. First by reason of the difference of Style. Secondly, Because *Josephus* no where cites or speaks of it, as he does of his other works. Thirdly, because there are many things in it contrary to the Scripture, and the true history of the *Maccabees*. See our Preface to the fourth book of *Maccabees*, p. 420, 421.

2 Macc. vii.

Josephus has spoken very advantageously of *Jesus Christ*, saying that he was the *Messiah*, and the *Christ* foretold by the Prophets; that he wrought many miracles; that after he was put to death, he appeared again within three days alive; that he had many Disciples, and that the sect of *Christians*, who took their name from him, was still in being. Some of the moderns have questioned the truth of this passage, but the Antients having cited it, and it being in all the copies of *Josephus*, we see no reason to give it up. You may consult, if you please, concerning this place *Francis de Roye*, M. *Huet* in his *Demonstratio Evangelica*, & M. *de Tillemont*, note 40. upon the destruction of the *Jews*; and lastly a little piece published in 16[illegible] by *Christopher* [illegible] wherein he hath collected thirty letters from several learned men, who give their opinions on this subject, and nine and twenty extracts from different works relating to the same thing.

Antiq. l. 18. c. 4. p. 621, 622.

Blondel des Sybill. l. 1. c. 7. p. 28, 29.

Huet, Demon[illegible] Evangel. propos. [illegible] art. xi.

Josephus has likewise given testimony to S. *John Baptist* in a very advantageous manner, and to S. *James* minor, bishop of *Jerusalem*, whom he describes by the name of the brother of *Jesus* called the *Christ*. It was before mentioned in his history, that the Emperor *Claudius* expell'd the *Jews* out of *Rome*, and that the *Jews* imputed the destruction of *Jerusalem* to the death of S. *James* minor. It is surprizing that he has said nothing concerning the murder of the Innocents; but there are many other things which have been omitted by him. The old *Latin* version of *Josephus*'s works still extant, is thought to be *Rufinus*'s, Priest of *Aquileia*. *Photius* expresses a great esteem for the history of *Josephus*; and S. *Jerom* makes a magnificent encomium on him: calling him the *Livy* of the *Greeks*. Lastly *Eusebius* says, that his statue was erected at *Rome* in consideration of his writings. We do not meet with his name in any of the sacred books. But as we cite him frequently in this Dictionary, and have borrowed many particulars from him, we thought ourselves obliged to mention him some what at large in this place.

Antiq. l. 18. c. 7. Antiq. l. 20. c. 8.

Vide apud Grof. l. 7. c. 6.

Origen. in Matth. Græc. p. 223.

Photius Codice 47.

Hieronym. de Viris illustr.

Euseb. Hist. Eccl. l. 3. c. 9.

[a] Pearson, Opera posthum. p. 172. Dio, l. 67. p. 766. *Tellemont*'s destruction of the *Jews*, art. 81.

* *The Author calls this second book of the* Maccabees *canonical: but he has no better authority for so terming it than the decision of the council of* Trent. *See above* Bible Apocryphal.

XIV. JOSEPH, firnamed *the Blind* [*], was, as is ſaid, a Profeſſor in the univerſity of *Sara*, about the year 351. The *Jews* call him the *Great Light*, or *Saghi-Nabor*. He is likewiſe ſirnamed *Sinai*, becauſe he gloried in having a perfect knowledge of all the traditions, which had been delivered to *Moſes* on mount *Sinai*. He is ſaid to be the author of the *Chaldee* Paraphraſes upon the Pſalms, *Job*, Proverbs, Eccleſiaſtes, *Solomon*'s ſong, *Ruth* and *Eſther*. But it is not univerſally agreed, that the Paraphraſes upon all theſe Books are by the ſame Author, there being ſo viſible a difference in his ſtyle and method; for ſometimes he is too cloſe and conciſe, and ſometimes again too copious and diffuſe. For example, He is very long upon the Canticles and Eccleſiaſtes, but much ſhorter upon the other Books. His ſtyle is neither pure nor correct; and the fables of the *Miſhna* and *Talmud* are to be obſerved in his works, The names of *Turks* and *Conſtantinople* are to be met with in them, for which reaſon F. *Morin*, ſays, that they are of a much later compoſition than the *Jews* will allow. *Elias* the *Levite* ſays, that there are ſeveral footſteps of the *Babyloniſh*, *Greek*, *Latin*, and *Perſian* languages to be diſcerned in them.

Ganz Tzemach David ad an. 115.

Huet de claris Interpret. § 6.

Morin. Exercit. l. 2. exercit. 8. [illegible] Elias Levita Præfat. in Metergamin.

JOSHBEKASHAH, the ſon of *Heman*, a *Levite* and ſinger. Of the four and twenty claſſes of *Levites*, he was of the ſeventeenth. 1 *Chr*. xxv. 4. 24.

JOSHUA, the ſon of *Nun*, by the *Greeks* called *Jeſus the ſon of Navè*, was of the Tribe of *Ephraim*. He was born in the year of the world 2460, before J.C. 1540, before the vulgar Æra 1544. He devoted himſelf to the ſervice of *Moſes*, and in Scripture he is commonly called the ſervant of *Moſes*. His firſt name was *Hoſea*, and we find him mentioned by this name in the book of *Numbers* xiii. 9, 17. Some believe that *Moſes* changed his name by adding that of God to it. *Hoſeah* [a] ſignifies *Saviour*, *Jehoſua*, *the Salvation of God*, or *he will ſave*. His quality of *ſervant of Moſes*, is no blemiſh or diſhonour to his memory. On the contrary, it is one of the greateſt honours which he could receive, and a very particular mark of diſtinction from *Moſes*, to have choſen him for his miniſter. In the heroick times, great men had ſervants in this manner, who were people of eminent quality and known worth. Thus in *Homer*, *Patroclus* was the ſervant of *Achilles*, and *Meriones* *Idomeneus*'s ſervant. Now *Patroclus* and *Meriones* were two *Grecian* Princes of great conſideration in the army before *Troy*. *Eliſha* was *Elijah*'s ſervant, and poured water on his hands; notwithſtanding which he was a great Prophet.

Exod. xxiv. 13. xxxiii. 11. Deut. i. 38, &c.

2 Kings iii. 11.

The firſt opportunity which *Joſhua* had to ſignalize his valour, was in the war which he made by God's order againſt the *Amalekites* [b]. He beat them, and routed their whole army. God afterwards commanded *Moſes* to write down this event, and to inform *Joſhua*, that he was reſolved to cut off *Amalek* from under Heaven. When *Moſes* went up mount *Sinai*, in order to receive the Law of the Lord, and remained there forty days and forty nights without eating or drinking, *Joſhua* abode there with him, tho in all probability not in the ſame place, nor with the ſame abſtinence; and when *Moſes* went down from the mountain, *Joſhua* immediately heard the noiſe of the people, who were playing and dancing about the golden calf. He thought it was the cry of people engaged in battle; but *Moſes* ſoon diſcovered what it was; he knew that they were fallen into Idolatry.

Exod. xxiv. 13. Exod. xxxii. 17.

Joſhua was very conſtant at the tabernacle of the congregation; he had the care and cuſtody of it; he ſeems to have dwelt in it, or very near it. Having one day obſerved two perſons, who propheſied in the camp, without *Moſes*'s laying his hands on them: he informed *Moſes* of it, and deſired him to reſtrain them. But the holy Legiſlator anſwered, Why art thou envious for my ſake? Would to God, that all were Prophets! When the people came to *Kadeſh-barnea* [c], *Joſhua*, with twelve others, was deputed to ſurvey the land of *Canaan*; and when theſe deputies returned, and had repreſented the difficulties in conquering it to be greater than they were, *Joſhua* and *Caleb* maintained it to be an attempt more eaſily practicable, provided the Lord were with them. For this cauſe God ſwore that all the murmurers ſhould die, and excluded all of them from the land of promiſe; but at the ſame time he promiſed *Joſhua* and *Caleb*, that they ſhould enter into it, and divide it among the twelve Tribes.

Exod. xxxiii. 11. Numb. xi. 28, 29. Numb. xiii. 17.

When *Moſes* was near his end, he prayed unto the Lord to appoint ſome perſon

Numb. xxvii. 18.

[*] *He is indeed commonly called* Joſephus Cæcus, *or* Joſephus *the Blind: but this is not to be underſtood as if he were blind of both eyes: for then he could not have done this work. The word in* Hebrew, *by which he is ſo denominated, ſignifieth* Luſcum, *one that is blind of one eye, as well as* Cæcum, *one that is blind of both eyes*, Prid. Connect. &c. Part ii. Book viii.

[a] הושע Hoſeah. יהושע Jehoſuah. There is ſome diſpute concerning the time when *Joſhua* began to be ſo called. Some think it was after the defeat of the *Amalekites*, others not till after the return of the Commiſſioners appointed to ſurvey the promiſed land. The *Greek* inſtead of *Hoſea* reads *Auſem*.

[b] Exod. xvii. 9, 10. In the year of the world 2513, before J. C. 1487, before the vulgar Æra 1491.

[c] In the year of the world 2514, before J. C. 1486, before the vulgar Æra 1490.

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who should succeed him in the government of his people; and God commanded him to lay hands on *Joshua*, to communicate to him part of his spirit and glory [a], to the end that the people might hearken to him and obey him. After the death of *Moses* [b], he took upon him the command of the *Israelites*; and God favoured him upon all occasions. He immediately sent spies to take a view of the city of Josh. ii. 1, 2, 3, &c. *Jericho*, and as soon as they were returned, and had acquainted him with the condition of the city, and the consternation which the *Canaanites* were in, he ordered the whole army of *Israel* to pass the river *Jordan* [c]. The priests marched at the head of the people with the ark Josh. iii. 1, 2, &c. of the Covenant, and as soon as they had set footing in the river, the waters which came from above stood still like a mountain, and those below ran into the Dead Sea; so that the river remained dry for about two leagues in extent. The priests continued in the middle of the channel, till all the people had passed over *Jordan*; and *Joshua* took twelve stones out of the midst of the river, which he placed at *Gilgal*, and set up twelve likewise in the midst of *Jordan*, that both might serve as monuments of the miracle which had happened.

Some few days after the passage of *Jordan*, *Joshua* caused all those to be circum- Josh. v. 1, 2, 3, &c. cised, who had been born in the wilderness, and who by reason of their changing place frequently, had not been able to receive circumcision since their departure out of *Egypt*. After this, they Josh. v. 10, 11, 12, &c. kept the feast of the Passover on the 14th of the month *Nisan*, in the year of the world 2553. Then they began to eat of the ears and new corn of the land of *Canaan*, thereby as it were to put themselves in possession of this country; and the manna upon which they had hitherto subsisted, fell no more. Now while *Joshua* Josh. v. 13, 14, 15. was in the territory of *Jericho*, he saw a man standing before him with a naked sword in his hand: He went to him, and said art thou for us, or for our adversaries? The man answered, I am captain of the host of the Lord, and I am come here to thy assistance. *Joshua* fell with his face to the earth; and the angel said to him, take off thy shoes, for the place where thou standest is holy ground.

Josh. vi. 1, 2, 3, &c. Within few days after, he received orders from the Lord to lay siege to *Jericho*. There are some who are of opinion, that this siege was carried on during the seven days passover. The six first days, the whole army of *Israel*, with the Priests and ark at their head, marched round the city once a day without saying any thing: On the seventh day they marched seven times round it; and at the seventh time of their taking this circuit, the Priests beginning to sound the sacred trumpets, all the people gave a great shout, and the walls of the city were overthrown, so that every man entred at the place which was opposite to him. They carried fire and sword with them through all places, without sparing either men or beasts. The metals only were reserved to be consecrated to the Lord; and *Rahab* with her family was preserved, because she had secured the spies, who were sent into the place by *Joshua*. See *Rahab*. *Joshua* then uttered this imprecation against *Jericho*: Cursed be the man who shall rebuild *Jericho*: Let his first born dye while he is laying the foundation of it, and let him lose his youngest son when he has set up the gates of it. The accomplishment of this prophecy was seen many ages after. See above *Hiel*, and 1 *Kings* xvi. 34.

After this *Joshua* sent three thousand men against *Ai*: but this small army was repulsed with the loss of six and thirty men. The *Israelites* upon this check were very much dejected. *Joshua* made his complaint to the Lord, who told him, that *Israel* had violated the anathema pronounced against *Jericho*, and that the people would not be able to stand against their enemies till this crime were expiated. Josh. vii. 1, 2, 3, &c. The people hereupon were convened; they drew lots, and the lot fell on *Achan* the son of *Carmi*. *Achan* confessed his fault. They run to his tent to look for a wedge of gold, which he had hidden there, a scarlet cloke, and two hundred shekels of silver. He and all who belonged to him were stoned, and every thing that he had was burnt. See the article *Achan*. After this *Joshua* with ease made himself master of *Ai*. The city was first pillaged, and then burnt; all the inhabitants of it were put to the sword, and the King fastned to a gibbet, upon which he hung till evening.

God had commanded, that after the *Israelites* had passed the river *Jordan*, they should erect an altar to him on mount *Ebal*. *Joshua* in pursuance of this order, Deut. xxvii. 45, &c. after the taking of *Jericho* and *Ai*, led the people to the mountains of *Ebal* and *Gerizim* [d], where he appointed the blessings and curses which are mentioned by *Moses*

[a] In the year of the world 2552, before J. C. 1448, before the vulgar Æra 1452.
[b] In the year of the world 2553, before J. C. 1447, before the vulgar Æra 1451.
[c] In the year of the world 2553, before J. C. 1447, before the vulgar Æra 1451.
[d] Josh. viii. 3. In the year of the world 2553, before J. C. 1447, before the vulgar Æra 1451.

to be pronounced, and an altar of unpolished stones to be raised, which he directed to be plaistered over, and a copy of the Law to be written upon it, that is to say, the Decalogue, which includes a short abstract of the law; or the blessings and curses which are set down by *Moses* in *Deut.* xxvii. 4, 5, 6, &c. or an abridgment of *Deuteronomy*. The *Hebrew* term which is translated, *Deuteronomy*, signifies the copy, or duplicate of the law. Upon this altar burnt sacrifices were offered and the people returned to *Gilgal*, where for some time the whole body of the *Israelites* lay incamped. *Eusebius* and S. *Jerom* have placed *Ebal* in the plain of *Jericho*: but it is certainly near the city of *Shechem*.

(Josh. viii. 32. משנה תורת משה 70. Τὸ Δευτερονόμιον νόμου Μωσῆ, &c.)

About the same time, the *Gibeonites* came to make an alliance with *Joshua*, pretending that they were come from a distant country, and were none of the people of *Canaan*, who were devoted to the curse. *Joshua* and the elders of *Israel* received them, and made a covenant with them, without consulting the Lord; but three days after they understood that they were *Canaanites*, and dwelt in the cities of *Gibeon*, *Chephirah*, *Beeroth*, and *Kirjath-jearim*. The people murmured against the elders; and it was resolved, that their lives should be preserved, since this they had been promised in the name of the Lord; but that they should be condemned to cut wood, and carry water for the service of the people. Hereupon *Adoni-bezek* King of *Jerusalem*, seeing that the *Gibeonites* had surrendred to the *Hebrews* without striking a blow, confederated with four other Kings of *Canaan*, and went to attack *Gibeon*. But *Joshua* being informed of it, marched all night, and in the morning fell upon them so briskly, that he put the five Kings to flight, and cut a great number of their troops in pieces. And as the enemies fled along the way that goeth up to *Bethoron*, the Lord caused a shower of large hail-stones to pour down upon them as far as *Azekah*, which killed abundance of them. Then *Joshua* said, Sun, stand thou still over against *Gibeon*, and thou moon, in the valley of *Ajalon*. And the sun and moon stood still, till the people of the Lord had taken vengeance on their enemies. We have written particular dissertations upon the shower of hail-stones and the sun and moon's standing still, which may be consulted before our Comment upon *Joshua*.

(Josh. ix. 1, 2, 3, &c.) (Josh. x. 1, 2, 3, 4, &c.)

The five Kings having fled into a cave near *Makkedah*, *Joshua* ordered great stones to be rolled against the mouth of it till the army had entirely dispersed the enemy. Towards the close of the day, the army returned to *Makkedah*. *Joshua* killed these five Kings, and hung their dead bodies upon gibbets, where they remained till evening. *Joshua* taking the advantage of the consternation which the *Canaanites* were in, attacked and took several cities belonging to their country; such as *Makkedah*, *Libnah*, *Lachish*, *Eglon*, and *Hebron*, set fire to them, killed their Kings, and put every living creature which they found there to the sword. He pillaged all the land from *Kadesh-barnea* to *Gaza*, and all the land of *Gozen* as far as *Gibeon*, that is to say, all the southern part of *Palestine*. At length he returned with the whole army to *Gilgal*.

The year following [a] the King of *Hazor*, who dwelt above the lake *Semechon*, in *Galilee*, confederated with several Kings of *Canaan*, to endeavour, if they could, to oppress the *Israelites* with their great number. They met at the waters of *Merom*, to the south of mount *Carmel*. Hereupon *Joshua* marched against them; and having charged them on a sudden, defeated and pursued them as far as great *Zidon*, the waters of *Misrephoth*, and *Mizpeh*, towards the east. The *Hebrews* killed all that fell in to their hands: they ham-strung their horses, and burnt all their chariots as the Lord commanded them. From thence *Joshua* returned to *Hazor*, took it, burnt it, and killed the King, and all the inhabitants thereof. He took and destroyed in like manner all the cities round about, and killed their Kings. All this was not done in a day, nor even in a year. Some years were necessary to reduce the whole country to obedience; for he was obliged to make war with all these Kings, none of them surrendring without coming to a battle.

(Josh. xi. 1, 2, 3, &c.)

It was not therefore till the sixth year after the *Israelites* had entered into the land of *Canaan* [b], that they began to divide the conquered lands; *Caleb* first of all demanded to have his portion assigned him in the mountains of *Judah* and *Hebron*, as the Lord had commanded; and what he desired was granted to him. See *Caleb*. After this a division was made to every Tribe by lot, of such ground as was convenient for them: first to *Judah*, then to *Ephraim* and the half Tribe of *Manasseh*, which hitherto had not received its partition; for the other half of this Tribe had its lot beyond *Jordan*.

(Josh. xiii, xiv, xv, xvi, xvii.)

After this [c], the people were assembled at *Shiloh*, to make a division of what was (Josh. xviii.)

[a] In the year of the world 2554, before J. C. 1446, before the vulgar Æra 1450.
[b] In the year of the world 2559, before J. C. 1441, before the vulgar Æra 1445.
[c] In the year of the world 2560, before J. C. 1440, before the vulgar Æra 1444.

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to be given to the other Tribes. *Joshua* sent surveyors throughout all the country; and upon their return lots were drawn, and the Tribes of *Benjamin*, *Simeon*, *Zebulon*, *Issachar*, *Asher*, *Naphtali*, and *Dan* had their portions assigned them. And lastly they gave to *Joshua* for his inheritance *Timnath-Serah* in the mountains of *Ephraim*. They then appointed six cities of refuge for those who had committed casual and involuntary murder, (Josh. xx. xxi.) and six and forty cities as dwelling places for the Priests and Levites. Lastly, the Tribes of *Reuben* and *Gad*, and the Half Tribe of *Manasseh*, having performed their promises, and assisted their brethren to make a conquest of the land of *Canaan*, they returned to the country beyond *Jordan*, where *Moses* had assigned them their inheritance. But as soon as they came upon the banks of *Jordan*, they erected a monument as a memorial to future generations, that they were the same people with the other Tribes on this side the river. (Josh. xxii.) *Joshua* having been informed of this undertaking, and fearing lest it might be made an idolatrous monument or altar, and the worship of the Lord be thereby opposed, sent to them to know what they intended to do with that altar. But the Tribes of *Reuben*, *Gad*, and *Manasseh*, having declared their real intentions to the Deputies, they returned in peace to *Joshua*.

This great man seeing his end drawing near, [a] summoned all the Tribes of *Israel*, at *Shechem*, and ordered the ark of the covenant to be brought thither. Then, after he had represented to the *Israelites* the favours which they had received from God, and exhorted them to continue faithful to him, (Josh. xxiii. xxiv.) he made a covenant on the part of God with the people, and the people reciprocally engaged to serve the Lord, and in all things to obey him. *Joshua* reduced the act of it into form, and wrote it in the book of the law of the Lord; and in order to preserve the memory of what was done, he erected a monument with one very large stone, which he placed under the oak, which was near *Shechem*. After this he died at an hundred and ten years of age, in the year of the world 2570, before J. C. 1430, before the vulgar Æra 1434. The Holy Spirit [*] hath made his encomium with the pen of *Jesus* the son of *Sirach*, in these terms, (Ecclus. xlvi. 1, 2. &c.) "*Jesus* the son of *Nave* was "valiant in the wars, and was the successor of *Moses* in prophecies, who "according to his name (*he hath perfectly fulfilled the name of Saviour* "*which he was called by*) was made great "for the saving of the elect of God, "and taking vengeance of the enemies "that rose up against them, that he "might set *Israel* in their inheritance. "How great glory got he, when he did "lift up his hands, and stretched out his "sword against the cities! (See *Joshua* "viii. 18. *Leva clypeum*, &c.) Who before him so stood to it? for the Lord "himself brought his enemies unto him. "Did not the sun go back by his means, "and was not one day as long as two? "He called upon the most High Lord "when the enemies pressed upon him on "every side, and the great Lord heard him. "And with hail-stones of mighty power "he made the battle to fall violently upon "the nations, and in the descent of *Bethoron* he destroyed them that resisted, "that the nations might know all their "strength, because he fought in the fight "of the Lord, and he followed the mighty "One."

The book which bears the name of *Joshua* is generally attributed to this great man. All the copies of it go under his name. It is said in the last chapter, *v.* 2[illegible] that *Joshua* wrote all these things. *Jesus* the son of *Sirach* says, that he succeeded *Moses* in the prophetick ministry. (Ecclus. xlvi. 1.) Lastly, both the Church and Synagogue agree, in making him the Author of this work, and, acknowledging it to be canonical; nevertheless it must be owned, that there are certain terms, names of places, and particular circumstances in history, which do not agree with *Joshua*'s time, and induce people to believe, that the book has been since revised, and that additions and corrections have been made by the transcribers. But there are few books of Scripture, wherein something like this is not to be observed. They who please may consult our Preface to *Joshua*, and the authors who have written Prolegomena on the sacred Books.

• The *Samaritans* have a Book of *Joshua*, which they preserve with respect, and make use of to support their pretensions against the *Jews*: but this book is very different from that which the *Jews* and *Christians* esteem to be canonical. It contains seven and forty chapters, filled with an infinite number of fables and childish stories. It begins there, where *Moses* chooses *Joshua* to succeed him in the government of the people. It relates the history of *Balaam* the diviner, who was called to curse the *Israelites*, speaks of the war which *Moses* made against the *Midianites*, of the occasion of it, of *Balaam*'s death,

[a] In the year of the world 2570, before J. C. 1430, before the vulgar Æra 1434.

[*] *The author supposes this book to be of divine inspiration, and therefore says, this part of it was dictated by the Holy Ghost, but others with more reason affirm it to be Apocryphal.*

of the death of *Moses*, and the lamentation which was made for him. It relates the passage of the river *Jordan* very much at large, and the taking of *Jericho*, and adds a great number of miracles which are not in the genuine book of *Joshua*. It describes a certain war which it mentions to have been carried on against *Saubec* the son of *Heman* King of *Persia*, with the addition of a thousand fabulous circumstances. After the death of *Joshua*, this book names one *Terfico*, of the Tribe of *Ephraim* for his successor. The author includes within his history what concerns the Judges and Kings of *Judah*, *Jaddus*, and *Alexander* the Great, and the siege of *Jerusalem* by *Adrian*. He concludes with what relates to *Nathanael*, and his sons *Babarraba*, *Akbarus*, and *Phinehas*. This book is not printed. *Joseph Scaliger*, to whom it belonged, left it as a legacy to the Library of *Leyden*, where it is at present in *Samaritan* characters, but in the *Arabian* language translated from the *Hebrew*.

See M. Fabric. Apocryph. V. T. p. 876, &c. The *Jews* make *Joshua* the author of a prayer, which they repeat either intire or in part, as often as they go out of their Synagogues: It begins thus, *It is our duty to praise the Lord of the Universe, and to celebrate the creation of the World; for he hath not made us like unto the nations of the Earth, and hath prepared for us an inheritance infinitely richer and greater*, &c. See *Wagenseil*, *Tela ignea Satanæ*, p. 223, 227. They likewise ascribe to *Joshua* ten rules which were to be observed in the land of promise. (Vide apud Selden. de jure nat. & gent. *l.* 6. *c.* 2.) The first is, that it is lawful to feed small but not large cattle in forests, the trees whereof are large. The second, that all *Israelites* are allowed to pick up little pieces of wood, such as briars or the like, in another man's field; provided nevertheless, that they find them upon the ground, and do not cut them. The rest of these regulations are much of the same nature. We do not read any where, that *Joshua* was married or had children. After his death the elders of *Israel* governed the people in a sort of Aristocracy. But we do not know whether there was any one among them who was first in rank, nor who he was. Nevertheless it is believed, that *Othniel* had the principal share in the government at this time. (Bibl. Orient. p. 474. *Joshoua.*) The *Mahometans* believe, that *Joshua* was sent by God in order to fight the Giants, who possessed the town and country of *Arika* or *Jericho*. He gave them battle on friday in the evening, and as night came on, and he could not combate them on the sabbath day, he beg'd of God to prolong the day, that he might have time sufficient to defeat them. His prayer was heard, and the Sun continued an hour and an half above the Horizon longer than it should do. This was one motive which obliged the *Musselmen* to choose this day for their festival, preferably to saturday. They add, that *Joshua* drove the *Philistines*, or rather the *Canaanites*, out of their country, and obliged them to retire into *Africk*.

JOSIAH, the son of *Amon* King of *Judah*, and *Jedidah* the daughter of *Adaiah* of *Boscath*. He began to reign when he was eight years of age, in the year of the world 3363, before J. C. 637, before the vulgar Æra 641. (2 Kings xxii. 1, 2, &c.) He did that which was right in the sight of the Lord, and walked in the ways of *David* without turning either to the right hand or the left. He began to seek after God from the eighth year of his reign, which was the sixteenth of his age, of the world 3370; and in the twelfth year of his reign, which was the twentieth of his age [a]; he purged *Judah* and *Jerusalem* of the high places, groves, idols, and superstitious images. He burned the bones belonging to the Priests of the false Gods upon the Altars of their Idols. Nor was he satisfied with thus destroying the remains of Idolatry in his own dominions, but visited in person the cities of *Ephraim*, *Manasseh*, *Simeon*, and *Naphtali*, and did not return till he had overthrown all the monuments of Idolatry.

After this he made it his business to repair the Temple of the Lord, which in the preceding reigns had been very much neglected. But as they were removing the money which had been offered by the *Israelites* at the Temple, in order to give it to the workmen and undertakers, the High Priest *Hilkiah* found in the treasury-chamber *a book of the Law of the Lord given by Moses*. (2 Chr. xxxiv. 14. ספר תורת יהוה ביד משה) It is thought [b], that this was the original of the Law, and that it was found either in some wall, or chest, or beside the ark; for it appears, that it was not then in the Sanctuary, since *Josiah* commands the Priests to restore it to its place, and forbids them to carry it about any more. (2 Chr. xxxv. 3.) S. *Chrysostom* says somewhere, that this book was found in a heap of filth and nastiness; and in another place, that it was found in a hole under ground, and almost defaced. (Chrysost. in 1 Cor. ii. homil. 7. Idem in Matth. ii. homil. 9.) He

[a] 2 Chr. xxxiv. 1, 2, 3, &c. In the year of the world 3324, before J. C. 626, before the vulgar Æra 630.

[b] Joseph. Antiq. *l.* x, *c.* 5. Ἐντυγχάνει ταῖς ἱεραῖς βίβλοις τοῦ Μωσέως ἐν τῷ ναῷ κειμέναις, Grot. Jun. Pisc. Hebræi, alii plures.

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is of opinion, that the book of *Deuteronomy* was then only discovered, probably because it is said, that *Moses* ordered this book of the Law to be placed beside the Ark. Deut. xxxi. 26.

Shaphan the Scribe gave notice to the King of the discovery which they had made of the book of the Law; and *Josiah* having appointed it to be read to him, and heard the words of the Law, rent his clothes, and said to the High Priest and principal officers of his court, Go, consult the Lord concerning what relates to me and my people, upon the late discovery of this book; for the anger of the Lord is kindled against us, by reason of our Fathers sins. They went therefore to *Huldah* the Prophetess, the wife of *Shallum*, and asked her what was to be done upon this occasion. *Huldah* answered them, Thus saith the Lord God of *Israel*, I will pour out upon the inhabitants of this place all the evils which the King of *Judah* hath read in the book of the Law, because they have forsaken me, and sacrificed to strange Gods. But for the King of *Judah* who hath sent you, you shall say thus unto him, Because you have been afraid upon reading the book of the Law, have humbled yourself, rent your garments, and wept before me, I have heard your prayer, you shall be buried in peace with your fathers, and your eyes shall not behold the evils which I will bring upon this city. (2 Kings xxii. 9, 10, 11, &c. & 2 Chr. xxxiv. 18, 19, 20, &c.)

The messengers returned to the King with an account of what the Prophetess had said to them; and the King having convened all the Elders of *Judah* and *Jerusalem*, went up to the Temple of the Lord with them. He read the book to them, which he had lately found, and made a covenant with God, thereby engaging himself to walk in his ways, and to observe his precepts and ordinances. He obliged himself hereunto with an oath, and made all those who were in the assembly promise the same thing. He afterwards gave orders for destroying all remains of superstitious and idolatrous monuments in *Jerusalem*, and throughout all *Judah*. He cut off the Soothsayers, and those who worshipped the stars, and the Sodomites who prostituted themselves in honour to their false Gods. He enjoined those Priests who had offered sacrifices in the highplaces, to forbear all exercise of their sacred functions. He defiled *Topheth* and the valley of *Hinnom*, and profaned all the places which had been consecrated to superstition and idolatry, filled them with dead mens bones, and broke down the statues which were in them. He demolished the altar which *Jeroboam* the son of *Nebat* had erected at *Bethel*, dug up the bones of the false Prophets and Priests of the Golden Calves, but spared the sepulchre of that Prophet, whom the Lord sent against *Jeroboam*, the same who was deceived by another Prophet, and violated the command which God had given him to forbear eating there. That other Prophet, who was buried in the same place, was likewise spared for his sake. (2 Kings xxv. 1, 2, 3. & 2 Chr. xxxiv. 29, 30, &c.) (1 Kings xiii. 31, 32.)

Josiah afterwards [a] commanded all his people to keep the Passover, according to what was written in the book of the Law concerning it. The Scripture says, that from the time of the Judges, and during the reigns of all the Kings of *Judah* and *Israel*, no Passover was ever kept like that which was celebrated in the eighteenth year of *Josiah*; and that there was no King before him like unto him, nor turned as he did to the Lord with all his heart, with all his soul, and with all his strength. Notwithstanding the anger which the Lord had conceived against *Judah*, was not appeased; for *Pharaoh Necho* King of *Egypt*, desiring to pass thro *Judea*, [b] in order to go and attack the city of *Carchemish* upon the *Euphrates*, *Josiah* opposed his passage, and gave him battle at *Megiddo*, at the foot of mount *Carmel*. Here this good Prince was mortally wounded; and being carried to *Jerusalem*, died there of his wounds. The people mourned very much for his death, and *Jeremiah* composed an elegy upon this occasion. *Josiah* was buried with the Kings his predecessors at *Jerusalem*. The people of *Judah* took *Jehoahaz*, otherwise called *Shallum*, one of *Josiah*'s sons, and made him King in his room. (2 Kings xxiii. 17, 18.) (2 Kings xxiii. 21, &c. 2 Chr. xxxv. 1, 2, &c.)

Jesus the son of *Sirach* speaks highly of King *Josiah* in these following words, "The remembrance of *Josiah* is like the composition of the perfume that is made by the art of the Apothecary; it is sweet as honey in all mouths, and as musick at a banquet of wine. He behaved himself uprightly in the conversion of the people, and took away the abomination of iniquity; he directed his heart unto the Lord, and in the time of the ungodly he established the worship of God. All except *David*, *Hezekiah*, and *Josiah* were defective." (Ecclus. xlix. 1, 2, 3, &c.)

There were several prophets in *Judah* while *Josiah* reigned; *Jeremiah* and *Baruch*, *Joel* and *Zephaniah*, and the Pro-

[a] In the year of the world 3381, before J. C. 619, before the vulgar Æra 623.
[b] 2 Kings xxiii. 29. & 2 Chr. xxxv. 20, 21. In the year of the world 3394, before J. C. 606, before the vulgar Æra 610.

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phetess *Huldah*. Many [a] have been of opinion, that the Lamentations of *Jeremiah*, which are still in our hands, were composed at the death of *Josiah*; and that these are the Lamentations mentioned in 2 Chr. xxxv. 24, 25. the second book of *Chronicles*, which were so celebrated at that time, and which all the singing men and singing women continued still to sing a long time after. The mourning of the people upon the death of this Prince, passed, as it were, into a law, and proverb; and the Prophet Zach. xii. 11. *Zachary* speaking of the lamentation which in future ages, would be made at the death of the *Messiah*, alludes to that of *Josiah*, as *the mourning of Hadadrimmon in the valley of Megiddo*. *Josiah*, it is well known, received his death's wound at *Megiddo* near *Hadadrimmon*. He left four sons, *Jehoahaz*, otherwise *Shallum*, *Eliakim*, or *Jehoiakim*, *Zedekiah*, otherwise *Matthanias*, and *Johanan*. This last, in all probability, died young; the other three reigned. See their titles.

There are some difficulties formed relating to the history of *Josiah*: first, in that he was not satisfied with abolishing idolatry in *Jerusalem* and his own dominions, but went likewise into the territo- 2 Kings xxiii. 15. ries of the Kingdom of *Israel*, overthrew the altar which *Jeroboam* the son of *Nebat* had erected there, cut down the groves, and destroyed the high places where the people sacrificed to the golden calves; he did the same in all places depending on the Kingdom of *Samaria*; he destroyed the places consecrated to superstition and idolatry, killed all the Priests of the high places, burnt dead mens bones upon the Altars, in order to pollute them, and so returned to *Jerusalem*. It is true, the Kingdom of *Israel* at that time was not in being, the ten tribes having been transplanted beyond the *Euphrates* [b]; but there was still a great number of inhabitants in the land, as well *Israelites*, who were left behind there, as *Cutheans* and other people sent thither by the Kings of *Assyria*. However, it seems certain, that *Josiah* was not the sovereign of the country, which was in subjection to the Kings of *Assyria*: how then could he exercise the rights of sovereignty?

To this we may answer, 1. that *Josiah* in this particular did not so much follow the rules of policy, as the notions of his zeal and piety. 2. It is very credible, that he who was a wise Prince, and well advised, did nothing without consulting the wisest and most understanding men of his kingdom. 3 We see by the sequel of *Josiah*'s history, that this Prince was in alliance with the Kings of *Chaldea* since he opposed *Necho* King of *Egypt*, who marched against the city of *Carchemish*. It is therefore very probable, that *Josiah* possessed the territories of *Samaria*, as well as those of *Judea*, and that the Kings of *Chaldea* had given him the sovereignty over the miserable remains of that kingdom. The Scripture indeed tells us nothing of it; but does not say the contrary. 4. Lastly, the *Cutheans* and other people, whom *Esar-haddon* had sent into this country, might not concern themselves much in maintaining the religion of the *Israelites* of the ten Tribes; and they of the ten Tribes who remained there, were not in condition to resist *Josiah*, nor even to complain to the Kings of *Chaldea*; since their continuance in the country was by toleration only, and without allowance.

The second difficulty relates to *Josiah*'s expedition against *Necho* King of *Egpyt*. *Necho*, upon what notice we know not, marched against the city of *Carchemish* 2 Kings xxiii. 29, 30. & 2 Chr. xxxv. 20. situated upon the *Euphrates*, and belonging to the Kings of *Babylon* or *Assyria*, as the second book of Kings imports. *Josiah* put himself at the head of his army, and intended to oppose his passage. The King of *Egypt* sent Ambassadors to him, saying, What difference is there between me and thee? I have no designs against thee; but I make war upon another house, against which God hath commanded me to march with all expedition. Cease therefore to oppose God, who is with me, lest he make thy attempt fatal to thee. *Josiah* refused to acquiesce in what *Necho* had said to him *from the mouth of God*: He attacked him at *Megiddo*, and was there mortally wounded. Herein the Scripture plainly expresses itself, as if *Necho* had really been ingaged by God's order to march against the city of *Carchemish*.

It is the opinion of some, that the Prophet *Jeremiah*, or some other Prophet of the Lord, had spoken to *Necho*, and enjoined him to commence hostilities against this city. Author. tradit. Hebr. in Paralipp. & Grot. & alii. The third book of *Esdras* says, 3 Esdras i. 28. that *Josiah* would not regard the Prophet's word on this occasion. But what interest could this Prince have in opposing the King of *Egypt*, who demanded nothing of him? It is very probable that *Josiah* was either an ally, or even subject and tributary to the Kings of *Chaldea*, successors to those of *Assyria*, to whom his fa-

[a] Hieronym. in Zach. xii. Chald. Interp. Rabon. Maldonate, Thomas Bonavent. Hugo, Vat. Jun. &c. We have declared for the contrary opinion in our Preface to the Lamentations.

[b] The Kingdom of *Israel* was destroyed in the year of the world 3279, and *Josiah* did not ascend the throne till 3363, he did not undertake the reformation we are speaking of, till about the year 3381, before J.C. 619.

VESPASIAN BESIEGES AND TAKES JOTAPATA [illegible]

ther *Manasseh* had been delivered, and was restored to the crown only upon condition of continuing faithful to the Kings his benefactors. *Josiah* without doubt had entred into the same ingagements. It was therefore not only consistent with policy, but with justice too, to forbid the King of *Egypt* passage thro his country, who was going to attack a place belonging to the Empire of *Chaldæa*. If he seemed not to respect sufficiently God's orders upon this occasion; it was because he believed not God to be the author of this expedition, and was not obliged to take his enemy's word for it.

JOSIPHIA returned from *Babylon* with sixty persons. See *Ezra* viii. 10.

IOTA, a Letter in the *Greek* Alphabet, which derives its name from the *Jod* of the *Hebrews*, or the *Judh* of the *Syrians*. (Matth. v. 18.) *Jesus Christ* said in the Gospel, that there would not be one *Jota* or tittle in the Law which would not have its accomplishment; that is to say, that whatsoever was foretold or figured in *Moses* and the other sacred Books would be fulfilled. This seems to have been a kind of proverb among the *Jews*, as it is one among us, to say there is not an *Iota* wanting; that is to say nothing at all. And this, because an *Iota* is the smallest letter in the *Greek* Alphabet, as *Jod* is in the *Hebrew*: *Iota unum, aut unus apex*. (Ι *Iota* י *Jod.* μία κεραία. Unus apex.) Now *apex* is properly a stroke, a point, or the extremity of certain *Hebrew* letters, which exceed others in length, as *Lamed*, *Schin*, &c.

JOTAPATA, a city of *Galilee*. *Josephus* says, that it was forty furlongs from *Gabara*, or perhaps *Gadara*. (Joseph. in vita, p. 1017.) It was the strongest place in *Galilee*, being situated upon a mountain, and rocks every where inaccessible, excepting on the north side, through which there was a way to it. It was taken and destroyed in the 67th year of the vulgar Æra. (De Bello, l. iii. c. 4.) Many believe it to be the same with *Gath-hepher*, the place of the Prophet *Jonah*'s nativity; but of this there is no certainty. In the Council of *Jerusalem* held in 536, we find the subscription of a Bishop of *Jotabé* in *Palestine*. Whether this were the same as *Jotapata* or not, we do not know.

The city of *Jotapata* is celebrated for the siege sustained there by *Josephus* the historian, against *Vespasian* then General of the *Roman* army, and afterwards Emperor. This affair was transacted in the manner following: *Vespasian* having resolved to make war in person upon the *Jews*, entred *Galilee* with a design of terrifying *Jerusalem* and all *Judea*, and giving them just reason to repent of their rebellion. He marched directly against *Jotapata*, having first ordered the ways that led thither to be levell'd, which were of very difficult access to the foot, and unpassable for the horse. He was at the head of about sixty thousand men, without reckoning a great number of servants, who having attended their masters in the midst of dangers, and warlike exercises, might pass for good soldiers.

Josephus being informed of *Vespasian*'s design, threw himself into *Jotapata* upon the 21*st* of *May*, in the year of the world 4070. (Joseph. de Bello, l. iii. c. 5.) *Vespasian* was overjoyed at this, believing that by taking him he should soon make himself master of all *Galilee*; wherefore he sent immediately *Placidus* and *Ebutius*, two captains of great bravery and experience, with a thousand horse, in order to invest the place on every side, and prevent *Josephus*'s escaping. The next day he came thither with his whole army and began the day following to attack it: (Ibid. c. 11.) but meeting with a resistance, which he did not expect, he thought it necessary to lay siege to it in form. The *Jews* made continual sallies, burnt the machines; and destroyed all the *Roman* works; so that *Vespasian* looked upon himself as besieged in his own camp.

Observing therefore that all his efforts, and all his works were of no advantage to him against the *Jews*, and that he made no advances, he determined with himself to take the city by famine or drought, for he knew the people within it wanted water; (Ibid. c. 13.) but *Josephus*, in order to disappoint these hopes, directed abundance of clothes all dripping with water to be hung upon the battlements of the walls, which so afflicted and surprized the *Romans*, that, never imagining people who wanted water would consume it so unprofitably, they returned to their first design of firing the town.

To this end *Vespasian* ordered all his machines to be set up against the City, the ram opened a breach in the walls, very terrible assaults were made, and several actions passed on both sides with extraordinary valour. (Ibid. c. 15.) At last *Vespasian* was informed by a deserter in what condition the place was, and that the most favourable time for storming it was about break of day, because that the besieged, who were spent with so long and obstinate a siege, and overwhelmed with their fatigues, were then almost all fast asleep. *Vespasian* made good use of this intelligence, and sent (Ibid. c. 23.) *Titus* and the Tribune *Sabinus*, with some choice soldiers, who killed the centinels; these were followed by *Cerealis* and *Placidus*, and all together entred the town long before the inhabitants were awake, or perceived any thing of the matter, and killed all they met without distinction. The city was taken upon the first day of *July*, in the thirteenth year of *Nero*'s reign, after a siege of seven and forty days.

days. *Josephus* fled to a private cave, where he found forty of his people; but being discovered, they chose rather to kill one another than to surrender. *Josephus* only remaining with one more, delivered himself into the enemies hands, and was brought to *Vespasian*, who intended to send him to *Nero*; but changed his design in consideration of *Titus*, whose good graces his prisoner had won by foretelling, that both he and his father would be Emperors.

Observations on the siege of *Jotapata*, Josephus, *l.* iii. c. 6, etc.

☞ The siege of *Jerusalem*, so celebrated in history, and placed among the most memorable of Antiquity, both for the attack and the defence of it, is in the opinion of good judges, who examine things with most accuracy, much inferior to that of *Jotapata*. In this we meet with instances of every thing great and profound that art could produce, all the opposition that could be made to an attack carried on with the most consummate skill and conduct, all the ingenuity and cunning that the wit of man could invent, and all the most daring boldness that could be without rashness or imprudence. *Josephus*, one of the most eminent and accurate historians of Antiquity, in his history of the war between the *Jews* and *Romans*, has given us a particular and wonderful account of the siege of this place, which he himself defended, with all the valour, artifice, and understanding that could be desired in a soldier of great skill and experience in one of the nicest and most learned parts of knowledge in military affairs; and it is no small matter to come off with honour, when one has to deal with a vigorous, bold, and enterprizing enemy, who excels particularly in the attack of places. For the *Romans* more especially had the advantage over other people in this part of soldiery, and this was what made *Josephus*'s defence more glorious.

Vespasian was chosen by the Emperor *Nero*, to reduce the *Jews*; he thereupon immediately entred *Galilee* at the head of sixty thousand men, and sat down before *Jotapata*, which *Josephus* describes after the following manner: *This city is built entirely upon a steep rock, and encompassed on three sides with valleys of such a depth, that there is no looking down upon them without dazzling the eyes: the only side on which it is accessible lies towards the north, where people had built upon the declivity of the mountain; but Josephus had fortified, and inclosed it, that the enemies might not be able to come near the top of this mountain, which commanded the city; and other mountains which surrounded the city, concealed the view of it in such a manner, that no one could perceive it till they were within it.* Such was the strength of *Jotapata*.

Joseph. de bello, Lib. iii. c. 12.

We see by this description, that it was capable of making a great resistance; but if we consider the *Roman* works, how far they were carried, and the furious assaults which were made, we cannot forbear admiring the great courage of the besieged, and the admirable conduct of their Commander; for this does indeed exceed imagination. The city of *Jerusalem* was infinitely stronger in the height and thickness of its walls, when *Titus* besieged it: and what is still more remarkable, the troops which were within exceeded those without in number, which was far from being the case of *Jotapata*. The valour and resolute boldness of the besieged were equal in both; but in the defence of *Jotapata*, we see a great deal of skill joined with the most wonderful good conduct, which we do not observe in that of *Jerusalem*. The *virtus indocta* of *Vegetius*, that is to say, rage and fury, were to be found in the latter; but in the other the Commander, who was of eminent capacity, and the soldiers who were intrepidly brave, opposed the *Romans* who were both well disciplined and well commanded, with a prudent temerity; that is to say, with valour beyond common bounds, which produces such a desire of conquering in the hearts of soldiers, that a Governor may push them on so far as to perish rather than yield in an extremity, wherein the preservation of all is at stake.

As the *Romans* were imperious and violent in every thing they undertook, it often happened, that they engaged in rash and imprudent designs, out of an opinion of their strength and courage, and a contempt of the people with whom they were at war, (I mean here the people of *Asia*) for they acted with less circumspection against these than against others, except the *Parthians*. Their discipline was so admirable, their Generals so able, and so experienced, particularly in the art of sieges, the whole mystery whereof was so perfectly known to them, that we are not to think it strange that they sometimes departed from the rules of prudence against enemies so much inferior to them. Their war with the *Jews* gave them some uneasiness, the desperate valour of this people seemed formidable to them; but as they then wanted Generals, and consequently fought only in a tumultuary way, and without discipline, they thought they should every where find them the same, and were very much mistaken at *Jotapata*.

Vespasian invested the city; and as he was desirous to answer the good opinion which

which the Emperor had conceived of him, by speedily terminating a war which might have bad consequences; for it was to be feared, that if it were drawn out into any length, the neighbouring people would declare in favour of the *Jews*, or underhand assist them; for these reasons *Vespasian* resolved, notwithstanding the strength of the place, the capacity and valour of the Commander, and the number of inhabitants and troops which had thrown themselves into the town, to attempt an escalade, and take it at the first onset; but he met with a brisk opposition, and was vigorously repulsed; *the next day they began to batter the city.* *Josephus* seems here to set out ill, or the Translator is not accurate. It appears visibly by the following chapter, that the town was not battered till after many attacks and repeated onsets; but that at first they endeavoured to carry it by storm, sword in hand; wherefore he should have said, *The next day they began to attack the city.* The *Romans* met with a surprizing resistance, all their efforts were vain, they were repulsed with shame; and as they were more susceptible of this than fear, they were piqued, returned the day following to the attack, and were forced to retire with as much dishonour, and as much ground got as the day before. They were too fierce and resolute to sit down thus, and the besieged too brave and too well conducted not to teach them how to make a better judgment of them; accordingly they were not discouraged; for they sustained five assaults one after another, and to show they wanted bridles more than spurs, they made vigorous sallies, while others of them were defending the ramparts; which was matter of humiliation to the *Romans*, who with such powerful forces, every where received a check; wherefore *Vespasian* saw very well, that there was nothing to be got against such daring and brave people, and that he should never master them but by a regular and formal siege.

Joseph. de Bello, l. iii. c. 11. M. Arnaud d'Andilly.

The preparations of the besiegers to make sure of this conquest, are surprizing, and their works almost incredible; for they were to proceed step by step, by trenches or parallels made of hurdles, and raise terrasses or cavaliers of a prodigious height, to command the walls of the city. Against these works *Josephus* built a wall still higher, with towers and battlements, and that he might carry on his works under cover, he fixed large pieces of timber upright in the ground to which he hung curtains made of the hides of oxen just killed, which protected his people from the enemy's arrows, broke the force of the stones which were flung against them from the machines, and deadned that of the fire with their moisture.

The *Romans* undertook this siege with such a provision of machines to throw darts and stones, that nothing could be more surprizing. *Vespasian*, says the *Jewish* author, *disposed an hundred and sixty machines, which were continually throwing darts against those who defended the walls; and other larger machines for battery, were likewise placed there, some whereof lanced javelins, others stones of a very great size; and at the same time, ordered his people to cast so much fire, and his* Arabian *and other archers to shoot so many arrows, that the whole space between the walls and the terrass was so full of them, that it seemed impossible to come near them; but the* Jews *were not to be surprized at any thing: they notwithstanding this made their sallies, wherein after they had taken away every thing which covered the workmen, and had compelled them to quit the place, they destroyed their works, and set fire to their hurdles, and other things which were a cover to them.* It is probable that the vigorous defence of the besieged, and the frequent sallies which they made upon the *Roman* works, might hinder the enemies from bringing the ram sooner near the walls, in order to batter and make a breach in them; and it is strange, that *Josephus* should lose all hopes of preserving the place, before the battering ram had been plaid; for he held a council with his principal officers about retreating. Had he a mind by this means to sound the garison and inhabitants? He was convinced of their resolution to defend themselves. Was there any want of salt? this was no insupportable misfortune; but the greatest misfortune was the want of water, which he was obliged to distribute among his people by measure: *but the inhabitants*, says he, *who discovered his design, came in crowds, and conjured him not to forsake them, and to consider, that their whole confidence was placed in him: that he alone might preserve them by continuing with them, because while he was at the head of them they would fight with joy to the last*, &c. A brave and courageous governor at the head of such people is without doubt happy; and what is still more to be admired, they kept their words. I cannot tell whether *Josephus* with the reasons which he alledged to them, had any good assurance, that if he went out of the city he should be able to levy an army strong enough to succour them against the power of the *Romans*; but it is plain they were not satisfied with his reasons: there was not one, even among the women and children, who did not conjure him to stay with them, and these very women and children were as useful

Joseph. de Bello, l. iii. c. 12.

Ibid. c. 14.

useful in this memorable siege, as the most vigorous men. *Josephus* therefore thought no more of retiring but only of defending himself to the last extremity. From words he proceeded to effects: *He made a sally with the bravest of his people, pushed the Roman guards, forced their intrenchments* (the trenches) *fell even upon their camp, threw down the skins under which the soldiers lodged, and set fire to their works. He did the same thing the next and the following days, and continued still for some days and nights to act with the like vigour, without being at all cooled by such an extraordinary fatigue. Vespasian* was in admiration at such surprising valour and boldness; these people, says he, are desperate, and are to be avoided rather than encountred; but these desperados got great advantages over their enemies, and in defences nothing is more to be apprehended than despair well conducted by such as have the Command.

Joseph. de bello, l. iii. c. 14.

Great precautions are to be used against people who defend themselves in this manner. The *Romans* proceeded slowly, and advanced little, good platforms were necessary to secure the rams; they were placed for battering, and supported by an infinite number of archers, posted upon the towers and terrasses, who were continually shooting arrows. The wall was vigorously battered, the *Jews* put sacks full of straw to oppose them against the shock of the ram, these they let down to the place where it was to fall, and so broke the force of the blows. This invention, says the *Jewish* author, retarded very much the *Romans*: for on what side soever they turned their ram, it met with sacks full of straw, which made the strokes of it of no use; but at last they found a remedy for this by cutting the cords, to which these sacks were fastned, with scythes tied to long poles. The *Romans* would have been sufficiently embarassed, if instead of cords the besieged had made use of chains to hang their sacks; but probably they had none.

Ibid. c. 15.

Nothing is more admirable in Sieges than all the machines of the ancients made for throwing things, I mean, their *catapultæ*, and *balistæ*; those particularly which threw stones with such force and violence, that as *Josephus* says, they *beat down the battlements, made breaches at the angles of the towers, and in the places where the besieged were most crouded, they killed those who were behind the rest, without their being in a condition, who were before them, to secure them any way from the effects of them.* This is not at all surprizing, when we understand the force of these machines. We see in several authors, and particularly in *Polybius*[a], whither I refer the reader, effects still more astonishing of the prodigious force of these machines, and the immense weights which they threw out, and carried for above an *Italian* mile.

[a] Commentaire sur Polyb. tom. 2, 3. in quarto, Paris.

The battering rams, and machines, quite discouraged the besieged; the walls were already upon tumbling, when they bethought themselves of gathering together all the combustible matters they could; with these they mixt bitumen, pitch and sulphur, set fire to them, and at the same time, hurl'd all this at three different places upon the machines, and into the works of the *Romans*, which had cost them so much time and pains to raise, and were burnt in less than an hour without a possibility of hindring it. *Josephus* at the same time seeing every thing succeed, made a vigorous sally with all the choice men he had in the city, and taking lighted torches in their hands, they went as far as the *Roman* camp, and burnt all the machines, huts, and works of the tenth Legion, which was the most formidable body of the *Roman* infantry.

The *Romans*, not dispirited by so many misfortunes, repaired their works, brought new rams again for battering, and played them against the wall which was already shaken, so vigorously, that they overthrew it, and made a breach wide enough for an assault. I shall not here enter upon particulars, the description which *Josephus* has made of it is admirable, and shews it came from a soldier: I shall only say, that never was any breach assaulted with more vigour, nor better defended. The *Romans* were repulsed as in all the assaults which they had hitherto made; always beaten and never discouraged, tho they lost an infinite many brave soldiers. *Vespasian* saw well, that he must come to new works. *He set people therefore upon making his platforms higher, and erecting wooden towers upon them of fifty foot in height, all covered with iron to strengthen them by this addition of weight, and make them proof against fire. Upon these, beside the light machines made for throwing stones and arrows, he put the most expert of his archers and slingers.* Wherefore as these towers and terrasses commanded the ramparts, the *Jews* were compell'd to abandon the breach; but they charged and vigorously repulsed the *Romans*, tho with loss, who attempted to mount it.

In short the inhabitants of *Jotapata* had, against all probability, sustained a siege of forty seven days, and with invincible courage, endured fatigues, miseries, and all the most dreadful calamities, when a deserter from the city was the cause of its destruction. He came and gave *Vespasian* an account of the condition of the place, of the small number of

of people that remain'd for its defence, and that if he had a mind to surprize it, and make himself master of it, *he had nothing more to do than to attack them by break of day; for then it was, that they endeavoured to get some rest, after so many fatigues; and that even they who were upon guard not being able to hold up, were almost all asleep.* This relation was suspected by *Vespasian*; but as he run no great hazard in believing the intelligence of this traytor, who told him what was but too true; he put him into custody, and gave orders for the attack. Thus at an hour appointed, *Titus* with some officers at the head of a troop of chosen soldiers marched forwards without noise, and finding all asleep, killed the Sentinels, cut the throats of the main-guard, and made themselves masters of the fortress. The whole army afterwards entering the town, put its unfortunate inhabitants to the sword, who were for the most part buried in sleep; and the remembrance of the mischiefs they had suffered, having crazed all sense of compassion out of their hearts, they committed unheard of cruelties, without sparing any one.

JOTBAH, a city in the tribe of *Judah*, where *Meshullemeth* was born, the mother of *Ammon* King of *Judah*. 2 Kings xxi. 19.

JOTBATHAH, an encampment of the *Israelites* in the wilderness between *Gidgad* and *Ebronah*, Numb. xxxiii. 34. It is our conjecture, that this may be the same incampment as the graves of lust. קברות התאוה *Ie-taabatha*, signifies an heap of lust. (Acervus Concupiscentiæ.)

I. JOTHAM, or *Joatham*, *Gideon*'s youngest son [a]. He escaped the slaughter which the inhabitants of *Ophrah* made of seventy of his brethren, killed in the presence and by the orders of *Abimelech*, *Gideon*'s bastard-son. (Judg. ix. 5, 6, &c.) The people of *Shechem* having made this same *Abimelech* King, because he was their countryman: *Jotham*, who had notice of it, went up to the top of mount *Gerizim*, and from thence addressed himself to the inhabitants of *Shechem*, who were assembled without their city, in order to proceed to the coronation of the King, and said: Hearken unto me, ye men of *Shechem*, that God may hearken unto you. The trees went forth on a time to anoint a King over them; and they applied themselves to the Olive-tree, who thanked them. They went afterwards to the fig-tree and the vine, who did the same. At last they had recourse to the bramble, who answered them: If you wou'd in reality make me your King, come and rest under my shade; if not, let fire come out of the bramble and devour the cedars of *Lebanon*. He added, Consider whether you have treated the house of *Gideon* as you ought to do; that *Gideon*, who exposed his life in your service, and rescued you from the slavery of the *Midianites*? And whether you have had reason to make *Abimelech* your King, who is the son of his handmaid, and has murdered seventy of his lawfully begotten children. If your conduct is just, may *Abimelech* and you be happy in one another; if not, may fire come out from *Shechem* and devour *Abimelech*. When he had said thus, he fled to *Beer*, lest *Abimelech* should kill him. We do not know what became of him after this time, but his prediction, or imprecation against the inhabitants of *Shechem* and *Abimelech* were soon after accomplished. See *Abimelech*.

II. JOTHAM, the son and successor of *Uzziah*, otherwise called *Azariah* King of *Judah*. *Uzziah* having been smitten with a leprosy for undertaking to offer incense, which function was reserved to the Priests, the government of the kingdom was committed to *Jotham* his son, (2 Chron. xxvi. 16, 17, &c.) in the year of the world 3221, before J. C. 779, before the vulgar Æra 783. He governed five and twenty years to the year of the world 3246, before J. C. 754, before the vulgar Æra 758. Then he assumed the title of King, and reigned absolutely, to the year of the world 3262, before J. C. 738, before the vulgar Æra 742: So that he governed the kingdom of *Judah* one and forty years: sixteen years alone, and five and twenty years in his father's life-time. (2 Kings xv. 33.) The Scripture says, that he did that which was right in the sight of the Lord, and that he imitated the piety of his father *Uzziah*. Neverthless he did not destroy the high places, and the people continued going thither to sacrifice: He built the great gate of the Temple, and carried on other works upon the walls of *Jerusalem*, in that quarter which was called *Ophel*. (2 Kings xv. 33, 34, 35.) He caused forts and castles to be erected on the mountains, and in the forests of *Judah*. (2 Chron. xxvii. 2, 3, 4, 5, &c.)

The *Ammonites*, who had been overcome and brought into Subjection by *Uzziah* his father, having shewn an inclination to revolt from him; he defeated them, and imposed a tribute of an hundred talents in silver upon them, and ten thousand measures of wheat, with as many of barley. (2 Chron. xxvi. 7, 8.) Towards the end of his reign, the Lord sent *Rezin* King of *Syria* and *Pekah* king of *Israel* against him. The particulars of these wars are not known to us, but it appears from *Isaiah*, i. 1, 2, 3, 4. that the land of *Judah* was in a very melancholy condition in the beginning of the reign of (2 Kings xv. 37, 38.)

[a] In the year of the World 2768, before J. C. 1232, before the vulgar Æra 1236.

Ahaz, the son and successor of *Jotham* [a].

I. IRA, of the family of *Jair*, or the Son of *Jair*. The text of scripture says, that he was *David's Priest* [b]. [2 Sam. xx 26.] Here take the name Priest in the common and strict signification of it, it must be said, that *Ira* was not of the famous *Jair's* family, who was descended from *Manasseh*. Many are of opinion, that he was not a Priest. The *Chaldee* and *Rabbins* tell us, that he was *David's* Doctor, Rabbin, or Counsellor.

II. IRA, the son of *Ikkesh*, of the city of *Tekoah*, was one of the gallant officers in *David's* army, 1 *Chron.* xi. 28.

IRAD, the son of *Enoch*, and grandson of *Cain*. Gen. iv. 18.

IRAM, the last Duke of *Edom*, of *Esau's* family. *Gen.* xxxvi. 43.

IRIJAH, arrested the Prophet *Jeremiah*, as he was going from *Jerusalem* in order to retire to *Anathoth*, the place of his nativity; and carried him to *Zedekiah*, who delivered him to the great men of his court, with orders to put him into prison. These let him down into a well full of mud, where he must have died very soon, if *Ebedmelech* with the King's permission had not taken him out. *Jer.* xxxvii. 13, &c.

I. IRIS, *the rain-bow*. God having made a Covenant with *Noah*, and promised that he would no more drown the world with an universal deluge, gave him the rain-bow as an earnest of his promise. *I do set my Bow in the clouds, and it shall be for a token of a covenant between me and the earth.* [אֶת־קַשְׁתִּי נָתַתִּי בֶּעָנָן] Whereby it is not meant, that there was no rain-bow before the deluge; but after the Deluge this sign which before was purely natural, by God's institution became a supernatural sign, and a certain proof, that God would no more send a deluge on the earth. The word *Iris* comes probably from the *Hebrew* or *Chaldee*, *Ir*, *one who watches, an Angel, a Messenger*. [עיר *Vigil.*] *Iris* was the messenger of the Gods.

II. IRIS. The septuagint translate the *Hebrew* word *Kiddah*, [קדה *Kiddah, Cassia.*] *Iris*, which S. *Jerom* translates *Stacte*, or the oyl that sweats out of myrrh. *Ezek.* xxvii. 19. There is an essence of an excellent sweet smell extracted from the *Iris*.

I. IRON, a city of *Naphtali*. *Joshua* xix. 38.

II. IRON. *Moses* forbids using any stones about the Altar of the Lord, which had been touched with iron; as if iron communicated some pollution to them. [Deut. xxvii. 5.] He says, that the stones of *Palestine* are of iron, *cujus lapides ferrum sunt*; that is to say, are of an hardness equal to iron, [Deut. viii. 9.] or that being melted, they form iron. The bondage of the *Hebrews* in *Egypt*, is in several places called *Fornax ferrea*, a furnace of iron, or rather a furnace or smith's forge. [Deut. iv. 20.] *An iron yoke*, denotes a hard and insupportable yoke or dominion. [1 Kings viii. 51. Deut. xxviii. 48.] Iron pierced the soul of *Joseph*, when he was unjustly put in prison. [Ps. cv. 18.] *Iron sharpneth iron*, says the wise man, *So a man sharpneth the countenance of his friend.* [Prov. xxvii. 17.] The presence of a man, of a friend, gives us more confidence and assurance. God threatens his ungrateful and perfidious people with making *Heaven* with respect to them *iron, and the Earth brass*, to make the earth barren, and the air to produce no rain. [Lev. xxvi. 19.] *Chariots of iron*, are chariots arm'd with iron, with spikes and scythes. [Josh. xvii. 16, 18.] See *Chariots*. The false Prophet *Zedekiah* made himself *iron hornes*, to persuade *Ahab*, that he would overcome *Syria*. [1 Kings xxii. 11. & 2 Chr. xviii. 10.] *To govern with an iron rod or scepter*, signifies to govern with an absolute authority; and this is not spoken of any harsh or cruel reign, but of the reign of the *Messiah*. [Ps. ii. 9. Rev. ii. 27. xii. 5.] *Thy neck is an iron sinew*, thou art as hard and inflexible as iron. [Is. xlviii. 4.] God said that he would make *Jeremiah* as stiff as a pillar of iron. *Ego dedi te hodie in columnam ferream.* [Jerem. i. 18.]

IRPEEL, a city in the tribe of *Benjamin*. Josh. xviii. 27.

IRU, the son of *Caleb*. 1 Chron. iv. 15.

ISAAC, the son of *Abraham* and *Sarah*. His name signifies *laughter*, and *Sarah* gave it him, because when the Angel promised that she should become a mother, tho she was not of an age to have any children, she privately laugh'd at the prediction. [Gen. xviii. 10, 11, 12.] And when the Child was born, she said [c], *God hath made me to laugh, so that all that hear will laugh with me.* She suckled him herself, and would not suffer *Ishmael*, whom *Abraham* had had by his maid-servant *Hagar*, to inherit with him. One day having seen *Ishmael*, jesting with *Isaac*, perhaps in a jeering and too rough a manner; she prevailed with *Abraham* to turn him and his mother *Hagar* out of doors [d]. When *Isaac* grew to be about five and twenty years of age [e], the Lord

[a] *Jotham* died in the year of the world 3262, before J. C. 738, before the vulgar Æra 742.

[b] *The English translators render it*, he was chief ruler about *David*. היה כהן לדוד *For* כהן *signifies* Princeps *as well as* Sacerdos.

[c] *Gen.* xxi. 6. In the year of the world 2108, before J. C. 1892, before the vulgar Æra 1896.

[d] In the year of the world 2113, before J. C. 1887, before the vulgar Æra 1891.

[e] *Gen.* xxii. 1, 2, 3, &c. In the year of the world 2133, before J. C. 1867, before the vulgar Æra 1871.

tempted *Abraham*, and commanded him to sacrifice his son to him. *Abraham* therefore took *Isaac*, and set out with two of his servants, on his way to the place which the Lord should shew him. On the third day, discerning this place at a distance, he said to his servants, tarry here, while I and my son go yonder, and after we have worshiped, we will return to you. He provided himself with wood for the burnt-offering, placed it upon his son *Isaac*, and took fire in his hand, and a knife. As they were going together, *Isaac* said to his father, behold the fire and the wood, but where is the burnt offering. *Abraham* without opening himself farther, answered him. My son, God will provide one for himself.

When they were come to the place appointed, which is, as is believed [a], mount *Moriah*, where afterwards the temple of *Jerusalem* was built: the *Samaritans* think it was mount *Gerizim*, called likewise according to them *Moreh* or *Morah*; and it is certain that *Morah* was in the neighbourhood of *Shechem*; (See Gen. xii. 6. & Deut. xi. 30.) when he was come thither *Abraham* put the wood in order, bound *Isaac* with an intention to make use of him for a victim; and taking the knife, he stretched forth his had, with a design to kill his son. But the Angel of the Lord called unto him and said, lay not thine hand upon the lad; for now I know that thou fearest God, seeing thou hast not withheld thy son. He therefore unbound *Isaac*, and in his room sacrificed a ram, which he found near the place where they were, with his horns entangled in a thicket. After this, the Angel of the Lord said unto him; I have sworn by myself, saith the Lord, that since thou hast done this act, I will bless thee and multiply thy seed as the stars of Heaven, and all nations shall be blessed in him who shall proceed from thee.

When *Isaac* was forty years of age [b], *Abraham* thought of providing him a wife; and as he was not willing that he should marry any of the *Canaanites*, he (Gen. xxiv.) sent *Eliezer* the steward of his House, into *Mesopotamia*, to procure one for him, who was of his brother-in-law *Laban*'s family. *Eliezer* succeeded in this journey, and conducted *Rebekah* to *Isaac*. *Isaac* married her, and brought her into his mother's apartment, who died some years before. *Rebekkah* being barren, *Isaac* (In the year of the world 2145. Gen. xxv. 21, 22, &c.) prayed for her, and God granted her the favour of conception. She conceived, and was delivered of twins [c], *Esau* and *Jacob*. *Isaac* had more inclination for *Esau*, and *Rebekah* for *Jacob*. Now there happened to be some years after [d] a great famine, which obliged *Isaac* to retire to *Gerar*, where *Abimelech* was King: he told the (Gen. xxvi. 1, 2, 3, &c.) inhabitants of the place, that *Rebekah* was his sister; and she was very soon taken away from him, by reason of her uncommon beauty, in order to be the king's wife. But *Abimelech* having observed, that *Isaac* behaved otherwise with *Rebekah*, than he would have done with his sister, restored her to him. In the mean time, *Isaac* grew very rich, and the number of his flocks multiplying every day, the *Philistines*, who were the inhabitants of *Gerar*, were so envious at it, that they filled up all the wells which *Isaac*'s servants had dug in the country. *Abimelech* himself desired him to go from thence, because he was become too powerful. He withdrew therefore, and pitched his tent in the valley of *Gerar*, where he dug new wells, and was put to some difficulties again in this point. At length he returned to *Beersheba*, where he fixed his habitation. (Gen. xxvi. 23, 24, &c.)

The Lord appeared to him, and renewed the promises which he had already made to him, of blessing him, and multiplying his seed. *Abimelech* king of *Gerar* came thither likewise, in order to make an alliance with him [e]. Now *Isaac* being grown very old, (for he was an hundred and thirty seven years of age [f],) and his sight being extremely weakened, he called *Esau* his eldest son and said, You see that I am old, and know not (Gen. xxvii. 1, 2, &c.) the day of my death; take therefore your arms, go a hunting, and when you have got something, dress it for me in the manner which you know to be agreeable to me, and bring it, that I may bless you before I dye. But while *Esau* was gone a hunting, *Jacob* by surprize stole *Isaac*'s blessing, as we have related in the articles, *Jacob* and *Esau*. Wherefore when *Esau* presented himself before *Isaac*, in order to receive his blessing, he found that he had been prevented by his brother *Jacob*.

Isaac lived yet a good while after this. He sent *Jacob* into *Mesopotamia*, there (Gen. xxviii. 1, 2, &c.) to take a wife of his own family, and that he might not marry among the *Canaanites*, as his brother *Esau* had done.

[a] Ita Hebræi & Christiani antiq. & recentiores passim.
[b] In the year of the world 2148, before J. C. 1852, before the vulgar Æra 1856.
[c] In the year of the world 2168, before J. C. 1832, before the vulgar Æra 1836.
[d] In the year of the world 2187, before J. C. 1813, before the vulgar Æra 1817.
[e] About the year of the world 2240, before J. C. 1760, before the vulgar Æra 1764.
[f] In the year of the world 2255, before J. C. 1755, before the vulgar Æra 1759.

When

When *Jacob* returned out of this Country, at the end of twenty years [a], *Iſaac* was ſtill living, and continued ſo three and twenty years longer; then he died at the age of an hundred fourſcore and eight years, in the year of the world 2288, before J. C. 1712, before the vulgar Æra 1716; and was buried with *Abraham*, by his ſons *Eſau* and *Jacob*. The *Hebrews* ſay, that *Iſaac* was inſtructed in the ſtudy of the law, by the Patriarchs *Shem* and *Eber*, who were then living; and that when *Abraham* departed, with a deſign to go and ſacrifice *Iſaac*, he told *Sarah*, that he was carrying his ſon to *Shem*'s ſchool. They believe likewiſe, that *Abraham* compoſed the prayers which they repeat uſually in the morning; *Iſaac* their noon day, and *Jacob* their evening prayers.

Gen. xxxv. 28, 29.

Sgambat. Archiv. V. T. *l.* 2. *p.* 197.

Vide Fa-bric. Apo-cry. V. T. *p.* 414.

ISAIAH, the ſon of *Amos*, the firſt of the four great Prophets, was, as is ſaid, of the royal family, if it be true that his father *Amos* was ſon to king *Joaſh*, and brother to *Amaziah* King of *Judah*. S. *Jerom* ſays, that *Iſaiah* gave his daughter in marriage to *Manaſſeh* king of *Judah*; which we cannot eaſily believe: becauſe *Manaſſeh* did not begin to reign till ſixty years after *Iſaiah*'s entring upon the prophetick office. The beginning of *Iſaiah*'s prophecies we date immediately from the death of *Uzziah* [b], and the death of this prophet we place in the reign of *Manaſſeh*, who began to reign in the year of the world 3306, before J. C. 694, before the vulgar Æra 698. The *Jews* believe, that *Amos*, *Iſaiah*'s father, was a prophet, as well as his ſon, according to this rule, which paſſes for a very certain one among them, *viz.* that when the ſcripture mentions the name of any prophet's father, this is a proof, that his father was a Prophet. But this rule is certainly very fallible. S. *Auſtin* ſuppoſed the Prophet *Amos*, whoſe writings we have, to have been *Iſaiah*'s father; but beſides that, his name is written in a different manner [c]; theſe two Prophets *Amos* and *Iſaiah* were contemporaries, both living under *Uzziah*. It is true, *Amos* began to propheſy in the three and twentieth year of *Uzziah*, of the world 3215, and *Iſaiah*, according to our hypotheſis, did not begin to propheſy till after the death of this Prince in 3246, and conſequently one and thirty years after *Amos*: ſo that there could be no inconveniency in this particular to ſay, that *Amos* was *Iſaiah*'s father, if there were otherwiſe any good evidence of it. But we have ſhewn in the article *Amos*, that this Prophet was neither a man of quality, nor of the tribe of *Judah*. Wherefore he could not be *Iſaiah*'s father.

Ita Hebræi, & alii poſt eos.

Hieronym. in Iſai. *l.* iii. *c.* xx. ex Hebræis.

Aug. *l.* 18. *c.* 27. de Civit. Dei.

Iſaiah's wife is called a Propheteſs, and the Rabbins from thence conclude, that ſhe had the ſpirit of prophecy. But it is very credible, that the Prophets wives were called propheteſſes, as the prieſts wives were called prieſteſſes, only from the quality of their huſbands. The ſcripture mentions two ſons of *Iſaiah*, one called *Shear Jaſhub*, *the reſt ſhall return*, the other *Haſh-baz*, *haſten to the ſlaughter*. The firſt ſhewed, that the captives who ſhould be brought to *Babylon*, ſhould return from thence, after a certain time, and the ſecond, that the kingdoms of *Iſrael* and *Syria* ſhould in a ſhort time be ravaged. The prophecies of *Iſaiah* may be divided into theſe parts. The firſt part includes ſix chapters, which relate to the reign of *Jotham*, the ſix following to the reign of *Ahaz*: and all the reſt to the reign of *Hezekiah*. The great and principal object of *Iſaiah*'s prophecies, is the captivity of *Babylon*, the return of the *Jews* from this captivity, and the reign of the *Meſſiah*. For this reaſon the ſacred writers of the New Teſtament, have cited him more than any other Prophet, and the Fathers ſay, that he is rather an Evangeliſt than a Prophet [d].

Iſai. viii. 3.

Aug. *l.* 18. de Civit. *c.* 29.

In the ſix firſt chapters, which contain but one diſcourſe, *Iſaiah* inveighs ſtrongly againſt the diſorders of *Judah*, and threatens them with very great misfortunes. In the ſix following chapters, he ſpeaks of the ſiege of *Jeruſalem*, form'd by *Pekah* and *Rezin*. He promiſes the birth of the *Meſſiah* to *Ahaz*, under the name of *Emmanuel*, and foretels the evils which threatened the kingdoms of *Iſrael* and *Syria*; he inveighs againſt the *Aſſyrians*, whom God made uſe of as a ſcourge for the puniſhment of the wicked. In the xith and xiith chapters, he concludes with promiſing a juſt, wiſe, and valiant monarch, who ſhould reſtore all things. In the beginning of *Hezekiah*'s reign [e], he pronounced many ſevere prophecies againſt *Babylon*, the *Philiſtines*, *Moab*, *Damaſcus*, *Samaria* and *Egypt*. Sometime after he propheſied again againſt *Egypt*, *Babylon*, *Kedar*, *Arabia*, *Jeruſalem*, *Tyre*, and all *Judea*.

Iſ. xiii, xiv, xv, xvi, xvii, xviii, xix. Ch. xx, xxi, xxii, xxiii, xxiv.

Sennacherib's war againſt *Hezekiah* gave

[a] *Gen.* xxxi. In the year of the world 2265, before J. C. 1735, before the vulgar Æra 1737.
[b] In the year of the world 3246, before J. C. 754, before the vulgar Æra 758.
[c] אמוץ *Hamos*, *Iſaiah*'s father. עמוס, *Amos*. The Prophet *Amos*.
[d] Aug. ibidem. Hieron. Ep. 117. Item Præfat. in Iſai. Theodoret. Præf. in Iſaiam.
[e] *Hezekiah* began to reign in the year of the world 3278, before J. C. 722, before the vulgar Æra 726.

occaſion

Isa. xxix. to xxxvi. occasion for many of *Isaiah*'s prophesies. He foretold this siege, was a witness of it, declared the end of it, and threatned the authors of those mischiefs which *Judah* was to suffer, with divine vengeance. He promises *Hezekiah*, and all the people of *Judah* success and perfect liberty. The happy reign of this Prince, and the peace which *Judea* enjoyed after the defeat of *Sennacherib*'s army, are described in a manner which cannot otherwise be literally verified than in the reign of *Jesus Christ* over his Church.

The xl, xli, xlii, xliii, xliv, and xlv Chapters contain a long discourse, which is a demonstration of God's existence, of the truth of the *Jewish* Religion, and the vanity of Idolatry. In the four following chapters, *Isaiah* foretels the reign of *Cyrus*, the deliverance of his people, the destruction of Idols, the fall of *Babylon*, and the return of the *Jews*. From the xlix chapter to *v.* 9. of the lvi chapter, *Isaiah*, as it were representing the *Messiah*, informs us, that he was appointed by God from his mother's womb, to publish the return of *Jacob* from captivity, and the conversion of the Gentiles. He afterwards describes the persecutions and troubles of the *Messiah*, the call of the
If. xlix. 1, 2, 3. Gentiles, the reprobation of the *Jews*, and the establishment of the Church. This in general is the order wherein the things contained in this book are written; and what we have of his life now follows.

He tells us, that the Lord had called
If. l. 4. him from his mother's womb, that he remembred his name, that he had given him a tongue like a sharp cutting sword, that he had hidden him under the shadow of his hand, and put him like a chosen arrow into his quiver: and elsewhere, that God had given him the tongue of the learned, capable of administring comfort to those whose courage is broken: that when he received his mission for prophecy,
If. vi. 1, 2, 3. he saw the Lord seated on a high throne, encompassed with *Cherubims*, and with all the earth for his foot-stool. Then he said: "wo is me for I am undone, "because I am a man of unclean lips, "and I dwell in the midst of a people "of unclean lips: for mine eyes have "seen the King, the Lord of hosts. At "the same time," continues he, "one of "the *Seraphims* which were before the "Lord flew unto me, having a live coal "in his hand, which he had taken with "the tongs from off the altar. And he "laid it upon my mouth, and said, lo "this hath touched thy lips, and thine "iniquity is taken away, and thy sin "purged. Then I heard a voice saying, "whom shall I send, and who will go "for us. And I answered, here am I, "send me? He therefore said unto me, "go, and tell this people, hear ye in-"deed, but understand not; and see ye "indeed but perceive not. Blind the "heart of this people, make their ears "heavy, and shut their eyes, lest they "see with their eyes, and hear with their "ears, and understand with their heart, "and turn and be healed." By this was meant, that he should speak, and preach to them; and that they should not hear, nor be converted.

During the course of his preaching, he had an infinite deal of contradiction to endure from the *Jews*. He complains If. xlix. 1.
of it in several places, but God encourages and supports him. In the fourteenth year of *Hezekiah* *, *Sennacherib* King of *Assyria*, being come with a design of making war in *Judea*, sent *Rabshakeh* his cup-bearer with a summons to *Hezekiah*, requiring him to submit to his dominion. *Rabshakeh* in his harangue spoke in a very insolent and blasphemous manner. *Hezekiah* having a report hereof made unto him by his officers, rent his clothes, went to the Temple of the Lord, and sent messengers to inform *Isaiah* of what had If. xxxvi, xxxvii.
passed. *Isaiah* answered him, "hear the "word of the Lord, fear not the blasphemous words wherewith the King "of *Assyria*'s servants have dishonoured "me: behold I will send a blast upon "him, and he shall hear a rumour, and "return to his own land, and I will "cause him to fall by the sword in his "own land."

Soon after, *Sennacherib* being informed that King *Tirhacah* was marching against him, went to meet him, and sent *Rabshakeh* again to *Jerusalem*, where he uttered almost the same blasphemies as before.

"Hereupon *Isaiah* sent to *Hezekiah*, If. xxxvii. 21, 22, &c.
"saying: thus saith the Lord God of "*Israel* against *Sennacherib*; the virgin, "the daughter of *Zion*, hath despised "thee, and laughed thee to scorn, the "daughter of *Jerusalem* hath shaken her "head at thee. Whom hast thou re-"proached and blasphemed? and against "whom hast thou exalted thy voice, and "lifted up thine eyes on high? even a-"gainst the holy one of *Israel*. By thy "servants hast thou reproached the Lord, "and hast said, by the multitude of my "chariots am I come up to the height "of the mountains to the sides of *Leba-*

* In the year of the world 3291, before J. C. 709, before the vulgar Æra 713.

" *non*, and I will cut down the tall cedars " thereof, and the choice fir-trees there- " of: I have digged and drunk water, " and with the sole of my feet have I " dried up all the rivers of the besieged " places. Hast thou not heard long ago, " how I have done it, and of antient " times, that I have formed it? I know, " thy abode, and thy going out, and " thy coming in, and thy rage against " me: therefore will I put my hook in " thy nose, and my bridle in thy lips; " and I will turn thee back by the way " which thou camest. As for thee, *He-* " *zekiah*, take courage; thou shall eat " this year, such as groweth of it self: " and the second year, that which spring- " eth of the same; and in the third year " sow ye, and reap, and plant vineyards, " and eat the fruit thereof: for then " thou shalt be intirely out of trouble. " Thus saith the Lord, the King of *Af-* " *syria* shall not come into this city, nor " shoot an arrow there, nor come be- " fore it with shields, nor cast a bank " against it; by the way that he came, " by the same shall he return, and shall " not come into *Jerusalem*." Accordingly the Lord caused an hundred fourscore and five thousand men of *Sennacherib's* army to perish by the hand of the destroying Angel; and this Prince was obliged to fly to *Nineveh*, where he was killed by his own Sons.

At that time [a] *Hezekiah* fell dangerously ill, and *Isaiah* coming to visit him, said, set thine house in order, for thou shalt die and not live. Then *Hezekiah* prayed unto the Lord, " and shed a- " bundance of tears: but *Isaiah* was " scarce got out of the King's presence, " when the Lord said to him, Go say " unto *Hezekiah*, thus saith the Lord, I " have heard thy prayer, and I have seen " thy tears; behold I will add unto thy " days fifteen years: I will deliver thee " out of the power of the *Assyrians*, and " will protect this city from his arrows. " And this shall be a sign unto thee, that " the Lord will do this thing that he " hath spoken. Behold I will bring a- " gain the shadow of the degrees which " is gone down in the sun-dial of *Ahaz* " ten degrees backward, by which de- " grees it was gone down." Then *Isaiah* directed a lump of figs to be laid upon *Hezekiah's* boyl, and he was so perfectly cured, that in three days he was in a condition to go to the Temple.

(Margin: If. xxxviii. 1, 2, 3. &c. See likewise 2 Kings xx.)

Soon after this, and in the beginning of the reign of *Esarhaddon*, *Sennacherib's* successor, *Isaiah* received orders from the Lord [b], to walk three years barefoot and naked, to denote in a more express manner the approaching captivity of *Egypt*, and the land of *Cush*, which extended itself into *Arabia Petræa*, and is generally translated *Ethiopia*. It is the constant tradition both of *Jews* and *Christians* [c] that *Isaiah* was put to death with a saw in the beginning of the reign of *Manasseh* King of *Judah*. It is said, that the pretence made use of by this impious Prince for executing of him in this manner, was an expression of *Isaiah* in *chap.* vi. 1. *I saw the Lord sitting on a throne*; which he affirmed to be a contradiction to what is said in *Moses*, Exod. xxxiii. 20. *No man shall see me and live.* It is said that his body was buried near *Jerusalem*, under the Fuller's oak, near the fountain of *Siloam*; from whence it was removed to *Paneas* near the sources of *Jordan*, and from thence to *Constantinople*, in the reign of *Theodosius* the younger, and in the year of J. C. 442. He prophesied a long time. They who say he began his predictions in the five and twentieth year of *Uzziah*, make him to perform this function for fourscore and five years. But we are of opinion, that more than threescore years cannot be allowed, since he did not enter upon the prophetick office till the beginning of *Jotham's* reign, in 3246, and died in the first year of *Manasseh*, of the world 3306, before J. C. 694, before the vulgar Æra 698.

Isaiah is esteemed to be the most eloquent of all the Prophets. S. *Jerom* says, that his writings are, as it were, an abridgment of the Holy Scriptures, a collection of all the most uncommon knowledge, that the mind of man is capable of; of natural philosophy, morality and divinity: *quid loquar de Physica, Ethica & Theologica? Quicquid Sanctarum est Scripturarum; quicquid potest humana lingua proferre, & mortalium sensus accipere, isto volumine continetur.* *Grotius* compares *Isaiah* with *Demosthenes.* In this Prophet we meet with all the purity of the *Hebrew* tongue, as in the orator whom we have mentioned, there is all the delicacy of the *Attick* taste. Both are sublime and magnificent in their style, vehement in their emotions, copious in their figures, and very impetuous when they set off things of an enormous nature,

(Margin: Hieronym. Præfat. in Isai.)

(Margin: Grot. in 4 Reg. xix. 2.)

[a] In the year of the world 3291, before J. C. 709, before the vulgar Æra 713.

[b] If. xx. 1, 2, 3. Some think he walked thus three days only, which signified three years.

[c] Origen. in c. 23. Matth. & Epist. ad Jul. African. & homil. in Isai. Tertul. de patientia c. 14. Justin. contra Tryphon. Chrysost. ad Cyriac. Hieronym. *l.* 15. in Isai. Aug. *l.* 18. de Civit. *c.* 24. &c.

or

or that are grievous and odious. *Isaiah* was superior to *Demosthenes* in the honour of an illustrious birth, and the advantage of belonging to the royal family of *Judah*. What *Quintilian* says of *Corvinus Messala* may be applied to him, that he speaks in an easy flowing manner, and in a style which shews him to be a man of quality. *Gaspar Sanctius* thinks *Isaiah* to be more florid, and to have more of ornament, and at the same time to be more weighty and nervous, than any other writer that we have, whether historian, poet, or orator, and that in every kind of discourse he does so much excel, as to be superior to every author, either *Greek* or *Latin*.

Quintil. l. x. c. 20.

Gasp. Sanct. Prolegom. in Isa.

Besides the writings of *Isaiah* which are in our possession; this Prophet wrote a book concerning the actions of *Uzziah*, which is cited in the Chronicles, and is not now extant. *Origen*, *Epiphanius*, and S. *Jerom* speak of another book, intitled *The ascension of Isaiah*. Some of the *Jews* ascribe to him the Proverbs, Ecclesiastes, *Solomon's* Song, and the book of *Job*. S. *Ambrose* cites one particular of *Isaiah's* life, which is this, that the Prophet being in prison and in great danger of dying, the Devil appeared to him and said, say that you did not speak by the Spirit of God, and I will deliver you and change the hearts of those who hate you. But *Isaiah* chose rather to dye than to speak what was not true. The author of an imperfect work upon S. *Matthew* tell us, that this Prophet going to see *Hezekiah*, while he was sick, this Prince sent for his son *Manasseh*, and gave him very good instructions in *Isaiah's* presence. But the Prophet told him, he was very much afraid that nothing which he had said, had reached his heart; for says he, I myself must be put to death by his order. Which when *Hezekiah* heard, he was determin'd to kill his son *Manasseh*: But *Isaiah* withheld him, and said, God grant that this resolution may be vain. Lastly we have a long dialogue in the Talmud, between *Isaiah* and *Hezekiah*, in the time of this Prince's sickness, when the Prophet came to visit him. But as these particulars are taken out of apocryphal and uncertain authors, we lay no stress upon them. The author of Ecclesiasticus makes an encomium of him in these few words. *Isaiah the Prophet was great and faithful in his vision; in his time the Sun went backward, and he lengthned the King's life. He saw by an excellent Spirit what should come to pass at the last, and he comforted them that mourned in Sion. He shewed what should come to pass, and secret things or ever they came.*

2 Chro. xxvi. 22. Origen. in Matth. xxiii. & Epist. ad African. Epiph. haeres. 40. S. Jer. ... Hieron. in Isai. lxiv. p. 473. Ambros. in Ps. cxviii. 1. 1. Oper. p. 1124.

Auth. Oper. imperf. in Matt. homil. 1.

Gemarr. Berachoth. c. 1.

Eccl. xlviii.

The Eastern Christians tell us in their history, that the Prophet *Isaiah* forfeited the gift of prophecy 28 years, for not opposing King *Uzziah*, when he resolved to enter the sanctuary, where was the altar of incense. The same authors make him to have lived 120 years.

ISCAH. Many are of opinion*, that she is the same as *Sarah*, daughter of *Haran*, *Lot's* sister, and both neice and wife to *Abraham*. But there is some difficulty in this; for *Sarah* is never called *Iscah*, and *Abraham* does not say she was his niece, but his sister. *She is indeed my sister*, says he, *the daughter of my father, but not the daughter of my mother*. The *Hebrews* say commonly, that *Sarah* was the daughter of *Terah* as well as *Abraham*; and *Snides Batricides* patriarch of *Alexandria*, tells us upon the tradition of the Eastern people, that the first wife which *Terah* married was *Jona*, by whom he had *Abraham*; and that he had a second, *Tevbevita*, by whom he had *Sarah*. Gen. xx. 12.

ISCARIOTH. *Eusebius* and S. *Jerom* speak of the village *Iscarioth* in the tribe of *Ephraim*, where the traytor *Judas* is said to have been born. Others are of opinion, that he was of the tribe of *Issachar*, and that *Iscariothes* is put for *Issachariothes*; lastly, some will have it, that he was of *Carioth* or *Kerioth* in the tribe of *Judah*. See *Joshua* xv. 25.

ISHBAH, the son of *Ezra*, and father of *Eshtemoa* of the tribe of *Judah*. 1 Chron. iv. 17.

ISHBAK, the fifth son of *Abraham* and *Keturah*. Gen. xxv. 2.

ISHBIBENOB, or *Ishbi the son of Ob*, of the race of the giants or *Rephaim*. The iron of his spear, or rather his spear, as the *Hebrew* implies, weighed three hundred shekels, that is to say, an hundred and fifty ounces, or twelve pounds and a half, at twelve ounces to the pound. This giant being upon the point of killing *David*, who was fatigued in the battle, was himself killed by *Abishai* the son of *Zeruiah*. Hereupon *David's* people made this protestation to him, we will not suffer thee any more to go out unto the war with us, least thou put out the light of *Israel*. 2 Sam. xxi. 16, 17.

ISHBOSHETH, otherwise *Ishbaal*, the son of *Saul*, and his successor in the throne. His true name was *Ishbaal*. But the *Hebrews*, who abhorred strange Gods, to avoid pronouncing the word *Baal*, in the room of it placed *Bosheth*, which signifies *confusion*. Thus instead of

* Joseph. Antiq. *l.* 1. *c.* 6. Aug. contra Faust. *l.* 22. *c.* 35. Hieron. Trad. Geneb. alii passim.

Mephibaal,

Mephibaal, they said, *Mephibosheth*. *Abner*, *Saul*'s kinsman, and General of his troops, so managed things, that *Ishbosheth* was acknowledged King[a] by the greatest part of the tribes of *Israel*, while *David* reigned at *Hebron* over the tribe of *Judah*. *Ishbosheth* settled his residence at *Mahanaim*, beyond *Jordan*. He was four and forty years of age when he began to reign, and he reigned two years pretty peaceably. (2 Sam. ii. 8, 9, 10, 11, 12, &c.) At the end of this term[b], there was a little skirmish between *Ishbosheth*'s troops command by *Abner*, and *David*'s commanded by *Joab*, wherein *Abner* had the worst. From that time there was war between the house of *Saul*, and that of *David*[c]. The house of *David* was continually making progress, and gathering more strength; and the house of *Saul* on the contrary grew weaker every day.

Now *Saul* had had a concubine named *Rizpah*, the daughter of *Aiah*. *Abner* was accused of having abused or married her; for the scripture is not sufficiently clear in this particular. *Ishbosheth* said therefore to *Abner*; why hast thou come near my father's concubine? *Abner* was strangely provoked at this reproach, and swore that he would do all he could to transfer the crown belonging to the house of *Saul* to that of *David*. Accordingly he sent to *David*, telling him, that if he would admit him to a share in his friendship, he was ready to offer his services for the uniting all *Israel* under his dominion. *David* accepted these proposals; and *Abner* spoke to the Elders of *Israel*, with a design of disposing them to acknowledge him for King. After this he came to wait on *David*, and acquaint him with the dispositions which he found them in. But as he was upon the point of bringing all *Israel* in subjection to *David*; *Abner* was treacherously killed by *Joab*, in the manner related by us under the article of *Abner*.

Ishbosheth being informed that *Abner* was killed[d], lost courage; and all *Israel* fell into great disorder: for *Abner* had been hitherto the only support of *Saul*'s family; and *Ishbosheth* almost at the same time was assassinated in his own house, by two captains of the troops, that were in his service, who coming into his palace, while he was sleeping on his bed during the heat of the day, thrust their poniards into his groin; then cutting off his head, they came and presented it to *David* at *Hebron*, thinking to receive some considerable reward for such an action. But he said to them, as the Lord liveth, who hath delivered me from many imminent dangers, if I slew him who declared to me the death of *Saul* at *Ziklag*, how much more will I now revenge the blood of an innocent Prince, murdered by wicked men in his own house, and upon his own bed? At the same time he commanded the two murderers to be killed, and their hands and feet to be cut off, and hung near the pool in *Hebron*. The head of *Ishbosheth* likewise he ordered to be placed in *Abner*'s sepulchre at *Hebron*. Such was the end of *Ishbosheth*, and of the royal dignity in the house of *Saul*.

I. ISHMAEL, the son of *Abraham* and *Hagar*. *Sarah*, *Abraham*'s wife, seeing God had given her no children, desired her husband to take her handmaid *Hagar*, (Gen. xvi. 1, 2, 3, &c.) that by her means at least she might have children[e]. This was a sort of adoption, whereof we see examples in the conduct of *Rachel* and *Leah*, who likewise gave their maid servants to be wives to *Jacob* their husband, that they might have children from them. *Hagar* therefore having conceived, began to despise her mistress (Gen. xxi. 3, & 9.) *Sarah*, who thereupon made her complaints to *Abraham*, and *Abraham* told her, that she might treat her servant as she pleased. *Sarah* therefore using her ill, she fled from her. The Angel of the Lord appeared to her in the wilderness, and said to her, return to thy mistress, and humble thyself under her hand; thou hast conceived and shalt bring forth a Son and call his name *Ishmael*, that is to say, the Lord hath hearkened; because the Lord hath heard thee in thy affliction. He shall be a fierce savage man, whose hand shall be lifted up against all men, and the hands of all men against him. He shall pitch his tents over against his brethren, and he shall occupy the country near to theirs. *Hagar* returned therefore to *Abraham*'s house, and brought forth a Son, who was named *Ishmael*[f].

Fourteen years after[g] the Lord having visited *Sarah*, and *Isaac* being born to *Abraham*, *Ishmael*, who till then had been looked upon as *Abraham*'s sole heir, saw

[a] In the year of the world 2949, before J. C. 1051, before the vulgar Æra 1055.
[b] In the year of the world 2951, before J. C. 1049, before the vulgar Æra 1053.
[c] 2 Sam. iii. 1, 2, 3, &c. For about five years, from the year of the world 2951, to 2956.
[d] 2 Sam. iv. 1, 2, 3, &c. In the year of the world 2956, before J. C 1044, before the vulgar Æra 1048.
[e] In the year of the world 2093, before J. C. 1907, before the vulgar Æra 1911
[f] In the year of the world 2094, before J. C. 1906, before the vulgar Æra 1910
[g] In the year of the world 2108, before J. C. 1892, before the vulgar Æra 1896

Gen. xxi. 1, 2, 5. his hopes difappointed. One day, *Ifaac* being about five or fix years old [*], *Ifhmael* jefted with him in a manner which was difpleafing to *Sarah*; who therefore addreffed herfelf to *Abraham*, and faid; drive away this fervant with her fon; for *Ifhmael* fhall not inherit with my fon *Ifaac*. *Abraham* thought this hard. But the Lord commanding him to hearken to *Sarah*, he fent away *Hagar* with her fon, giving them fome provifions for their journey. *Hagar* departing with *Ifhmael*, wandered in the wildernefs of *Beerfheba*, and the water which fhe carried with her in a veffel failing, fhe placed her fon under a tree hard by, and went to the diftance of a bow-fhot from him, faying, I will not fee my child dye. While fhe was here fhe heard a voice from heaven, which faid to her, fear not, the Lord hath heard the child's voice from the place where he now is. Rife, and take him; for I will make him the father of a great people. She rofe, and God having fhewn her a well, fhe drew water out of it, gave fome to her fon, and carried him farther into the wildernefs of *Paran*, where he abode. He became expert in fhooting with his bow, and his mother married him to an *Egyptian* woman, of whom he had twelve fons; *viz.* 1. *Nabajoth*; 2. *Kedar*; 3. *Adbeel*; 4. *Mibfam*; 5. *Mifhma*; 6. *Dumah*; 7. *Maffa*; 8. *Hader* or *Hadad*; 9. *Tema*; 10. *Jetur*; 11. *Naphifh*; 12. *Kedemah*. He had likewife a daughter whofe name was *Mahaleth* or *Bafhemath*, Gen. xxxvi. 3. who married *Efau*, Gen. xxviii. 9. We have faid fomething of all *Ifhmael's* fons under their particular articles. From the twelve fons of *Ifhmael* are derived the twelve tribes of the *Arabians*, which are

Hieronym. qu. Hebr. in Genef. ftill fubfifting. S. *Jerom* fays, that in his time the *Arabians* called the cantons of *Arabia* by the names of the feveral tribes which dwelt in them: The Gentiles call the Heads of the *Arabian* tribes *Phylarchs*,

See *Thevenot*, l. ii. c. 32. part 1. and the *Arabians Scheich-Elkebir*. The defcendants of *Ifhmael* inhabited the land which lies from *Havilah* to *Shur*. *Havilah* lies towards the place where the *Tigris* and *Euphrates* join; and *Shur* borders on the Ifthmus, which feparates *Egypt* from *Arabia*. The defcendants of *Ifhmael* are mentioned in Hiftory under the general name of *Arabians* and *Ifhmaelites*. Particular notice is taken of the *Nabathæans*, *Kedarens*, *Hagarens*, &c. Since the feventh age they have almoft all embraced the Religion of *Mahomet*, and we call them *Turks* or *Muffelmen*.

Gen. xxv. 18. [illegible] *Ifhmael* died in the prefence of all his brethren, fays the vulgate, or according to another tranflation, his inheritance lay oppofite to that of all his brethren. See *Gen.* xvi. 12. The year of his death is not known to us.

The *Mahometans* will have it, that *Ifhmael* was the favourite fon of *Abraham*, and he in whofe behalf God made fuch magnificent promifes to this Patriarch. They believe, that *Abraham* intending to facrifice *Ifhmael*, the Angel *Gabriel*, by God's order prevented him, and fubftituted in his room a ram, which the father and fon facrificed to the Lord in the very place where afterwards they built the Temple of *Mecca*. This Temple was not built till after the death of *Hagar*; it went at firft by the name of *Caabah*; or the fquare houfe, by reafon of its form, and afterwards by that of *Beith-allah*, or houfe of God. The *Arabians* of *Abraham's* time faftned the horns belonging to the ram, which had been facrificed by *Abraham*, to the gutter on the top of the Temple, from whence *Mahomet* afterwards removed them, to take away all occafion of Idolatry from thefe people. Bibl. Orient. p. 501. Ifmael ben Ibrahim.

Ifhmael after having lived fome time at *Jathrab*, called at this day *Medina*, retired to *Yemen*, where he fettled and married. Befides the twelve fons of *Ifhmael* mentioned in *Genefis*; the *Arabians* fay he had another called *Thor*, or *Thour*, who gave his name to mount *Sinai*, which they ftill call *Thour*, and *Thour Sinai*, as well as to the city which lies at the foot of this mountain upon the borders of the red fea.

Arabia was peopled by old *Arabians*, before the fons of *Ifhmael* fettled there, and it was not till after long difputes with the *Giorhamides* firft poffeffors of this country, that they at laft agreed about the Temple of *Mecca*. The race of the old *Arabians* is not extinct in this country. It fubfifts at prefent blended with that of the *Ifhmaelites*. See above what we have faid of the *Arabians*. Thefe hiftorys of the *Mahometans* are very difagreeable on the fcore of that little regard they have for the rules of hiftory, and deftroying the recitals of the old and new Teftament, in order to fubftitute their own extravagancies and traditions in the room of them; which have no foundation in antiquity, and are owing only to the ignorance of their falfe Prophet. This man having heard fome talk of the facred hiftories of the *Jews* and *Chriftians*, has related them after his own way; his followers have added ftill new fables, and new circumftances to them; and when any would call them back to the ancient and authentick Scriptures, they treat them as fpurious and corrupt.

[*] In the year of the world 2113, before J. C. 1887, before the vulgar Æra 1891.

The Religion of the *Ishmaelites* may be considered at four different times. 1. Under *Ishmael* and his immediate successors, who probably followed the religion which they had learned from *Abraham* and *Ishmael*. 2. Under the successors of these who mingling with the old *Arabians*, inhabitants of the country, imitated their idolatry, and corrupted the purity of worship which their fathers had preserved, by a mixture of strange ceremonies. 3. Many of the *Arabians* embraced *Christianity* in the first ages of the Church: we do not know through what channel *Christianity* was introduced into this country; but we are acquainted with some martyrs of *Africk*, and know that in 249, a council was held in this country against some Hereticks, who affirmed, that the soul and body dyed and revived together. 4. Lastly, *Mahomet* appearing in this country, seduced there an infinite number of persons, and made way for the reception of his errors, partly by force, and partly by cunning. The reader may look above in the article *Arabians*, for the religion of the old *Arabians*, whom I do not distinguish from the *Ishmaelites*, after these two people were mingled and confounded. As to the religion of the *Mahometans*, it has no relation to our subject, since it is so modern, and there is no mention of it in the Scripture.

Baruch iii. 23. The Prophet *Baruch* speaks of the learning and studies of the sons of *Hagar*; the *Hagarens that seek wisdom upon earth*. They piqued themselves upon their wisdom, and still at this day the *Arabians* affect a great composure, and abundance of gravity in their behaviour. The Queen of *Sheba* came to try whether the wisdom of *Solomon* was such as fame reported it. The *Hagarens* and *Ishmaelites* are named among the people, who made war with Ps. lxxxiii. 7. the *Israelites* in the reign of *Jehoshaphat*, Judg. vii. viii. 24. and under the Judges of *Gideon's* time. In the reign of *Saul* the Tribes of *Reuben*, *Gad*, and the half Tribe of *Manasseh* made war against the *Hagarens*, and defeated 1 Chr. v. 10, 19, 20. them. These *Hagarens* dwelt in *Arabia Deserta*, eastward of the mountains of *Gilead*.

The Scripture describes likewise the *Arabians* by another character, and this Lev. xix. 27. is, that they cut their hair round; *Moses* forbids the *Hebrews* to copy after the *Arabians* in this particular, who practised it, they said, in honour of *Bacchus*, and in imitation of him, *Ye shall not round the corners of their heads, neither shalt thou mar the corners of thy beard. Jeremiah* threatens those with the wrath of God, Jer. ix. 25, 26. & xxv. 23. who wore their hair cut round, *I will punish all them which have the corners of their hair polled*; and he mentions in particular *Edom*, *Ammon*, and *Moab*, *Dedan*, *Tema*, and *Buz*, all people of *Arabia*, among whom *Tema* was son to *Ishmael*. The *Turks* cut off the hair of their head, and leave only a tuft at the top. I cannot Herod. l. 3. c. 8. & l. 4. c. 175. tell whether this practice is as ancient as *Moses*. The Septuagint called the way of managing the hair, mentioned in this 70. ἀπεσχισμένοι τὰ πρὸς τὸ ἔσχατον τῆς κεφαλῆς αὐτῶν. place by *Moses*, *Zizoe**. Now *Zizoe* is a tuft of hair left behind, or upon the top of the head, when all besides is cut round. See the articles *Nabath*, *Kedar*, *Teme*, *Hagar*, &c.

II. ISHMAEL, the son of *Nethaniah*, of the royal family of *Judah*, treacherously killed *Gedaliah*[a], whom *Nebuchadnezzar* had established over the remains of the people, that continued in *Judea*, after the destruction of *Jerusalem*. See above *Gedaliah*. But *John* or *Johanan* the son of *Carcah*, having pursued *Ishmael* and his company, and overtaken him near the pool of *Hebron*, charged him, and obliged him to fly. He fled to *Baalis* king of the *Ammonites*. See *Jerem.* xli. 1, 2, &c.

III. ISHMAEL I. High Priest of the *Jews*, the son of *Phabi*, or *Phabæus*, had a brother whose name likewise was *Ishmael*, and who, as well as he, was High Priest. The former *Ishmael* succeeded *Ananus*, and was appointed by *Valerius Gratus* Governor of *Judea*, in the year of the world 4027, of the vulgar Æra 24. He was deposed the year following, and *Eleazer* the son of *Ananus* succeeded him.

IV. ISHMAEL II. brother to the former, succeeded *Ananias* the son of *Nebedæus* by the favour of king *Agrippa*, The deposed High Priests joining with him[b], pretended to make themselves masters of the tythes and oblations, which were designed for the maintenance of the common Priests. These being supported by the principal of the people, rebell'd against the High Priests; and there was a kind of war between them in the Temple. *Ishmael* was obliged to go to *Rome*

* *Cyprian*. Martyr pro σισόας habet *cirrum*, l. 3. ad Quirin. Cum Cypr. convenit Theodor. τινὲς, inquit, τὸ σισόην. τοὺς ἐξ ἐπιτηδεύσεως ἄλλας γενομένας ἡρμήνευσαν. ἐγὼ δὲ ἀλλὰ οἶμαι τὸν νόμον ἀπαγορεύειν. Εἰώθεσαν Ἕλληνες μὴ ἀποκείρειν τῶν παιδίων τὰς κορυφὰς ἀλλ' ἐᾶν τοὺς μαλλοὺς, καὶ τότε μετὰ χρόνον ἀνατιθέναι τοῖς δαίμοσι. Vid. Biblia Lamberti Bos loc. citat. *What the Septuagint translate* σισόην, Hesychius *explains to be* κόμη παρὰ φασηλίταις, Tonsura in usum apud gentem Palestinæ finitimam Phaselitarum, &c. eo Israelitis vetita.

[a] In the year of the world 3417, before J. C. 583, before the vulgar Æra 587. See 2 *Kings* xxv. 25, 26, 27.

[b] Joseph. Antiq. *l.* 20. *c.* 6. *p.* 696. In the year of the world 4066, of the vulgar Æra 63.

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with *Chelcias*, and ten of the chief inhabitants of *Jerusalem*, to desire of *Nero* that they might be permitted to rebuild the wall which *Festus* Governor of *Judea* had caused to be demolished; because it hindred the *Roman* troops from seeing the Temple, and confined the view from *Agrippa*'s palace. It was upon their account that *Josephus* the Historian made a journey to *Rome*, in order to defend them. They procured what they desired by the credit of *Poppæa*, who favoured the *Jews*. *Ishmael* returned no more to *Jerusalem*; and *Agrippa* deprived him of the High Priesthood, with a design of giving it to *Joseph* the son of *Simon*, surnamed *Cabei*.

Antiq. l. xx. c. 7. p. 697. Idem de vita sua, p. 998, 999.

ISHMAIAH, the son of *Obadiah*, chief of the Tribe of *Zebulon* in *David*'s time, 1 *Chr.* xxvii. 19.

2 Sam. x. 6.

ISH-TOB, an inhabitant of *Tob*, or *an honest man*, or *Martyr of the country of the Tubienians*. This country was situated at the northern extremity of the mountains of *Gilead*, towards mount *Libanus*. *Jephtha* retired into the land of *Tob*; and this country in the *Maccabees* is called *Tobie*, ~~Macc. v. 13~~.

Judg. x. 3. 5.

ISHUAH, *Asher*'s second son, *Gen.* xlvi. 17.

ISIS. There is so often mention made in Scripture of the Gods of *Egypt*, that we can scarce dispense with ourselves from saying something here of *Isis*, the principal of these Deities. *Isis*, according to the Theology of the *Egyptians*, was the same as *Io*, beloved by *Jupiter*, who having been metamorphosed into a cow, through the hatred of *Juno*, withdrew into *Egypt*, where *Jupiter* restored her to her first form. Here she married *Osiris* king of the country: *Osiris* and *Isis* governed with so much gentleness and wisdom, and were so remarkably serviceable to *Egypt*, that the *Egyptians* paid divine honours to them. Some say she taught them the art of spinning wooll, and working it up; the art of cultivating land, of gathering in corn, and making bread of it. She likewise gave them laws, and settled their polity.

Plutarch. de Iside & Osiride.

Others say, that *Osiris* was brother and husband to *Isis*, in like manner as *Juno* was sister and wife to *Jupiter*. *Eusebius* affirms, that *Osiris* was husband, brother, and son to *Isis*. *Lactantius* and *Minutius Felix* maintain, that *Osiris* was the son of *Isis*. As to the father of *Isis*, they who confound her with *Io* say, she was the daughter of *Inachus* King of *Argos*. Others tell us *Neptune* was her father, and *Callirhoe* her mother. Others suppose her to be the daughter of *Argus* and *Ismene*. Others of *Mercury* or *Prometheus*. *Herodotus* says, that the *Egyptians* took *Isis* for *Ceres*, and believed *Apollo* and *Diana* to be her children; that *Latona* was their nurse and deliverer. *Apollo* was called *Orus* in the *Egyptian* language; *Ceres*, *Isis*; and *Diana*, *Bubastis*.

Euseb. Præp. l. iii. c. 5. Lactant. l. i. c. 21.

If any one would collect the opinions of all the several Authors who have written concerning *Isis* and *Osiris*, he will find, that these two Deities include all the Heathen Gods. *Isis* according to them is *Ceres*, *Juno*, the Moon, the Earth, or Nature, *Minerva*, *Proserpine*, *Thetis*, the mother of the Gods or *Cybele*, *Venus*, *Diana*, *Bellona*, *Hecate*, *Rhamnusia*. In a word, she was sirnamed *Myrionyma*, that is to say, the Goddess with a thousand names. Upon an ancient marble at *Capua* she is styled Goddess *Isis*, who art all things, *te tibi, una quæ es omnia Dea Isis*; and in the city of *Sais* there were the following words to be seen, by *Plutarch*'s relation, upon the pavement of a Temple dedicated to *Minerva*, who is the same as *Isis*, *I am every thing that has been, that is, and will be; and no one among mortals has hitherto taken off my veil.*

Apul. l. xi. Metamorph.

Plutarch. de Iside & Osiride.

Apuleius introduces *Isis* speaking in these terms: *I am Nature, parent of all things, mistress of the elements, the beginning of ages, the Sovereign of the Gods, Queen of the souls of the deceased, the first of the celestial Natures, the uniform face of Gods and Goddesses. It is I who govern the bright sublimity of the Heavens, the salutary winds of the sea, the mournful silence of children; my Divinity which is single, tho represented in several forms, is honoured by different nations, and under different names. The Phrygians call me the Pessinuntian, mother of the Gods; the Athenians, the Cecropian Minerva; those of Cyprus, the Paphian Venus; those of Crete, the Dictæan Diana; the Sicilians, a people who speak three languages, the Stygian Proserpine; the Eleusinians, the old Goddess Ceres; others, Juno; others, Bellona; some Hecate; many call me Rhamnusia; the eastern Æthiopians, the Arians, they who are instructed in the ancient doctrine, I mean, the Egyptians, honour me with ceremonies which are peculiar to me, and call me by my real name, Queen Isis.*

Apul. Metam. l. xi.

The *Egyptians* represented *Isis* with the head of a bow, or at least with horns, or with a crescent on her head; and between the horns of the crescent they generally place a globe, which denotes the world. She is represented likewise with a bird upon her head, which is thought to be the *Ibis*. She is to be seen often with a key, a cross, or a whip in her hand. The worship of her was famous throughout *Egypt*, but principally at *Bubastus*, *Coptos*, and *Alexandria*.

Herod. in Euterpe, c. Philostrat. vita Appol. Thyan. l. i. c. 24.

The ancient *Germans* likewise adored *Isis*; but their *Isis* was different from that of the *Egyptians*. Some maintained that

she

she had been wife to *Mannus*, the son of *Thuiston*, from whom the *Germans* pretend to derive their original. Some learned men have asserted, that under the names of *Mannus* and *Isis* these ancient people meant *Adam* and *Eve*. *Mannus* in *German* signifies Man, as well as *Adam* in *Hebrew*; and *Isis* is the same name as *Ischa*, or *Ischat*, the name which our first Parent gave *Eve*, *hæc vocabitur Virago*; in the *Hebrew*, *Ipsa vocabitur Ischa*. The same has been believed of *Isis* and *Osiris*, adored by the *Egyptians*.

Vos. de Idololatria, *l.* i. *c.* 17, 2, 38. *l.* ii. *c.* 24, 27, 36, 56, & *l.* vii. *c.* 2. & 10. Gen. ii. 23. Hæc vocabitur Virago. אישה

The question at present is, whether the *Israelites* worshipped *Isis*, and what name they gave her. It is worth observing, in the first place, that the *Hebrews* have no name to signify a Goddess. 2. That since *Isis* was represented with the head and horns of an Ox, it is credible enough that this may be she, whom the Sacred Books call *the golden Calf*, or as the Septuagint read, *the golden heifers*. Several of the fathers speaking of the adoration of the golden calf, have said that the *Israelites* adored a calf's head. 3. As the *Jews* worshipped the Sun and Earth under different names, such as *Gad*, *Meni*, *Baal*, *Astaroth*, the King and Queen and all the host of Heaven, it is credible, that under these different names they paid their honours to *Isis* and *Osiris*.

ISMACHIAH, was probably a Priest or *Levite* in the time of *Hezekiah*. He was one of those whom this Prince trusted with the care of the first fruits and offerings which were brought to the Temple.

2 Chr. xxxi. 13.

ISMAIAH, of the Tribe of *Benjamin*, and town of *Gibeon*, a very valiant man, who joined *David* at *Ziklag*, 1 Chr. xii. 4.

ISRAEL. This is the name which the Angel gave *Jacob*, after having wrestled with him all night at *Mahanaim* or *Penuel*. See Gen. xxxii. 1, 2. and 28, 29, 30. and *Hosea* xii. 3. See likewise the article *Jacob*. *Israel* signifies *the conqueror of God*, or *a Prince of God*, or according to many of the ancients, *a man who sees God*.

By the name of *Israel* is sometimes understood the person of *Jacob*, sometimes the whole people of *Israel*, the whole race of *Jacob*; and sometimes the Kingdom of *Israel*, or of the ten Tribes, distinct from the Kingdom of *Judah*.

Kings of Israel. See hereafter the article *Kings*.

ISRAELITES, the descendants of *Israel*, who were at first called *Hebrews*, by reason of *Abraham*, who came from the other side of the *Euphrates*, and afterwards *Israelites*, from *Israel* the father of the twelve Patriarchs; and lastly *Jews*, *Judæi*, particularly after their return from the captivity of *Babylon*; because the Tribe of *Judah* was then much stronger and more numerous than the other Tribes, and foreigners had scarce any knowledge but of this Tribe.

ISSACHAR, the fifth son of *Jacob* and *Leah*. He was conceived after *Rachel's* purchasing the mandrakes, which *Reuben* brought to his mother *Leah*. He was born about the year of the world 2255, before J. C. 1745, before the vulgar Æra 1749. He had four sons; *Tola*, *Phuvah*, *Job*, and *Shimron*. We know nothing particularly of his life. *Jacob* when he gave him his blessing, said to him, *Issachar is a strong ass couching down between two burdens. And he saw that the rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute*. The *Chaldee* translates it in a quite contrary sense, *He shall subdue Provinces, and make those tributary to him, who shall remain in his land*. The Tribe of *Issachar* had its portion in one of the best parts of the land of *Canaan*, along the great plain, or valley of *Jezreel*, with the half Tribe of *Manasseh* to the south, that of *Zebulon* to the north, the *Mediterranean* to the west, and *Jordan* with the extremity of the sea of *Tiberias* to the east. In the Testament of the twelve Patriarchs we have the several admonitions and instructions which *Issachar* gave his son before his death. But this we know is an Apocryphal work, and of no authority.

Gen. xxx. 14—18. Gen. xlvi. 13.

ISSUS, or *Isus*, High Priest of the *Jews* mentioned in *Josephus*, succeeded *Joram* and was himself succeeded by *Axioram*. There is no mention in Scripture of this High Priest, unless he is the same with *Azariah* in the *Chronicles*. See *Chr.* vi. 9.

Joseph. Antiq. *l.* x. c. 11. *p.* 342.

ISUI, the third son of *Asher*. See *Jesui*.

ITABURIUS or *Itaburium*. *Josephus* calls mount *Tabor* by this name. See *l.* 4. *c.* 2. *De Bello Jud.*

ITALY. S. *Jerom* translates the *Hebrew* word *Cethim* or *Citthim* in *Numb.* xxiv. 24. and *Ezek.* xxvii. 6. by *Italia*. But we have shewn upon *Genesis* x. 4. that by *Cethim* is meant *Macedonia*. The same S. *Jerom* in *Isaiah* lxvi. 19. translates the *Hebrew*, *Thubal*, *Italia*, tho according to others the *Tibarenians* are rather signified by it. In the Sacred Books written originally in *Greek*, there is no ambiguity in the word *Italia*; it signifies that part of the world whereof *Rome* is the Capital.

כתים Cethim. תובל Thubal.

ITHAMAR, *Aaron's* fourth son. We know nothing particularly of his life, and there is no probability that he ever exercised the High Priesthood. He and his sons continued in the rank of sim-

ple Prieſt, till the High Prieſthood came into his family in the perſon of *Eli* High Prieſt and Judge of *Iſrael* [b].

The ſucceſſors of *Eli*, of the ſame family of *Ithamar*, are *Abitub*, *Ahiab*, *Ahimelech*, and *Abiathar*, whom *Solomon* depoſed and forbad to exerciſe this Office [c].

ITHIEL, the ſon of *Iſaiah*, and father of *Maaſeiah* of the Tribe of *Benjamin*. Neh. xi. 7.

ITHMAH, one of the gallant Officers belonging to *David*'s army, 1 *Chron.* xi. 46.

ITHOBAL, King of *Tyre*. We do not meet with this name in the Sacred Books of the Old Teſtament. We read of *Ethbaal*, who was father to *Jezebel*, and father-in-law to *Ahab*. *Joſephus* calls him *Ithobal*. He ſays in another place, that one *Ithobal* Prieſt of *Aſtarte*, having killed *Phelletes* King of *Tyre*, reigned two and thirty years in his room.

(Joſeph. Antiq. *l.* 9. *c.* 6. *p.* 311, compare 1 Kings xvi. 31. Lib. i. contra Appion. *p.* 1043.)

We are of opinion, that the invectives and menaces of the Prophet *Ezekiel* are directed to this Prince. The old *Phœnician* Hiſtorians call the King of *Tyre* *Ithobal*, in whoſe reign *Nebuchadnezzar* beſieged that city. *Ezekiel* ſpeaks to him in the following manner. "Becauſe "thine heart is lifted up, and thou haſt "ſaid, I am a God, I ſit in the ſeat of "God, and in the midſt of the ſeas; "yet thou art a man and not God, tho "thou ſet thine heart as the heart of "God. Behold, thou art wiſer than "*Daniel*, there is no ſecret that they "can hide from thee. With thy wiſdom "and with thine underſtanding thou haſt "gotten thee riches, and haſt gotten gold "and ſilver into thy treaſures. By thy "great wiſdom and by thy traffick haſt "thou increaſed thy riches, and thine "heart is lifted up becauſe of thy riches. "Behold therefore, ſaith the Lord, I "will bring ſtrangers upon thee, the "terrible of the nations, and they ſhall "draw their ſwords againſt the beauty "of thy wiſdom, and they ſhall defile "thy brightneſs. They ſhall bring thee "down to the pit, and thou ſhalt die "the death of them that are ſlain in the "midſt of the ſeas. Wilt thou yet ſay "before him that ſlayeth thee, I am "God? but thou ſhalt be a man and "no God in the hand of him that ſlayeth "thee. Thou ſhalt die the death of "the uncircumciſed by the hand of "ſtrangers, for I have ſpoken faith the "Lord."

(Ezek. xxviii. Philoſtrat. apud Joſeph. Antiq. *l.* x. *c.* ii. & contra Appion. *l.* i. *p.* 1046.)

The Lord ſaid afterwards to *Ezekiel*: "Take up a lamentation upon the King "of *Tyrus*, and ſay unto him, thus ſaith "the Lord God, Thou ſealeſt up the "ſum full of wiſdom and perfect in "beauty. Thou haſt been in *Eden* the "garden of God, every precious ſtone "was thy covering, the ſardius, topaz, "and the diamond, the beryl, the onyx, "and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold. The "moſt excellent inſtruments of muſick "were prepar'd for the day on which "thou waſt created. Thou art the anointed cherub that covereth; and I "have ſet thee ſo: thou waſt upon the "holy mountain of God, thou haſt "walked up and down in the midſt of "the ſtones of fire. Thou waſt perfect "in thy ways from the day that thou "waſt created, till iniquity was found "in thee. By the multitude of thy "merchandize they have filled the midſt "of thee with violence, and thou haſt "ſinned: therefore I will caſt thee as "profane out of the mountain of God; "and I will deſtroy thee, O covering "cherub, from the midſt of the ſtones "of fire. For their heart was lifted up "becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy "brightneſs. I will caſt thee to the "ground.—I will bring forth a fire "from the midſt of thee, it ſhall devour "thee, and I will bring thee to aſhes "upon the earth, in the ſight of all them "that behold thee. All they that know "thee among the people ſhall be aſtoniſhed at thee: thou ſhalt be a terror, "and never ſhalt thou be any more."

We believe likewiſe that the following words of *Habakkuk* have a regard to the ſame Prince. *Woe to him who buildeth a town with blood, and eſtabliſheth a city by iniquity.* The wealth which thou abuſeſt, the city which thou buildeſt, *does not all this come from the Lord? All the labours of the people ſhall be conſumed with fire, and the endeavours of the nations ſhall be reduced to nothing, becauſe the earth ſhall be filled with enemies, as the bottom of the ſea is filled with its waters, that the glory and juſtice of the Lord may be known by all the world.* (Habak. ii. 12, 13, 14.)

ITHREAM, the ſon of *David* and *Eglah*, 1 Chron. iii. 3. The *Hebrews* will have it, that *Eglah* is the ſame as *Michal* *Saul*'s daughter, as we have obſerved in the article *Eglah*.

ITTAH-KAZIN, a town in the tribe of *Zebulun*, *Joſhua* xix. 13. In the *Hebrew* it is עתה קזין-*Ita-Kazin*.

[b] From the year of the world 2848 to 2888, before J. C. 1152, before the vulgar Æra 1156.

[c] In the year of the world 2989, before J. C. 1011, before the vulgar Æra 1015. See 1 *Kings* ii. 27.

ITTAI, the son of *Ribai*, sirnamed the *Gittite*, a native of the town of *Gibeah*, was one of *David*'s most faithful servants. He distinguished himself in the war against *Absalom*. 1 Chr. xi. 31. 2 Sam. xv. 20, 21, &c.

ITUREA, a province of *Syria* or *Arabia*, beyond *Jordan* to the east of the *Batanea*, and south of *Trachonitis*. S. *Luke* iii. 1. speaks of *Iturea*, and 1 *Chron*. v. 19. of the *Itureans*, or of *Jethur* according to the *Hebrew*. Now *Jethur* was one of the Sons of *Ishmael*. *Iturea* is included in *Arabia Petrea*. Gen. xxv. 15. and 1 Chr. i. 31.

Aristobulus, King or Prince of the *Jews*, and son of *Hircanus*, as soon as he began to reign made war with the *Itureans*; and after he had subdued the greatest part of them, obliged them to embrace *Judaism*, as *Hircanus* his father had in like manner some years before obliged the *Idumæans*; he gave them their choice, either to be circumcised, and embrace the *Jewish* religion, or to leave the country, and seek elsewhere for a settlement. They chose rather to stay and do what he required of them. They therefore, tho descended from *Ishmael*, had not continued the practice of circumcision; or perhaps *Aristobulus* might compel them to receive it on the eighth day, whereas before they might not receive it till the age of twelve or thirteen. *Philip* one of *Herod*'s sons was Tetrarch or Prince of *Iturea*, when S. *John Baptist* entred upon the functions of his ministry. *Luke* iii. 1. Joseph. Antiq. l. xiii. c. 19.

JUBAL, the son of *Lamech* and *Adah*. He invented instruments of musick before the flood. *Gen*. iv. 21.

JUBILEE, in *Hebrew*, *Jobel*. The *Jubilee* year was the fiftieth year which fell out after seven weeks of years, or seven times seven years: *And ye shall hallow the fiftieth year; it shall be a Jubilee unto you*. Notwithstanding the clearness of the text, several Commentators maintain that the Jubilee was celebrated in the forty ninth year, and exactly on the last year of the seventh week of Years. *Moses* favours this opinion, where he says, *Lev*. xxv. 8. *Thou shalt number seven Sabbaths of years unto thee, seven times seven years, and the space of the seven Sabbaths of years shall be unto thee forty and nine years*. They who maintain this shew the inconveniency there would be in celebrating the Jubilee in the fiftieth year, after the Sabbatical year, which falls out in the forty ninth year. These two years rest successively following one another might be attended with dangerous consequences in any country, and produce a famine there. יובל *Jobel* or *Jobel*. Lev. xxv. 10.

The *Hebrew* word *Jobel* signifies, according to some of the Rabbins, a ram's horn, with which the Jubilee year was proclaimed. But how could a ram's horn which is solid and not hollow, be made use of as a trumpet! It was therefore in all probability a brazen trumpet made in the form of a ram's horn. Others derive the etymology of *Jobel*, from the *Hebrew*, *Jubal*, which formerly signified, as they say, to play upon instruments. We are of opinion, that it comes from the verb *Hobil*, to bring or call back; because then every thing was restored to its first possessor.

The Jubilee year began on the first day of *Tizri*, (which is the first month in the civil year, and answered our *September*) and about the Autumnal Equinox. In this year no one either sowed or reaped; but all were satisfied with what the earth and the trees produced of themselves. Every one took possession again of his inheritance, whether it were sold, mortgaged, or any way alienated. *Hebrew* slaves, however they came to fall into a state of slavery, were set free, together with their wives and children; even they who had renounced the privilege, which the Sabbatical year gave them of recovering their liberty. Even all foreign slaves enjoyed the right which was given by the Jubilee. There are some other particulars concerning this year, which may be read in *Lev*. xxv. Lev. xxv. 11, 12, 13, &c.

In order to reconcile the two opinions, which divide the Interpreters, relating to the *Jubilee*; namely, whether it shou'd be celebrated precisely in the fiftieth year, as *Moses* requires in *Lev*. xxv. 10. and as *Philo*, *Josephus*, *Eusebius*, S. *Jerom*, S. *Austin*, S. *Gregory* the great, S. *Isidore*, all the *Jews*, both *Talmudists* and *Caraites*, and a great number of Commentators understand it; or only in the forty ninth year, as *Moses* mentions pretty clearly in *Lev*. xxv. 8. and as several good Commentators * and Chronologists explain it. To reconcile, I say, these two opinions, it may be said, I think, that the fiftieth year is set down for the forty ninth, for the sake only of making a round number; as we say every day, that there are eight days to a week, thirty to a month, five years to an Olympiad; tho rigorously speaking there are but seven days in a week, sometimes one and thirty, sometimes eight and twenty, nine and twenty or thirty days in a month, and four years only

* Hugo Cardinal. Mercator. Jul. Scaliger. Rador, &c. Cunæus de Rep. Heb. *l*. 1. *c*. 6.

in an Olympiad. Beſides, as the *Jubilee* year began after the concluſion of the forty ninth year, and at the beginning of the fiftieth, it might be called indifferently the forty ninth or fiftieth year.

The greateſt difficulty conſiſts, in knowing whether in both theſe years forty nine and fifty the ſabbath was obſerved, and the earth remain'd untill'd, or only in the forty ninth year. One would think there ſhould be too many inconveniences in obſerving the ſabbatical reſt for two years ſucceſſively; the intention of the legiſlator was complied with, by the reſt of one year only. The ſeventh of the ſabbatical years had only more privileges annexed to it, and was more celebrated than the two preceding. By this expedient every thing is reconciled, and all difficulties diſappear.

I ſhall here lay before you ſome particulars relating to the *Jubilee* year: it began on the firſt day of the month *Tizri*. But neither were the ſlaves reſtored to liberty, nor the lands returned to their firſt owners, till the tenth day of this month. The nine firſt days were ſpent in joy and pleaſures, almoſt like the *Romans* in their *Saturnalia*. During theſe nine days the ſlaves did not work for their maſters, but they eat, drank, and were merry, and every one put a crown upon their heads. No ſooner was the day of ſolemn expiation come, which is the tenth of *Tizri*, but the counſellors of the *Sanhedrim* ordered the trumpets to ſound, and at that inſtant the ſlaves were declared free, and the lands returned to their old owners.

Maimonid. Halaca Schemitta Jobel.

The motive of this Law was to hinder the rich from oppreſſing the poor, and reducing them to perpetual ſlavery, and that they ſhould not get poſſeſſion of all the lands by the ways of purchaſe, mortgage, or laſtly, uſurpation; that debts ſhould not be multiplied too much, and conſequently the poor intirely ruined: and that ſlaves ſhould not continue always, they themſelves, their wives and children, in ſervitude. Beſides, *Moſes* intended to preſerve, as much as poſſible, the liberty of people's perſons, an equality of fortunes, and the order of families among the *Hebrews*. Laſtly, he deſigned the people ſhould be tied to their country, their lands, and inheritance; that they ſhould have an affection for them, as eſtates which deſcended to them from their anceſtors, and they were to leave to their poſterity, without any fear of their going for ever out of their families.

Something like this *Lycurgus* eſtabliſhed among the *Lacedæmonians*, in his inſtituting an equality of fortunes; baniſhing ſlavery, and promoting as far as he could any one's becoming too powerful and rich. For this reaſon he appointed Oſtraciſm, which conſiſted in baniſhing thoſe citizens from the commonwealth, whoſe riches or too great power gave umbrage to others. *Stolo* was deſirous of putting a check to the greedineſs and avarice of the old *Romans*, by making a law, which forbad any particular perſon's having more than five hundred acres of land; but fraud ſoon crept in among them, and deſtroyed this wiſe conſtitution. *Stolo* himſelf was the firſt who violated his own law, and was condemn'd for poſſeſſing a thouſand, jointly with his ſon, whom he had emancipated particularly for this purpoſe.

There were ſeveral privileges belonging to the *Jubilee* year which did not belong to the ſabbatical year; and the ſabbatical had likewiſe ſome ſmall advantages above the *Jubilee* year: the ſabbatical year annulled debts, which the *Jubilee* did not; but the *Jubilee* reſtored ſlaves to their liberty, and lands to their old owners; beſides, it made reſtitution of the lands immediately upon the beginning of the *Jubilee*, whereas in the ſabbatical year the debts were not diſcharged till the end of the year. The eſtates which had been purchaſed or given returned to their old maſters; thoſe which came by right of ſucceſſion continued with thoſe who enjoyed them: contracts of ſale, wherein a certain number of years was expreſſed, ſubſiſted during all thoſe years, notwithſtanding the *Jubilee's* coming on. But abſolute and unlimited contracts were voided by the *Jubilee*. Houſes and other edifices built in walled towns did not return to the proprietor in the *Jubilee* year.

Maimonid. loco citato.

Selden. de ſucceſſion. in bona, l. iii. c. 14.

After the captivity of *Babylon* they continued to obſerve the ſabbatical, but not the *Jubilee* year. *Alexander* the great granted the *Jews* an exemption from tribute every ſeventh year, by reaſon of the reſt which they then obſerved. But as to the *Jubilee*, ſince it was inſtituted with a deſign only to prevent the utter deſtruction of the partition which had been made by *Joſhua*, and the confuſion of tribes and families, it was no longer practicable as before the diſperſion of the tribes, thoſe of them which returned from the captivity ſettling as they could, and where they could, and a great number of families, and perhaps whole tribes, continuing in the place of their captivity.

Maimonid. Halacha Schemitta Jobel. Cunæus de Rep. Heb. l. i. c. 6. Joſeph. Antiq. l. xi. c. ult.

Uſher places the firſt Jubilee, which was obſerved after the promulgation of the Law by *Moſes*, in the year of the *Julian* period 3318, of the world 2609, before J. C. 1391, before the vulgar Æra 1395.

The

The second Jubilee in the year of the *Julian* period 3367, of the world 2658, before J. C. 1342, before the vulgar Æra 1346.

The third Jubilee, in the year of the *Julian* period 3417, of the world 2707, before J. C. 1293, before the vulgar Æra 1297, and so on. See the Chronological Tables, and reckon, as, if you please, you may, nine and forty years from Jubilee to Jubilee.

In imitation of the *Jews*, the *Christians* have likewise established Jubilees *; but they relate only to the forgiveness of sins, and the indulgence which the Church grants to sinners, by virtue of the power of binding and loosing, committed to it by *Jesus Christ*. These sorts of Jubilees were not established till the time of Pope *Boniface* VIII. in the year of J.C. 1300, nor did they begin to be called Jubilees till the reign of *Sixtus* IV. who was made Pope in 1471, and in his Bull dated in the year 1473, gave the name of Jubilee to that plenary and general indulgence which he granted to all the faithful. In the beginning, these Jubilees were appointed only every hundred years: but Pope *Clement* VI. reduced them to fifty. *Gregory* XI. fixed them to the space of three and thirty years; and *Paul* II. finding that this duration was still too long, ordained that there should be a Jubilee every five and twenty years; which from that time has been always practised. This, however, does not hinder the Popes from granting Jubilees likewise in the year of their consecration, and in the great necessities of the Church: but these are rather Indulgences in the form of Jubilees, than real Jubilees. I shall not enter farther into this matter, because it relates but indirectly to my subject; and the New Testament says nothing any where of Jubilees, unless in the way of implication, when it mentions the power of binding and loosing given to the Apostles, and that of using indulgence towards sinners who are truly penitent. See *Matt.* xvi. 19. and 2 *Cor.* ii. 10.

JUDAH, when named in opposition to *Israel*, or the Kingdom of the ten Tribes, or *Samaria*, denotes that of *Judah*, and *David*'s descendents. One of the principal prerogatives of this Tribe is, that it preserved the true Religion left in trust to it, and the publick exercise of the Priesthood together with the legal ceremonies in the Temple of *Jerusalem*, while the ten Tribes gave themselves up to Idolatry, and the worship of the golden calves.

Kings of *Judah*. See the list of the Kings of *Judah* under the article *Kings*.

I. JUDAS, or *Judah*, or *Jehuda*, the fourth son of *Jacob* and *Leah*, was born in *Mesopotamia*, in the year of the world Gen. xxix. 35.
2249, before J. C. 1751, before the vulgar Æra 1755. It was he who advised his brethren to sell *Joseph* to the *Ishmaelite* merchants, rather than to dip their fingers in his blood [b]. He married *Shuah*, Gen. xxxvii. 26.
the daughter of a *Canaanite*, whose name was *Hirah*, and had three sons by her, *Er*, *Onan*, and *Shelah*. He married *Er* Gen. xxxviii. 1, 2, &c.
to a young woman, whose name was *Tamar*. *Er* was a wicked man, and God struck him dead for his impieties. *Judah* required *Onan* his second son, to marry his brother's widow, *Er* having died without children, and to raise up seed to him: but *Onan* in an abominable manner prevented *Tamar*'s becoming a mother. Wherefore the Lord punished him also with death. *Judah* being afraid to give *Shelah* his third son to his daughter in law, amused her with promises, without performing them. Wherefore *Tamar* disguised herself, dressed herself like an harlot, and placed herself in the way which *Judah* was to pass. *Judah* therefore went in unto her, and she conceived and brought forth two sons, one named *Pharez*, the other *Zarah*. See *Tamar*, Gen. xxxviii. 27, 28, 29.
Pharez, and *Zarah*.

Judah was always looked upon as the first and most esteemed of *Jacob*'s children. His Tribe was the most powerful and numerous. The privileges of the first-born seem to have been transferred to him from *Reuben*, after the incest committed by *Reuben* with *Bilhah* his Gen. xxxv. 22.
father's wife. The blessing given by *Jacob* on his death-bed to *Judah* is as follows, *Judah, thou art he whom thy bre-* Gen. xlix. 8, 9, &c.
thren shall praise, thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee. Judah is a lion's whelp, from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion who shall rouse him up. The scepter shall not depart from Judah, nor a lawgiver from between

* *Pope* Boniface VIII. *instituted or restored this trade of selling Pardons and Indulgences, so profitable to the See of* Rome. *The same Indulgences, which had been granted by his Predecessors to those who crossed themselves, and undertook the conquest of the Holy Land, he allowed to all who every hundred years should visit the Churches of S.* Peter *and S.* Paul, *and the other Churches of* Rome. *The Bull establishing this Jubilee is dated in the year* 1300. Clement VI. *considering the shortness of human life appointed Jubilees to be held every* 50 *years, and* Urban VI. (not as our Author says, Gregory XI.) *every* 33 *years; as many as our Saviour lived. See* Histoire du Concile de Pise, par l' Enfant, *p.* 104.

[b] In the year of the world 1276, before J. C. 1724, before the vulgar Æra 1728.

his feet, until Shiloh come, and unto him shall the gathering of the people be. This place contains a promise that the regal power should not go out of his family, and that the *Messiah* should derive his birth from it. *Jacob* adds, *Binding his fole unto the vine, and his asses colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk:* or, according to another version, *His eyes are more beautiful than wine, and his teeth whiter than snow.* All which described the fruitfulness of his land.

The whole southern part of *Palestine* fell to *Judah's* lot; and the Tribes of *Simeon* and *Dan* possessed many cities, which at first were given to *Judah.* This Tribe was so numerous, that at the departure out of *Egypt,* it was composed of seventy four thousand six hundred men, capable
Numb. i. 26, 27. of bearing arms. The Crown passed from the Tribe of *Benjamin,* out of which *Saul* issued, and *Ishbosheth,* into that of *Judah,* which was *David's* Tribe, and that of the Kings his successors, until the *Babylonish* captivity. And after the return of the *Jews* from their captivity, although this Tribe did not reign, it possessed always the first place; it gave the scepter to those who did reign, and in some sort reunited in itself the whole nation of the *Hebrews,* who from that time were known only by the name of *Judæi, Jews,* descendants of *Judah.* The Testament of the twelve Patriarchs introduces *Judah* pronouncing a Prophecy concerning the *Messiah*; but it is very visible, that it was made after his time.

II. JUDAS MACCABÆUS*, the son of *Mattathias,* succeeded his father in
1 Macc. iii. 1. the charge of Captain of the people, during the persecution of *Antiochus Epiphanes*[a]. He had before given marks of his valour, conduct, and zeal for God's law, by opposing those who forsook the Lord, and sacrificed to Idols. This obliged *Mattathias* his Father to declare him his successor, and place him at the head of his brethren. One of the first expeditions of
1 Macc. iii. 1, 2, 5, &c. In the year 3838. *Judas Maccabæus* was against *Apollonius* general of the *Syrian* troops, which were in *Palestine.* *Judas* marched against him, killed him, cut in pieces, or put to flight his whole army; he took *Apollonius's* sword, and generally made use of it in times of action during the remainder of his life. *Seron,* a *Syrian* Captain, thinking to get honour by defeating *Judas*; on the contrary did but increase that of *Judas* by his own defeat. 1 Macc. iii. 13, 14, &c.

Antiochus, surprized at the valour of *Judas,* sent three Generals of reputation against him, *Nicanor, Gorgias,* and *Ptolemy* the son of *Dorimenes*[b]. 1 Macc. iii. 38, 39, &c. *Judas* assembled his army at *Masphа,* prepared for battle by prayer, marched against the Enemy, attacked *Nicanor* alone, and in the absence of *Gorgias,* beat him and routed his army. *Gorgias* coming afterwards, and seeing *Nicanor's* camp on fire, made haste back again, without daring to engage. The year following [c] *Lysias,* Regent of the kingdom, in the absence of *Antiochus Epiphanes,* who was gone beyond the *Euphrates, Lysias,* I say, came into *Judea* with an army of sixty thousand chosen men, and five thousand horse. *Judas* went to meet them as far as *Bethoron,* and 1 Macc. iv. 28, 29, 30, &c. having said his prayers, attacked them, killed five thousand of them upon the spot, and put the rest to flight. *Lysias* was obliged to return to *Antioch,* in order to raise a new army.

Judas seeing himself thus master of the field, went up to *Jerusalem* with his forces [d]. They saw the holy Places quite deserted, the Altar profaned, the courts filled with briars, and the chambers joining to the Temple all destroyed. *Judas* divided his people, employed part of them in cleansing the holy places, and posted the rest between the Citadel and the Temple, that they might hinder the *Syrian* troops, which were in possession of the fortress, from incommoding those who were endeavouring to purify the holy Place, and put it once more in a condition to have Sacrifices offered in it. They laid by the stones of the old Altar, which had been profaned, built a new one of rough stones, rebuilt the *Holy* and the Sanctuary, made new sacred vessels, and on the 25th of the month called *Casleu,* in the hundred and forty eighth year of the *Greeks,* which answers to the year of the world 3840, before J. C. 160, before the vulgar Æra 164, they offered the morning Sacrifice upon the Altar of burnt-

* Judas *was called* Maccabæus *from the motto in his standard, which was this* Hebrew *sentence taken out of the xvth chapter of* Exodus *ver.* 11. Mi Camo ka Baalim Jehovah, *i. e.* Who is like unto thee among the Gods *O* Jehovah. *The initial letters of this sentence form the artificial word* Maccabi. *Thus* Senatus populusq; Romanus *was expressed in the* Roman *standards and ensigns by the initial letters of these words* S. P. Q. R. *They who fought under the standard with the word* Maccabi *inscribed upon it, were called* Maccabees, *and he who was the captain of them was more particularly in the way of eminence called by this name. See more in Dr.* Prideaux's Connect. *&c.* Part II. Book III.

[a] In the year of the world 3838, before J. C. 162, before the vulgar Æra 166.
[b] In the year of the world 3839, before J. C. 161, before the vulgar Æra 165.
[c] In the year of the world 3840, before J. C. 160, before the vulgar Æra 164.
[d] In the same year 3840. See 1 *Macc.* iv. 37, 38, &c.

offerings, and restored the publick worship in the Temple, which had been interrupted for three whole years. They made a new dedication of the Temple with all the pomp they could, according to the present state of their affairs, and celebrated this feast for eight days. The memorial of this dedication is spoken of in the Gospel, wherein it is said, that *Jesus* came to the Temple of *Jerusalem* at the dedication in the winter, *John* x. 22.

1 Macc. iv. 53, &c.

In a little time after, and probably the same year, *Judas* again defeated two *Syrian* Generals, *Timotheus* and *Bacchides*, and caused the booty which he had taken from them to be carried to *Jerusalem*. *Bethsura* likewise was fortified by his order, that being a sort of barrier, which covered *Jerusalem* on the side of *Idumea*. *Judas* attacked the *Idumeans*, the inhabitants of the *Acrabatene*, the sons of *Bean*, the *Ammonites*, and *Timotheus*, who had entred *Judea*, and performed every where prodigies of valour: he beat, cut in pieces, and dispersed all his enemies. The people of *Gilead* [a] having conspired against the *Israelites*, who were in their country, the *Israelites* fled into the fortress of *Dathema*. *Judas* being informed of it, made haste to their assistance, and at the same time sent his brother *Simon* to the relief of the *Israelites* of *Galilee*, who were threatned with intire ruin by the people of *Tyre* and *Sidon*, and other strangers who had invaded their country. He gave *Simon* three thousand men, and took eight thousand with himself.

2 Macc. viii. 30, and x. ...

1 Macc. iv. 61, ... 3, 4, 5, &c. and 2 Macc. x. 24, &c.

Simon worsted the enemy, killed near three thousand men, and taking with him the *Jews* of *Galilee*, he brought them into *Judea*, that they might remain there more in safety. *Judas* passed the river *Jordan*, took *Bosor*, and set it on fire. He arrived at *Dathema* in the very time when the assault was made, but the enemies no sooner discerned him, than they abandoned their undertaking and fled. From thence he went to *Maspha*, *Casphon*, *Meged*, and *Bosor*, and took all these cities. *Timotheus* having again got together some troops, *Judas* marched against him, and defeated him; he afterwards took *Astaroth-Carnaim*, and reduced it to ashes.

Then *Judas* having assembled all the *Jews* whom he could find in the country beyond *Jordan*, brought them into *Judea*. On the way he took and pillaged the city of *Ephron*, which had denied him passage. Being happily arrived at *Jerusalem*, they went up to the Temple, and there offered sacrifices of thanksgiving. *Judas* afterwards made war with the *Idumeans*; he took *Hebron* from them, entred into the country of the *Philistines*, took *Azotus*, run thro' all *Samaria*, and returned loaded with a rich booty into the land of *Judah*.

In the mean time *Lysias* came a second time into *Judea* at the head of a powerful army [b]. He advanced as far as *Bethsura*, about six leagues from *Jerusalem*. *Judas* marched against him, and when he departed from *Jerusalem*, an Angel appeared at the head of his troops under the form of a man on horseback, who filled them with joy and courage. They fell upon their enemies, killed eleven thousand foot, and sixteen hundred horse, put the rest to flight, and *Lysias* himself was forced to save himself with dishonour, and make peace with *Judas*. *Eupator*, who succeeded *Antiochus Epiphanes*, permitted the *Jews* to live according to their own laws, and to perform all their offices with all sort of liberty in the Temple of *Jerusalem*.

2 Macc. xi. 1, 2, &c. 27, 28, &c.

This treaty having been concluded, *Lysias* returned to *Antioch*. But *Timotheus*, *Apollonius*, *Hieronymus*, *Demophon*, and *Nicanor*, who stayed in the country, would not suffer the *Jews* to rest, and fought all opportunities of interrupting the peace. And the inhabitants of *Joppa* having invited the *Jews*, who dwelt in their city, to come aboard their vessels, as it were to divert themselves upon the sea, drowned all of them together with their wives and children. *Judas* to revenge this perfidiousness marched against them, burnt their ships, and set fire to their harbour; he had done the same to their city, if he had not received news that the people of *Jamnia* designed likewise to extirpate the *Jews* out of their city. *Judas* prevented them, burnt their harbours and their vessels. From thence he went beyond *Jordan*, where he was attacked by a body of five thousand five hundred *Arabians*; he beat them, and compelled them to sue for peace. He attacked *Caspis* or *Eschon*, took it, sacked it, and there was so great a number slain, that the water of a neighbouring lake was dyed with their blood. He advanced as far as *Characa* in the land of the *Tubienians*, but not finding *Timotheus* there, whom he was in pursuit of, he met him soon after at the head of an hundred and twenty thousand foot, and two thousand five hundred horse. Altho *Judas* had but six thousand soldiers, he dispersed this army, and killed thirty thousand men.

2 Macc. xii. 1, 2, 3, &c. in the same year 3841.

[a] 1 *Macc.* v. 8, 9, 10, &c. In the year of the world 3841, before J. C. 159, before the vulgar Æra 163.

[b] In the year of the world 3841, before J. C. 159, before the vulgar Æra 163.

From

From thence he went to *Carnion* or *Carnaim*, and there flew five and twenty thousand persons: he afterwards removed towards *Ephron*, and killed the same number there. He came to *Jerusalem* a little before the Pentecost.

After this festival he marched against
2 Macc. xii. 32, 33. *Gorgias*. The *Jews* at first had some disadvantage; but *Judas* having called upon the Lord, put to flight the enemies army: and *Gorgias* himself escaped not without great difficulty. *Judas* gathered his people together at *Odollam*, to celebrate the sabbath; and the day after, when they came to bury the *Jews*, who had been killed in the battle, they found under the clothes of the dead bodies some particular things which had been consecrated to Idols in *Jamnia*. And all imputed their death to their stealing what was so impure and profane. *Judas* made a gathering of twelve thousand drachms of silver, which he sent to *Jerusalem*, that sacrifices might be offered for the souls of the dead *, he having good and holy thoughts concerning the resurrection. For if he had not hoped, that they who had been killed, would one day be revived, he would have esteemed praying for the dead to be an useless and superfluous ceremony.

Antiochus Eupator being made acquainted with the succes of *Judas Maccabæus* [a], came himself into *Judea*; attended by *Lysias*, and at the head of an army consisting of an hundred thousand foot, twenty thousand horse, and two and
1 Macc. vi. 28, 29, &c. and 2 Macc. xiii. thirty elephants. He laid siege to *Bethsura*; *Judas* marched to the relief of his brethren; at the first onset he defeated six hundred of the Enemies, and his brother *Eleazar* with his own hand killed the finest elephant in the army, believing that the King rode upon it. The small number of troops which *Judas* had with him being unable to make head against the King's forces, retired to *Jerusalem*. *Eupator* followed them, and besieged the city, particularly the Temple, which *Judas* had fortified, and retreated to. The Siege continuing a long time, and *Lysias* fearing least *Philip*, who had been declared regent of the Kingdom by *Antiochus Epiphanes*, might make himself master of *Antioch*, concluded a peace with *Judas*, and returned with speed into *Syria*.

Demetrius the son of *Seleucus Eupator's* Uncle, and lawful heir to the Kingdom of *Syria*, having put to death *Eupator* and *Lysias*, and procured himself to be acknowledged King of *Syria* [b], gave the High Priesthood of the *Jews* to *Alcimus*, and sent *Bacchides* with him into *Judea*, with an army, to put a stop to the enterprizes of *Judas*. *Bacchides* entered *Jerusalem*, 1 Macc. vii. &c.
and fixed *Alcimus* in the possession of this 2 Macc. xiv.
high dignity. In the mean time, *Judas* having fled from thence, continued for some time without undertaking any thing. But observing the excesses and many acts of violences, which *Alcimus* committed, he gathered some troops, and flew those who had forsaken his party. So that *Alcimus* finding himself not to be the strongest in the Province, fled to *Antioch*, and accused *Judas* of several crimes.

Demetrius sent *Nicanor* with troops into *Judea*. Before he entred *Jerusalem*, he dispatch'd deputies to *Judas* with proposals of peace, which *Judas* laid before the people and Senators, and all were of opinion to accept them. A day therefore was appointed for the ratification of them. *Judas* and *Nicanor* had an interview in the plain; and *Judas* for fear of a surprize posted armed men in all the advantageous places. The conference passed as it should do. *Nicanor* continued afterwards at *Jerusalem* in the citadel, and *Judas* in the city. *Nicanor* conceived a very great esteem for *Judas*, and loved him with a most sincere affection; he requested him to marry, which accordingly he did, and they lived together with great familiarity.

But *Alcimus* observing the good under-
standing which was between them, went 2 Macc.
to *Demetrius* and told him, that *Nicanor* xiv. 26,
betrayed his interests. The King exaspe- 27, &c.
rated by these calumnies, wrote to *Nicanor*, and told him that he took it ill that he had made such a friendship with *Judas*, and commanded him to send him instantly in chains to *Antioch*. *Nicanor* having received these orders, sought an opportunity to execute them. *Judas* perceiving him to be grown cold, distrusted him; and gathering some troops together, stole privately from *Nicanor*, and kept the field with his people. *Nicanor* marched against him, and attacked him at *Capharsalama*: but he was repulsed with the loss of above five thousand men, and obliged to retreat to *Jerusalem*. He threatned to destroy the Temple, if *Judas* was

* *The* Romanists *produce this passage to justify their practice of praying for the dead: But the sin-offering here appointed was rather for the living than the dead; to divert any calamities which the guilt of these men might bring upon the body of the people, as that of* Achan *had a dreadful effect upon the whole Congregation. To offer a sin-offering for the dead was a new thing without ground or any intimation of any thing like it in their Law. The text says, they were appointed* προσαγαγεῖν περὶ ἁμαρτίας θυσίαν. *Now the dead cannot commit Sin. Idolatry by the Law was to be punished with death, not expiated by Sacrifice. What therefore could not have been done for them, if living, could much less be done for them after death.*

[a] In the year of the world 3841, before J. C. 159, before the vulgar Æra 163.

[b] In the year of the world 3842, before J. C. 158, before the vulgar Æra 162.

[c] In the year of the world 3843, before J. C. 157, before the vulgar Æra 161.

not

not put into his hands; and being departed in order to go to *Bethoron*, where the *Syrian* army came and joined him, *Judas* attacked him with ſo much impetuoſity, that he routed his troops, and *Nicanor* himſelf was one of the firſt who were killed. The reſt of his army betaking themſelves to flight, were cut in pieces by the inhabitants of the country, ſo that not one of them remained. *Nicanor*'s head and right hand were hung up over againſt *Jeruſalem*, and a feaſt was inſtituted on the 13th of *Adar*, to celebrate the memory of this victory. Upon this occaſion it was, that *Judas* in a viſion ſaw the High Prieſt *Onias*, who prayed for all the people; and afterwards the Prophet *Jeremiah*, who preſented him with a ſword of gold, telling him, that with it he ſhould conquer the enemies of *Iſrael*.

Demetrius being informed that *Nicanor* was killed in battle [a], and his army defeated, ſent again *Bacchides* and *Alcimus* into *Judea*, with the right wing of his
1 Macc. ix. 1, 2, 3, &c. troops. They came firſt of all to *Jeruſalem*, from thence they went to *Berea* or *Beroth*, a city in the Tribe of *Benjamin*. *Judas* was at *Laiſh*, or *Bethel*, with three thouſand choſen men. His people ſeeing ſo great an army were terrified, and many fled from the camp; ſo that not above eight hundred remained with him. *Judas* finding himſelf thus forſaken, was diſcouraged, and ſaid to thoſe who ſtill continued with him: let us go, and, if we can, engage the enemy. As his people diverted him from it, and remonſtrated to him, that he ſhould wait for ſome reinforcement, he ſaid to them; God forbid we ſhould do ſo. If our hour is come, let us die courageouſly for our brethren, and not ſully our glory with ſuch a blemiſh. They marched therefore againſt the enemy. *Judas* having obſerved the right wing which *Bacchides* commanded to be the ſtrongeſt, attacked it, broke and purſued it, as far as the mountain of *Azotus*. But they who were in the left wing, followed *Judas* in the rear, and hemmed him in; ſo that after a long and obſtinate fight, wherein many on both ſides were killed or wounded, *Judas* himſelf fell
1 Macc. ix. 19, 20, &c. dead, and all the reſt fled. Then *Jonathan* and *Simon* carried off their brother's body, and laid it in their Sepulchre at *Modin*. All *Iſrael* made great lamentations at his death; and ſaid, how is the invincible man fallen, he who delivered the people of *Iſrael*. The other wars which *Judas* was engaged in, and the inſtances of his courage, are too numerous to be all related. *Joſephus Ben-Gorion* Gorionid. L. 3. c. 2.
ſays, that *Judas* had children, but that they died young. The Scripture ſays nothing of them; and *Judas* dying the ſame year that he was married, it is very credible that he left no iſſue. This great man was one of the moſt expreſs figures of the *Meſſiah*, the true ſaviour of *Iſrael*; and it is our opinion, that the encomium recorded in *Iſaiah* is to be refer'd to him, as a figure of *Jeſus Chriſt*, chap. lxiii. *Who is he that cometh from Edom, with died garments from Bozrah*, &c.

III. JUDAS. This is the name given to the fourth of the ſeven brothers, *Maccabees*, who ſuffered martyrdom at *Antioch* or *Jeruſalem*, under *Antiochus Epiphanes*. But this name is not to be met with in any authentick writer.

IV. JUDAS ISCARIOT, or *Judas the traitor*, having been choſen by *Jeſus Chriſt* into the number of his Apoſtles, and intruſted with the alms that were offered to our Saviour and his apoſtles for their ſupport, he grew ſo wicked as to betray his God and Lord, and deliver him into the hands of his enemies, in order to be put to death. *Mary*, *Lazarus*'s ſiſter, having poured out a precious perfume upon our Saviour's feet, *Judas* was one of thoſe Apoſtles who murmured moſt at it; and went ſoon after to the Prieſts, undertaking to deliver *Jeſus Chriſt* to them. They promiſed him thirty ſhekels, which make about three pounds eight ſhillings and three pence farthing; or four pounds ten ſhillings, if, with Dr. *Prideaux*, we value a ſhekel of Silver at three ſhillings. Before the laſt ſupper was ended, he left the room, and went to inform the Prieſts, that he would that night give up *Jeſus* to them, becauſe he knew the place whither he retired in the night. Several queſtions are propoſed relating to this matter. 1. It is asked, how he came by the name of *Iſcariot*? *Euſebius* and S. *Jerom* [b] think, that he was of the Tribe of *Ephraim*, and a native of the town of *Iſcariot* ſituated in this Tribe. Others will have it that he was of the Hieron. de
Tribe of *Iſſachar*; and that from thence nominib.
was formed the word *Iſſachariothes*. O- Hebr. in Matth.
thers maintain, that this name is derived from the town of *Carioth* in the Tribe of Joſh. xv.
Judah. *Iſch-Carioth*, ſignifies in *Hebrew*, 25.
the man of *Carioth*.

2. Another queſtion is, whether he partook of our Lord's body in the laſt ſupper which he eat with the Apoſtles? Several of the ancients, as the author of the

[a] In the year of the world 3843, before J. C. 157, before the vulgar Æra 161.
[b] Euſeb. & Hieronym. in Iſai. xxviii. 1. Hieronym. in Matth. *p.* 29.

Apostolick constitutions, S. *Hilary*, *Innocent* III. Victor of *Antioch*, Abbot *Rupert*, *Theophylact*, and some others are of opinion that he was not present at the Eucharist, and that as soon as *Jesus Christ* had described him as the person who should betray him, he departed, and went away. But the generality of both the ancients and moderns [a] assert, that he was present at the institution of the Eucharist; which is confirmed by S. *Luke*, who having related our Saviour's words at the institution of this divine Sacrament, says, that *Jesus* pronounced these; *The hand of him that betrayeth me is with me on the table.* [b] Some have thought that a piece of bread dipp'd in sauce, and presented by *Jesus* unto *Judas*, was the Eucharist; others, [c] that by so dipping the piece of bread, it was unconsecrated. *Origen* upon S. *John* relates three opinions concerning *Judas*'s communicating, and declares for one of them. 1. That *Judas* received the body of *Jesus Christ*. 2. That the Devil prevented him from doing so. 3. That he received the bread only and not the Body of *Jesus Christ*. 4. Another question is, how he came to bring back the money to the Priests, which he had received from them in order to deliver up his master. There are some who think, that this did not happen till after the death of *Jesus Christ*; others that it was before he was condemn'd by *Pilate*, and at the time when the Priests and Scribes insisted with the Governor, that he should abandon him to them to be crucified; lastly, others pretend, that he did not carry back this money to the Priests till he had heard the sentence of death pronounced against his master. Then he went to them in the Temple, and said to them, *I have sinned in that I have betrayed innocent blood?* But they answered him, *What is that to us? Look thou to that.* Hereupon he threw the money into the Temple, went away, and hang'd himself. Some of the Fathers [d] seem to speak in commendation of *Judas*'s repentance; but others look upon it as very defective and unprofitable, since he despaired of God's mercy. *Origen* and *Theophylact* writing on S. *Matthew*, say, that *Judas* seeing his Master was condemned, and that he could not obtain pardon from him in this life, made haste to get the start of him, and wait for him in the other world, in order to beg mercy of him there.

Constit. l. v. c. 13. Hilar. in Matt. Can. 31. Innocent. III. de Myster. ab. l. iv. c. 12. Victor. Antioch. in Marc. xiv. Rupert. in Matt. l. x. & in Joan. l. xii. Theophylact. in Matth. xxvi. Luke xxii. 21.

[e] 4. There are some difficulties formed concerning the manner wherein *Judas* died. S. *Matthew* says no more than that he hang'd himself; but S. *Luke* in the *Acts* says farther, that *Judas falling headlong burst asunder in the midst, and all his bowels gushed out.* *Theophylact* affirms, that having first hang'd himself, as S. *Matthew* relates, the weight of his body made the tree bend which he was fastned to, and that being assisted, he lived still some time after; but that falling into a dropsy he burst and died. *Euthymius* tells us that just as *Judas* had hanged himself, some person took him down, and put him in a place where for a while he lived; but that he tumbled afterwards from some high place, burst in the fall, and his bowels dropt out. *Papias*, who is cited in *Œcumenius* upon the *Acts*, said, that the halter by which he was fastned to the tree breaking, he lived for some time, and at last burst in the middle. Others think that being thrown into a common sewer after his death, he burst there, as is usual with carcasses which are abandoned in this manner, and all his bowels fell out. Several of the Moderns [e] are of opinion, that the *Greek* Text of S. *Matthew* may signify only, that *Judas* was suffocated with grief, despair, or even a quinsey, and that in the extremity of his disease he fell upon his face, burst and expired; or that being tormented with despair, he threw himself headlong and burst. This is a pretty exact account of what is related on this subject. See the article *Aceldema*, concerning the field purchased with the money which *Judas* returned to the Priests.

Acts i. 18. Πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

Matt. xxvii. 5. Καὶ ἀπελθὼν ἀπήγξατο.

The ancient Fathers take notice of a spurious Gospel under the name of the *Gospel of Judas*, which was composed by the *Cainites* to countenance their extravagant opinions. They acknowledged a superior power to that of the Creator, and contrary to it; that they whom we look upon as the worst men that ever were, such as *Cain*, *Korah*, the *Sodomites* and *Judas* the traitor, were acquainted with this first principle, and were its Ministers in opposition to the power of the great Creator

Irenæ. l. i. c. 35. Epiphan. hæref. 28. c. 1. Theodoret. hæretic. fab. c. 15.

[a] Origen. homil. 36. in Matth. Victor. Antioch. in Marc. xiv. Cyrill. Hierosolym. Catech. xiii. Cyrill. Alex. in Joan. l. 9. c. 13. Chrysost. homil. 82 & 85. in Matt. Theodoret ad 1 Cor. xi. 25. Hieronym. l. ii. contra Jovinian. Abaelard. Serm. in Pass. Domini. Magister Sentent. l. iv. dist. 11. Alens. Thom. Soto, &c.

[b] Concil. Bracar. 3. c. 1, 2. Jul. Papa, Ep. ad Episcopos. per Ægyptum, Diss. 2. de censur. c. 7. Burchard decret. 5. 1. Ivo parte 2. c. 11. Allat. dict. de Libris Græc.

[c] Dionys. Barsalibas, apud Euseb. Renaudot. t. 4. Perpetuite de la Foi, c. 5. p. 148.

[d] Origen. in Matth. tract. 35. & l. 2. contra Cels. Hieronym. in Matt. xxvii. Ambros. in Luc. l. x. Chrysost. in Matt. homil. 86.

[e] Vide Erasm. Heins. Grot. Ham. Gronov. Dissert. de casu Judæ.

of the world. *Judas* alone of all the Apostles, say they, knew this mystery; and in order the sooner to procure the salvation of *Israel*, he made haste to deliver up *Jesus Christ*, who had many times declared, that he should die for the salvation of the world.

V. JUDAS or *Jude*, sirnamed *Barsabas*, was sent from *Jerusalem* with *Paul* and *Barnabas* to the Church of *Antioch*, to acquaint it with the resolution which had been taken at the Council of *Jerusalem*, concerning the observances of the Law. Some are of opinion, that this *Jude* was the brother of *Joseph*, sirnamed also *Barsabas*, who was proposed together with *Matthias* to fill up the place of the traitor *Judas*. S. *Luke* tells us, that *Jude Barsabas* was a Prophet, and one of the first among the brethren. It is believed that he was one of the seventy Disciples. After he had been some time at *Antioch*, he returned to *Jerusalem*. We know nothing more either of his life, birth, or death.

Acts xv. 22. 23. In the Year of J. C. 54. of the vulg. Æra 51. Acts xv. 13.

Acts xv. 32, 33.

VI. JUDAS or *Jude*, sirnamed *Thaddeus* or *Lebbæus*, and the *Zealot*, is likewise called sometimes the *Lord's brother*, because he was, as is believed, the son of *Mary*, sister to the Blessed Virgin, and brother to S. *James* the Less, Bishop of *Jerusalem*. He was married and had children; for *Hegesippus* speaks of two Martyrs, who were his grand-sons. *Nicephorus* says, his wife's name was *Mary*. In the last supper, he asked *Jesus*, why he was to manifest himself to his Apostles, and not to the world. S. *Paulinus* tells us, that he preached in *Lybia*, and seems to say, that his body remained there. S. *Jerom* upon S. *Matthew*, chap. x. *ver*. 4. says, that after the Ascension he was sent to *Edessa*, to King *Algarus*. The modern *Greeks* affirm likewise, that he preach'd in the city of *Edessa*, and throughout all *Mesopotamia*. Some will have it, that he preached likewise in *Judea*, *Samaria*, *Idumea*, *Syria*, and principally in *Armenia* and *Persia*. But we know no particulars of his life with any great certainty.

See Matth. xiii. 55.

Hegesip. apud Euseb. *l*. iii. *c*. 20. Hist. Eccles.

John xiv. 19.

Paulin. carm. 26.

We have a canonical Epistle written by him, which is addressed to no particular Church, but to all the faithful who are beloved by the Father, and called by the Son our Lord. It appears by the 17th verse of this Epistle, wherein he cites the second Epistle of S. *Peter*, and throughout the whole Letter wherein he imitates the expressions of this Prince of the Apostles, as already known to those he is speaking to, that it was his design to write to the converted *Jews*, who were scattered throughout all the Provinces in the East, in *Asia Minor*, and beyond the *Euphrates*. He contends against false teachers, who, as is believed, were the *Gnosticks*, *Nicolaitans*, and *Simonians*, who corrupted the sound doctrine, and disturbed the peace of the Church.

We do not know at what time this Epistle was written, but it was certainly penn'd after the appearance of those hereticks, whom we have mentioned; and S. *Jude* speaks of the Apostles, as persons who had been dead some time. He quotes the second Epistle of S. *Peter*, and alludes to S. *Paul's* second Epistle to *Timothy*. From whence it is determined, that it was not written till after the death of the Apostles S. *Peter* and S. *Paul*, and consequently after the 66th year of J.C. It is pretty credible, that he did not write it till after the destruction of *Jerusalem*.

Jude v. 17. And compare 2 Pet. iii. 31. 2 Tim. iii. 1. compared with Jude ver. 18.

Some of the Ancients *have questioned its being canonical and authentick. *Eusebius* testifies, that it was very seldom quoted by Ecclesiastical writers: but he observes at the same time, that it was publickly read in many Churches. That which has contributed most to its being rejected by many is, that the Apostle cites the book of *Enoch*, or at least his prophecy. He cites also a particular fact of *Moses*'s life, which is not to be met with in the canonical books of the Old Testament, and is thought to have been taken out of an Apocryphal work intitled, *The Assumption of Moses*. The authorities which he borrows from these two books, were the reasons that for some time it was disputed, whether this Epistle should be received into the Canon of Scripture; but at length it was generally received, and has been so for many ages. S. *Jude* might know from some other places what he quotes of these Apocryphal writings; or, as he was inspired by the Holy Ghost, he might be able to distinguish the several truths which in these books were blended with many errors. See our Dissertations on the Book of *Enoch*, and upon the death of *Moses*.

Euseb. *l*. ii. *c*. 23

Grotius was of opinion, that this Epistle was not S. *Jude*'s the Apostle, but *Judas*'s, the fifteenth Bishop of *Jerusalem*, who lived in the reign of *Adrian*; a little before the appearance of *Barchochebas*. He believes that these words, *the brother of James*, which we read in the beginning of this Epistle, were added by the transcribers; and that S. *Jude* would never have forgotten to have styled himself Apostle, which however he does not do: Lastly, that if it had been believed that this Epistle had been written by an Apostle,

Grot. in Epist. Judæ.

* Euseb. *l*. iii. *c*. 25. Hist. Eccl. Hieronym. de viris illustr. *c*. 4. Amphiloc. carm. ad Seleuc.

tle, it would have been received from the beginning. But this Author produces no proof of the supposed addition of these words, the *brother of James*: S. *Peter*, S. *Paul*, and S. *John* do not always insert their quality of Apostles in the front of their Epistles. Lastly, the doubts which some Churches have entertained concerning the genuine authority of this book, ought to be no more a prejudice against it, than the same suspicions with relation to other canonical books of the Old and New Testament.

There has been a spurious Gospel ascribed to S. *Jude* which was condemned by Pope *Gelasius*. We have already observed, that S. *Jude* had two grandsons who were martyred in the reign of *Domitian*. They were accused and carried to *Rome*, as persons descended from *David*, and related to *Christ*. They who said our S. *Jude* preached at *Edessa*, and in *Mesopotamia*, seem to have confounded him with *Thaddæus*, one of the seventy Disciples, a person very different from the Apostle S. *Jude*. *Thaddæus* was indeed sent to *Abgarus* by S. *Thomas*, as *Eusebius* testifies in several places. *Abdias*, *Fortunatus*, *Bede*, and the *Latin* martyrologists inform us, that S. *Jude* suffered martyrdom, and was buried in *Persia*. Some of the *Greeks* say, that he died peaceably at *Berytus*. Their menologies, which place his festival on *June* the 19th, declare, that he was shot to death with arrows at *Arara*, probably in *Armenia*, where is mount *Ararat*, and the city of *Ariaratha*. The *Armenians* by tradition maintain, that he suffered martyrdom in their country.

Euseb. Hist. Eccl. *l.* iii. *c.* 19, 20.

Euseb. *l.* i. *c.* 13. and *l.* ii. *c.* 1. Hist. Eccl.

VII. JUDAS or *Joiada*, High Priest of the *Jews* after the *Babylonish* captivity. He was the son of *Eliashib*, and father of *Jonathan*. See *Neh.* xii. 10.

VIII. JUDAS, whose name we read in *chap.* i. 10. of the second book of *Maccabees*, was perhaps *Judas* the *Essenian*, or *Judas* the son of *Hircanus*, and firnamed *Aristobulus*, whom we shall next speak of. We have no other knowledge of him, than as we read his name in the beginning of a letter from the senate of *Jerusalem* to *Aristobulus*, King *Ptolemy*'s preceptor, written about the year of the world 3880, before J. C. 120, before the vulgar Æra 124.

IX. JUDAS, firnamed the *Essenian*, is taken notice of for the gift of Prophecy with which he was endowed. He foretold that *Antigonus* the *Asmonæan*, brother to King *Aristobulus*, should be killed upon a certain day in *Strato*'s tower. On the very day upon which he was to be put to death according to this Prophecy, this young Prince came to *Jerusalem*, very much elevated with a victory which he had just then obtained. *Judas* seeing him, said to his Disciples, I wish I were dead, since I must this day be a witness to the falshood of my predictions. How can *Antigonus* be killed to day at *Strato*'s tower, which is at the distance of above a day's journey from this place? But he did not know that the spirit, which spoke in him, meant not *Strato*'s tower upon the *Mediterranean*, where afterwards *Cæsarea* of *Palestine* was built, but another *Strato*'s tower, which was in the palace, and where *Antigonus* was in reality killed soon after by King *Aristobulus*'s orders. Joseph. Antiq. *l.* xiii. *c.* 19.

X. JUDAS, otherwise called *Aristobulus*, eldest son to *John Hircanus*. See III. *Aristobulus*.

XI. JUDAS, the son of *Sariferus* joining with *Matthias* the son of *Margalothus*, perswaded his Scholars to pull down a golden Eagle, which *Herod* the great had ordered to be fixed upon one of the Temple gates. *Joseph. Antiq.* l. xvii. c. 8. and 11.

XII. JUDAS of *Gaulan*, or *the Gaulanite*, opposed the enrolment of the people which was made by *Cyrenius* * in *Judea*; and raised a very great rebellion; pretending that the *Jews* were free, and ought to acknowledge no other dominion besides that of God [a]. Wherefore the followers of *Judas* chose rather to suffer all sorts of torments than to call any power whatsoever upon earth lord or master. The same *Judas* in the Acts of the Apostles is named *Judas the Galilean*. *Gamaliel* speaks of him in these terms, *After Theudas rose up Judas of Galilee, in the days of the taxing, and drew away much people after him. He also perished, and all as many as obeyed him, were dispersed.* *Judas* was a *Galilean*, a native of the city of *Gamala* in the *Gaulanitis*; whence he is indifferently called *Judas* the *Galilean* and *Judas Gaulanites*. And as this country was under the dominion of Luke ii. 1. Acts v. 37.

* *On the banishment of* Archelaus *to* Vienne *in* Gaul, Augustus *having appointed* Publius Sulpitius Quirinus (*who according to the* Greek *way of writing that name is by* S. Luke *called* Cyrenius) *to be president of* Syria, *sent him into the East to reduce the country which* Archelaus *had hitherto reigned over, into the form of a Province; and made* Coponius *procurator of* Judea. *The registring of every man's possession had been made eleven years before by* Sentius Saturninus, *but the laying and levying of the taxes according to it, was not put in execution till that country was reduced into the form of a Province by* Cyrenius *then Governour of* Syria. *The raising of these taxes was opposed by many of the* Jews, *who were headed by this* Judas *of* Galilee. Prid. Connect. &c. Part ii. Book ix.

[a] Joseph. Antiq. *l.* xviii. *c.* 12. In the year of J. C. 10, and 7, of the vulgar Æra.

Herod,

Herod, whereas *Judea* was subject to the *Romans*, the *Jews* called the followers of *Judas* the *Gaulanite*, *Herodians*, and by this name they are mentioned in the Gospel. See above, the article *Herodians*.

As to what *Gamaliel* says, that *Judas* perished with all those who followed him, he must have been ill informed of the state of *Judas's* party; since it is certain, that it subsisted long after *Judas*, and long after *Gamaliel* himself. The sect of the *Herodians* did not differ much from that of the *Pharisees*. It was distinguished from it only by its excessive love of liberty. It produced the two factions of the *Sicarii* or murderers and *Zealots*, who having kindled the flame of rebellion throughout all *Judea*, were the cause of the destruction of *Jerusalem*, and of the whole country. See *Joseph. Antiq.* l. xviii. c. 1, 2. We do not know either the time or manner of *Judas* the *Gaulanite's* death.

XIII. JUDAS, S. *Paul's* host at *Damascus*, Acts ix. 9, 11. We know nothing particularly of his life.

XIV. JUDAS or JUDAH firnamed the holy, in *Hebrew*, *Haccados*, author of the *Mishna*, was son to *Simon* the just, an eminent *Jewish* Doctor. *Judah* was head or Rector of the School of *Tiberias* in *Galilee*, and was advanc'd to the dignity of president of the *Sanhedrim* which was held in the same city. He was acknowledged Prince of his nation, and lived under three Emperors, who were favourable to the *Jews*, namely *Antoninus Pius*, *Marcus Aurelius*, and *Commodus*. The first took possession of the Empire in 138, and the second died in the year of *Jesus Christ* 194. So that his age may be fixed to the middle of the second Century. It is affirm'd, that he came into the world upon the very day when *Akiba* died, who was, as it were, the setting sun to the *Jewish* Nation, but at the same time another sun as it were rose, to spread light throughout *Israel*. According to this account the birth of *Judah* may be supposed to have happened in the year of *Jesus Christ* 135 or 136, which is that of the taking *Bether*, and the death of *Akiba*.

Vide Ganz. Chron.

The place of *Judah's* death was *Tzippari*, situated upon a mountain of *Galilee*, which had formerly been considerable. Some believe that here certain authors, supported by the authority of the spurious *Hegesippus*, declared *Anne* the mother of the blessed Virgin, and *Hermanna* sister to *Elizabeth*, to have been both born. *Simeon* the father of *Judah* circumcised his son the eighth day, conformably to the Law, and contrary to the prohibition of the Emperor *Adrian*, who had forbidden this practice. *Simeon* was cited before the Emperor, but before he appeared he went to the house, where the mother of young *Antoninus* lived, who was then in his cradle, borrowed this young Prince, and left his own son in his room, presented him to *Adrian*, and proved to him, that the accusation form'd against him was false, since the child whom he saw, was not circumcised. *Adrian* believed this was young *Judah*, and dismissed the party accused. At his return *Simeon* went back to the Princess's house, restored her son to her, and took his own. This is an impertinent story, and against all rules; but such as it is you have it.

Some firname *Judah*, *Holy* by reason of the private circumcision which he then received: others maintain, that he deserved it on the score of the innocency and purity of his life. We do not know particulars enow of it, to judge in this case; and besides this is not a proper place to go to the bottom of this matter, we have nothing to say of it but what relates to the *Mishna*, whereof he was the Author. Till that time all traditions received from Doctors and Prophets were preserved in people's memory. The Rabbins taught *vivâ voce* in the Schools, and every one making his particular glosses, additions, or defalcations after his own manner, they began to multiply infinitely, and to be changed insensibly by passing through so many mouths. The Sages resolved therefore to reduce them into writing, and *Judah* was chosen for this employment. Another reason which still further determin'd them was, the calamities they suffered under *Adrian*, the dispersion of their Doctors, the ruin of their Schools, the loss of their Books, and the disaster of their Nation. How could the unity of opinions be preserved, and the *depositum* of traditions, while they were at this distance, and in the midst of so many misfortunes?

Judah therefore took upon him to prepare the Body of the *Jewish* civil and canon Law, and to form a kind of course, and system of them, which might be exactly followed in the Schools belonging to their Nation. He called his work *Mishna*, or second Law. He divided it into six parts, or into six Books, every one whereof contain'd several Treatises. There are sixty three of them in all. Under these sixty three heads, he ranged very methodically all that the tradition of their ancestors had hitherto transmitted relating to tradition and the Law. No sooner did this Book appear, but it was received with profound veneration by all the *Jews*. The learned men among them, made it

the subject of their studies, and the principal of them both in *Judea* and *Babylon* set about commenting it. These comments, with the text of the *Mishna*, compose the two *Talmuds*, that is to say, that of *Babylon*, and that of *Jerusalem*. See hereafter the article *Mishna* and that of the *Talmud*. *Bartolocci* believes, that *Judah* the Holy died in the year of *Jesus Christ* 194. M. *Basnage* places his death in 210 or 215. Rabbi *Gamaliel* was his son and successor in the dignity of Prince of his Nation.

JUDEA, a province of *Asia* called anciently *the Land of Canaan* or *Palestine*, and afterwards, *the Land of promise*, *the land of Israel*; and lastly *Judea*. It was not named thus till after the *Jews* returned from the *Babylonish* captivity; because then the Tribe of *Judah* was the principal, and almost only one which made any figure in the country; and the territories belonging to the *Israelites* of the other Tribes were almost all possessed by the *Samaritans*, *Idumeans*, *Arabians* and *Philistines*. The *Jews*, when they returned from the captivity, began to settle again about *Jerusalem*, and in the division of *Judah*, from whence they spread afterwards over the rest of the country. See under the article *Canaan* and *Canaanites*, what we have said of the ancient inhabitants of *Judea*. The *Philistines* were strangers in this country; they came thither from the Isle of *Caphtor* or *Crete*. See *Caphtor*. The *Phœnicians*, who afterwards kept their ground there, even after the entrance of the *Hebrews*, were some remains of the ancient *Canaanites*. These two people, *the Philistines* to the South, and the *Phœnicians* to the North, possessed almost all the coasts of the *Mediterranean*. The *Jews* were masters of the rest of the country, having *Libanus* and *Syria* to the North, *Arabia Petræa* and South *Edom* to the South, the mountains of *Gilead*, East *Edom*, *Arabia Deserta*, the *Ammonites* and *Moabites* to the East; the *Philistines*, *Phœnicians*, and the *Mediterranean* to the West. The river *Jordan* divided the whole country into two almost equal parts, and taking its rise at the foot of *Libanus*, run from North to South, as far as the dead Sea, in which it lost itself.

Judea, before the arrival of the *Hebrews*, was governed by *Canaanitish* Kings, who exercised an absolute power, each in his respective city. When *Joshua* had made a conquest of it, he governed it as the Lord's vicegerent, and the executioner of his orders. The Elders succeeded *Joshua* for about fifteen years. After which the *Israelites* fell into a kind of anarchy, which lasted seven or eight years. Afterwards they were governed by Judges for three hundred and seventeen years; and last of all by Kings, from *Saul* to the *Babylonish* captivity, for the space of five hundred and seven years. After the return of the *Jews* from the captivity, *Judea* continued subject to the Kings of *Persia*, then to *Alexander* the Great, and after that to his successors. Sometimes to the Kings of *Syria*, sometimes to the Kings of *Egypt*; paying nevertheless a great deal of deference, in matters of private government, to the High Priest, and Princes of *David*'s family [a]. From the time of the *Maccabees* maintaining the Religion, and re-establishing the affairs of the *Jews*, they continued in possession of the sovereign authority till the reign of *Herod* the Great, about an hundred and thirty five years [b]. A List of the Governors who governed *Judea* for the *Romans*: See *Governors*. A List of the Judges who governed *Judea*: See *Judges*. A List of the Kings who governed *Judea*, see the article Kings. A List of the High Priests who governed *Judea*. See *Priests*.

As to the quality of the country, nothing can be added to the description which the Scripture gives us of it. That represents it to be one of the most beautiful and fruitful countries in the world, a country flowing with milk and honey. *Josephus* speaks of it almost in the same manner [c]. Travellers relate with admiration the great fertility of certain parts of it. It is true there are some dry and stony places, and in general it is at present very barren; but this proceeds from the want of inhabitants to manure it. *Judea* is almost every where high land, but its mountains are not too high, and almost all of them were formerly well cultivated, and abounded with olive-gardens, vineyards, and other trees [d]. The pastures there are excellent, and the fruits extremely fine. There is great plenty of water; and tho the rains fall but seldom, the night dews supply the want of them, and moisten the plains and fields [e].

Exod. iii. 8. Ezek. xx. 6, &c. See Numb. xiii. 28. Deut. viii. 7. Isai. xxxvi. 17.

JUDGMENT, in *Hebrew*, *Mischpat*; in *Greek*, *Krisis*; in *Latin*, *Judicium*. These terms have different signifi-

משפט Mishpat, Κρίσις, Judicium.

[a] This State lasted about 369 years, from the return from the Captivity in 3468, to the Government of *Judas Maccabæus* in 3837.

[b] From the year of the World 3837, which is the year wherein *Judas Maccabæus* began to govern, to the year 3965, which is the year wherein *Herod* was declared King by the Senate.

[c] Joseph. Antiq. *l.* xv. *c.* 5. & de Bello *l.* iii. *c.* 2. 18. & 26. & Antiq. *l.* viii. *c.* 2. & Hecatæn. apud Joseph. *l.* i. contra Appion, *p.* 1049.

[d] *See* Maundrell's *Journey from* Aleppo *to* Jerusalem, *p.* 65, &c.

[e] See M. *Reland's Palestin.* l. i. c. 57. p. 380, &c.

cations in Scripture. They are taken
1. for the power of judging abſolutely.
Deut. i. 17. *Judicium eſt Dei*, the power of judging
belongs to God; Judges are but his vice-
gerents: *God hath given his Son authority
to execute judgment, becauſe he is the ſon of*
John. v. 27. *God. Judicium datum eſt illis: (Apoſtolis)*
Judgment was given to the Apoſtles.

2. *Judicium* is taken for rectitude, e-
quity, and the other good qualities of a
Judge. *Deus, Judicium tuum Regi da,*
Pſ. lxxi. 2. *& juſtitiam tuam filio Regis:* Give the
King thy judgments, and thy righteouſneſs
to the King's ſon. *Honor regis judicium*
Pſ. xcviii. 4. *diligit:* The honour and glory of a King
ſhine forth in the rectitude of his judg-
ments, and in his love for equity. *Juſti-*
Pſ. lxxxviii. 15. *tia & judicium præparatio ſedis tuæ:* Juſtice
and equity are the ſupport of thy throne.

3. *Judicium* ſignifies very often, the
vindictive juſtice and rigour of God's
Exod. xii. 12. judgments. For example, *In cunctis Diis
Egypti faciam judicia:* I will exerciſe my
vengeance, my judgments upon all the
Gods of *Egypt*. *Quando facies de perſe-*
Pſ. cxviii. 84. *quentibus me judicium?* When wilt thou
avenge me of my perſecutors? When
wilt thou exerciſe thy judgments againſt
them? *Cum feceris judicia tua, in terra,*
Iſai. xxvi. 9. *juſtitiam dicent habitatores orbis:* When
thou ſhalt exerciſe thy judgments, thy ſe-
verity upon the Earth, man will learn to
practiſe righteouſneſs.

4. *Facere judicium & juſtitiam*, denotes
the exerciſe of all virtues; juſtice, equity,
truth and fidelity. *Scio quod Abraham
præcepturus ſit filiis ſuisut faciant judicium*
Gen. xviii. 19. *& juſtitiam:* I know that *Abraham* will
charge his children to act according to
equity and juſtice. *Feci judicium & juſti-*
Pſ. cxviii. 121. *tiam:* I have practiſed juſtice and equity.
Expectavi ut facerent judicium, & ecce ini-
Iſai. v. 7. *quitas; & juſtitiam, & ecce clamor:* I ex-
pected that my vineyard, my inheritance,
my people, would exerciſe judgment and
equity, and I ſee none but unjuſt actions;
that they ſhould practiſe righteouſneſs,
and I hear only the cries of their iniqui-
ties.

5. *Judicium* is put often for the Laws
of God, and particularly for judicial Laws.
Exod. xxi. 1. *Hæc ſunt judicia, quæ propones eis:* Theſe
are the ordinances which thou ſhalt pro-
poſe to them. *Narravit Moyſes populo*
Exod. xxiv. 3. *omnia verba Domini, atq; judicia: Moſes*
propoſed to the people all that the Lord
had ſaid to him, and all his command-
ments. *Non fecit taliter omni nationi, &*
Pſ. cxlvii. 20. *judicia ſua non manifeſtavit eis:* He has
not treated all nations in this manner, nor
hath he made them acquainted with his
judgments, his ordinances, *&c.*

6. *Judicium* is likewiſe put for cuſtom,
uſage. *Miſerere mei ſecundum judicium*
Pſ. cxviii. 132. *diligentium nomen tuum:* Have pity upon
me, and treat me, as thou art wont to
treat thoſe who love thee. This expreſſion,
ſecundum judicium, according to cuſtom, is
much more frequent in the *Hebrew*, than
in the vulgate, where it is tranſlated, *ut
aſſolet, ut decet, pro more*, &c. Levit. v. 10.
Hebr. *Faciet holocauſtum ſecundum judi-
cium:* He ſhall offer a burnt-offering ac-
cording to the cuſtom, *&c.*

7. *Judicium* is put for diſcretion, wiſ-
dom, prudence. *Diſponet ſermones ſuos in*
judicio: He ſhall regulate his diſcourſes Pſ. cxi. 5.
with wiſdom. *Jurabis: vivit Dominus in*
veritate, & in judicio, & in juſtitia: Thou Jerem. iv. 2.
ſhalt ſwear: the Lord liveth in truth, in
judgment, and in righteouſneſs: that is to
ſay, in truth, ſo as to ſay nothing falſe;
in judgment, ſo as to diſcern when it is
proper to ſwear; in righteouſneſs: ſo as to
avoid the doing wrong to thy neighbour.
But in this paſſage, *in judicio*, may very
well mean equity, juſtice, *&c.*

8. The High Prieſt's pectoral was cal-
led *Pectoral judicii*, and ſometimes ſimply Exod. xxviii. 15, 29.
Judicium. Aaron geſtabit judicium filiorum
Iſrael: Aaron ſhall wear the judgment of Exod. xxviii. 36.
the children of *Iſrael*; that is to ſay, the
pectoral, which is the ſign of his autho-
rity over the children of *Iſrael*. The
High Prieſt was the chief perſon con-
cerned in the adminiſtration of Juſtice a-
mong the *Hebrews*.

9. *Judicium* is taken for the laſt judg-
ment. *Statutum eſt hominibus ſemel mori:*
poſt hoc autem judicium: It is appointed Heb. ix. 27.
that all men ſhould die at one time or
other, and that judgment ſhould follow.
In *Joel* the Lord ſays, that he will gather Joel. iii. 2.
together all the nations in the valley of
Jehoſhaphat, and that he will enter into
judgment with them, in order to avenge
his people, whom they have oppreſſed.
See above, *Jehoſhaphat*; and the following
article, *the Valley of Jehoſhaphat*. *Solomon*
ſays, *Scito quod pro omnibus his adducet te* Eccl. xi. 9.
Deus in judicium: Know that for all theſe
things God will bring thee into judgment.
*Non intres in judicium cum ſervo tuo, quia
non juſtificabitur in conſpectu tuo omnis vi-*
vens: Enter not into judgment with thy Pſ. cxlii. 2.
ſervant; for in thy ſight ſhall no man li-
ving be juſtified. *Judicium poſt mortem* 4 Eſdr. xiv. 35.
veniet, quando iterum reviviſcemus: Judg-
ment ſhall come after death, when we
ſhall riſe again. Any one may ſee S. *Mat-
thew* xxv. 31, &c. and S. *Paul's* firſt Epiſ-
tle to the *Theſſalonians*, and that of S. *Jude*
upon the laſt judgment, and the ſigns
that are to precede it.

JUDGMENT *of Zeal*. The *Jews*
pretend, that in particular circumſtances,
where any one ſees a *Jew* offending a-
gainſt the honour of God, violating the
Law with impunity, blaſpheming againſt
God, his Temple, or Legiſlator; or even if
any one ſees an Heathen, who would in-
gage the people in irregularities, in Ido-

latry, or the breach of God's laws, they might with impunity kill such an one; and without any form of justice give a loose to their zeal and remove this scandal from amidst the people. They found this law upon the practice of *Phinehas* the son of *Eleazer*, who having seen an *Israelite* go into the tent of a *Midianitish* Numb. xxv. 6, &c. prostitute, took a javelin, followed them, and killed both the guilty persons in the very moment when they were committing the sin. They likewise cite the example of *Mattathias* the father of the 1 Macc. ii. 24, 25. *Maccabees*, who in his transport of zeal, killed an *Israelite*, while he was sacrificing to false Gods.

The inconveniences of this sort of judgment are very sensible to all: an inconsiderate multitude, a provoked *Israelite*, or a fanatick, shall believe themselves allowed to kill any man whom they shall think an enemy to the interests of God and religion. Examples of this are but too frequent in history. It was with this mistaken zeal that they stoned S. *Stephen*, Acts vii. 58. that they laid hands on S. *Paul*, with a resolution to put him to death, and that Acts xxi. 27, and Acts xxii. 22, 23. Acts xxiii. 12. more than forty men made a vow, that they would neither eat nor drink till they killed him. S. *James* Bishop of *Jerusalem* was executed in the same manner, and *Jesus Christ* had not escaped death in the Temple, upon a certain day when they imagined that he uttered blasphemy, if he had not concealed himself, and retired out of the crowd. John viii. 59.

Gen. xiv. 7. עין משפט Fons judicii. The *Fountain of Judgment*, is the same as *the fountain of Kadesh*, to the south of the land of promise. The waters of *Kadesh* were called *the waters of Strife*, because *Moses* was then contradicted and Numb. xx. 13. provoked by the murmurs of the *Israelites*; *and the fountain of Judgment*, because God displayed his wrath against *Moses*, and declared to him that he should not enter into the promised Land, because he had not honoured him in the Chald. Ita & Jarchi & Grot. Eyes of the children of *Israel*. The Rabbins will have it, that the name of *fountain of Judgment* came from the neighbouring people's assembling in this place, to receive justice, and terminate their differences.

שפטים Gr. Κριταί, *Judices.* JUDGES, in *Hebrew Shophetim*. They who govern'd the *Israelites* from *Joshua* to *Saul* were called Judges. The *Carthaginians*, a Colony of the *Tyrians*, had likewise Magistrates or Governors, whom T. Liv. Decad. iii. l. 7. Suffetes summus erat Pœnis Magistratus. they called *Suffetes* or *Sophetim*, with an authority like those of the *Hebrews*, almost equal to that of Kings. Some are of opinion that the *Archontes* among the *Athenians*, and Dictators among the *Romans*, were the same almost as the Judges among the *Hebrews*. *Grotius* compares the government of the *Hebrews* under the Judges, to that which was in *Gaul*, *Germany*, and *Britain*, before the *Romans* changed it. The Office of Judges was not hereditary among the *Israelites*. These Governors were no more than God's vicegerents, for he was their only true Monarch: he it was who created the Judges, and gave them all their authority. When the *Hebrews* desired a King, such as other neighbouring people had, God said to *Samuel*, *They have not rejected thee, but they have rejected me, that I should not reign over* 1 Sam. viii. 7. *them.* When the crown was offered to *Gideon*, and his posterity after him, his answer was, *I will not rule over you, neither shall my son rule over you; the Lord* Judg. viii. 23. *shall rule over you.*

The dignity of Judges was for life, but their succession was not always constant and without interruption. There were Anarchies from time to time, or intervals, during which, the Commonwealth was without rulers and Judges. There were likewise pretty long intervals of servitude and oppression, under which the *Hebrews* groan'd, while strangers *had the dominion over them*, and were without either Judges or any Governors. Altho God himself in a particular manner, and by some express declaration of his will, did regularly appoint those, whom he was determined to make Judges of the *Israelites*: nevertheless the people upon some occasions, without waiting for a particular revelation, chose him, who appeared to them most proper to deliver them from oppression. For example, when the *Israelites* beyond *Jordan* chose *Jephthah* to conduct them in the war against the *Ammonites*. As it often happened, that the oppressions, which occasioned a recourse to the assistance of Judges, were not felt over all *Israel*, the power of Judges likewise, who were chosen or raised up to procure deliverance from servitudes of this kind, did not extend over all the people, but over that country only which they had delivered. For example, we do not find that *Jephthah* exercised his authority on this side *Jordan*; nor that *Barak*, for instance, exercised his beyond this river.

The verb *to Judge*, and the noun *Judge*, sometimes signify in Scripture to reign, to exercise sovereign authority over any people. 1 Sam. viii. 5, 6. *Make us a King to judge us*, said the *Israelites* to *Samuel*. *Solomon* begs of 1 Kings iii. 9. God such a measure of understanding, as was necessary to judge *Israel*. *Jotham* the son of *Azariah* King of *Judah* governed 2 Kings xv. 5. the Palace in his father's room, who was a leper, *and judged the people of the land*. And *Absalom*, when he was making interest for the Crown, said, *Oh that I were made judge in the land!* Moreover, the authority of Judges was not inferior to that

of Kings: it extended to affairs of peace and war. They decided caufes with an abfolute authority; but they had no power to make new laws, nor to impofe new burdens upon the people. They were protectors of the Laws, defenders of Religion, and the avengers of all crimes, particularly of Idolatry; in other refpects they were without pomp or fplendor, without guards, train, or equipage, unlefs their own wealth was fuch, as might enable them to appear in a figure anfwerable to their dignity. The revenue of their employment, confifted in prefents which were made them; they had no regular profits, and levied nothing upon the people. The time of the continuance of Judges from the death of *Jofhua* to the beginning of *Saul*'s reign, is three hundred thirty nine years. Here follows the chronological order of the Judges, and the feveral fervitudes which the land lay under during this interval.

A lift of the Judges *in a Chronological order.*

Year of the world.

2570. THE death of *Jofhua.*
2585. The government of the elders for about fifteen years.
2592. An Anarchy of about feven years to 2592.
The hiftory of *Micah*, the conqueft of the city of *Laifh*, by part of the Tribe of *Dan*, and the war undertaken by the eleven Tribes againft *Benjamin*, are all refered to this time.
2591. *The firft fervitude under Chufhamrifhathaim King of Mefopotamia.* It began in 2591, and lafted eight years to 2599.
2599. *Othniel* delivered *Ifrael* in the fortieth year after peace eftablifhed in the land by *Jofhua.*
2662. A peace of about fixty two years, from the deliverance procured by *Othniel*, in 2599, to 2662. *When the fecond fervitude under Eglon King of the Moabites happened.* It lafted eighteen years.
2679. *Ehud* delivers *Ifrael.*
After him *Shamgar* governed, and the land was in peace till the eightieth year after the firft deliverance procured by *Othniel.*
2699. *The third fervitude under the Canaanites,* which lafted twenty years, from 2699, to 2719.
2719. *Deborah* and *Barak* deliver the *Ifraelites*: from the deliverance procured by *Ehud* to the end of *Deborah* and *Barak*'s government, were forty years.
2768. *Abimelech* the natural fon of *Gideon* is acknowledged King by the *Shechemites.* He puts to death feventy of his brethren; he reigns three years; from 2768 to 2771.
2771. He died at the fiege of *Thebaz* in *Paleftine.*
2772. *Tola* after *Abimelech* governs for three and twenty years, from 2772 to 2795.
2795. *Jair* fucceeds *Tola*, and governs two and twenty years; from 2795 to 2816.
2799. *The fifth fervitude under the Philiftines,* which lafted eighteen years from 2799 to 2817.
2817. The Death of *Jair.*
2817. *Jephthah* is chofen head of the *Ifraelites* beyond *Jordan*, he defeated the *Ammonites*, who oppreffed them. *Jephthah* governs fix years, from 2817 to 2823.
2823. The death of *Jephthah.*
2830. *Ibzan* governs feven years; from 2823 to 2830.
2840. *Elon* fucceeds *Ibzan.* He governs from 2830 to 2840.
Abdon judges *Ifrael*, eight years, from 2840 to 2848.
2848. *The fixth fervitude under the Philiftines,* which lafted forty years, from 2848 to 2888.
2848. *Eli* the High Prieft of the race of *Ithamar* governed forty years, the whole time of the fervitude under the *Philiftines.*
2849. The birth of *Samfon.*
2887. The death of *Samfon*, who was judge of *Ifrael* during the judicature of *Eli* the High Prieft.
2888. The death of *Eli*, and beginning of *Samuel*'s government, who fucceeded him.
2909. The election and anointing of *Saul*, firft King of the *Hebrews.*

THE BOOK OF JUDGES, which the Church acknowledges as authentick and canonical, is by fome afcribed to *Phinehas*, by others to *Ezra*, or *Hezekiah*; and by others to *Samuel*, or all the Judges, who wrote each the hiftory of his time and judicature. But it appears to us to be the work of one fingle Author, who lived after the time of the Judges. A fenfible proof of this opinion is this, that in the fecond chapter, the

the tenth and following verses, he makes a short abridgement of the whole book, and gives a general idea of it. There is something to be said for the opinion which attributes it to *Samuel*. 1. The Author lived at a time, when the *Jebusites* were still masters of *Jerusalem*, and consequently before *David*. (Judg. i. 21.) 2. It appears that the *Hebrew* Commonwealth was then governed by Kings, since the Author observes in several places under the Judges, that then there was no King in *Israel*.

Notwithstanding there are some considerable difficulties urged against this opinion. For example, it is said in the Judges, *chap.* xviii. 30, 31. *And the children of Dan made Jonathan and his Sons Priests in the Tribe of Dan, until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.* The Tabernacle or house of God was not at *Shiloh* till about the time of *Samuel*'s first appearance as a Prophet; for then it was brought from *Shiloh* and carried to the camp, where it was taken by the *Philistines*; and after this time it was sent back to *Kirjath-jearim*. (1 Sam. iv. 4, 5, &c. 1 Sam. vi. 21, 21, &c.) As to the captivity of the Tribe of *Dan*, it can scarce, one would think, be understood of any other than that which happened under *Tigleth-pileser* many hundred years after *Samuel*. And consequently he could not write this Book; unless it be acknowledged, that this passage was since added; which is no way incredible, since there are other proofs, and other examples of the like additions made to the text of the sacred writings.

(Deut. xvi. 18, and xvii. 8, 9. See likewise Ezek. xliv. 24. and Joseph. Antiq. *l.* x. *c.* ult.) *Ordinary* JUDGES *for civil and religious affairs. Moses* ordained, that Judges and Magistrates should be appointed in every city, to terminate the differences of the people, and that when any affair of greater consequence should happen, they should remove to the place which the Lord should choose, in order to examine there the difficulty before the Priests of *Aaron*'s family, and before the Judge (or Prince of the people) at that time established by the Lord, and he requires all to acquiesce in their judgment upon pain of death. When *Jehoshaphat* King of *Judah* resolved upon reforming his dominions; he settled Judges in all the cities, to whom he recommended vigilance and Justice, as exercising the authority of God himself. (2 Chr. xix. 5, 8, &c.) He likewise set up two courts at *Jerusalem*, one consisting of Priests and Levites, and the other of the heads and families of *Israel*. The first had cognizance of the affairs which related to the Law, and the ceremonies of Religion; the second *of the King's matters*; that is to say, of civil affairs, and the interests of private persons. Such was the polity of the *Hebrews* before the captivity, as far as we can judge from the sacred books.

But the *Jewish* Doctors give us a very different idea of these Judges. They maintain, that there was an assembly at *Jerusalem* consisting of seventy two Judges. This assembly they call the *Sanhedrim*, which is a word formed with some variation from the *Greek Synedrion*. They believe that this Council has always subsisted in their nation, ever since the establishment of it by *Moses*, when he appointed seventy two elders, to whom God communicated his Spirit, in order to assist him in the government of the people. (Numb. xi. 16, 17.) But we are of opinion, that this settlement continued no longer than the time of *Joshua*'s dividing the promised land, and that it was not restored till after the *Maccabees*. It was in being in our Saviour's time, and lasted, probably, till the destruction of the Temple, but not always with equal authority: for after the banishment of *Archelaus*, the *Romans*, having reduced *Judea* into a province, assumed the right of life and death to themselves alone. See hereafter, *Sanhedrim*.

As to the inferior courts, we have the following account of what they were in our Saviour's time from the Rabbins and interpreters. 1. There were three Judges in every city, who had the cognizance of lesser faults, such as theft, and the like. 2. There was another court composed of three and twenty Judges, who decided matters of importance and of a more criminal nature, and their sentences were such as generally affected the lives of persons, no causes being brought before them but such as deserved the penalty of death. 3. The great *Sanhedrim* was at *Jerusalem*, and had the cognizance of the most important affairs of state and religion, and of those which concerned the King and High Priest. Our Saviour is thought to have alluded to these two last Courts in the words following, *Whosoever shall be angry with his brother without a cause shall be in danger of the Judgment*; (Matth. v. 21, 22.) that is to say, of the three and twenty Judges. *And whosoever shall say to his brother, Raca, shall be in danger of the Council*; that is to say, of the great *Sanhedrim*. See our dissertation concerning the polity of the *Hebrews*, printed before the book of *Numbers*. The common place where the Judges assembled was the city gate. See above, *Gate*. The *Sanhedrim* met in one of the chambers of the Temple. (Ruth iv. 1.)

I shall here add some remarks taken from the *Mishna*, and the Commentators of it, relating to the different Judges which (Mishna Tract. Sanhedrin. tom. 4.)

which were in *Palestine*, and their jurisdiction. The *Rabbins* agree, that in every city, where there were reckoned to be at least an hundred persons, there was to be a court held, consisting of three Judges, before whom causes of lesser consequence were pleaded, *concerning loss, gain, and restitution*. These three Judges had a right only to condemn criminals to be whipt. This tribunal was consulted about the intercalation of months. The three Judges might confer imposition of hands, and receive doctors: they might install Judges, with these words: Thou *Rabbi*, such an one, hast been honoured with the power of judging and instituting penalties. But for the enjoyment of this privilege it was necessary that at least one of the three Judges had received ordination, that he might have power to give it unto others. The parties named their Judges: one of the parties chose his Judge; the other named a second, and these two Judges took a third, with whom they decided causes.

Josephus gives us a different idea of the polity of the *Jews* *; he says that *Moses* ordained seven Judges of known virtue to be established in every city, or a body of senators composed of seven Judges, and to these seven Judges two ministers were added out of the tribe of *Levi*; so that according to this Author, there were in every city seven lay Judges, and two ministers of the order of *Levites*. Now *Josephus* certainly is more to be credited in matters of this nature than the *Rabbins*, because he is much more antient, and was better acquainted with things than the *Jewish* doctors. *Josephus* saw the commonwealth of the *Hebrews* in being, and in a flourishing condition: and the *Rabbins* came not till long after the destruction of the Temple, and the dispersion of the nation.

The second tribunal was composed of three and twenty Judges, who gave sentence in capital causes, and condemned men to death, and beasts that had wounded any man. I do not find this number of Judges appointed either in *Moses* or in the sacred Authors. *Josephus* speaks nothing of them: he says only, that if the seven Judges here mentioned found themselves not to be sufficiently qualified to decide any cause brought before them, they then refer'd it to the High-Priest in the holy city. It may not be improper to represent the manner wherein the Judges of this court were seated, because having some relation to that of the great *Sanhedrim*, this may be of use to give a more

Joseph. loco citato.

exact idea of it, and explain the opinions of the *Jewish* doctors.

The three and twenty Judges made a semi-circle, the President was seated in the midst, whom they called the Prince of the Senate; his merit and wisdom raised him to this dignity. The father of the Senate was seated at his right hand, and held the second rank; but this charge was imagined by the talmudist Doctors. Every one of the three and twenty Judges took his place at the right and left according to his rank: some say there were three secretaries, one for collecting the votes of those who *absolved*; the second to gather the votes of those who *condemn'd*; and the third received both the one and the other. The three orders of Disciples were placed on forms at the bottom of the Hall, every one according to his age and capacity. They brought thither the ablest men from all parts of *Judea*, removing them from other courts to this of *Jerusalem* composed of three and twenty Judges; they were placed at first in the lowest class, and the scholars rose afterwards by degrees to the quality of Judges. By this description it appears, that the Rabbins designed to give a high Idea of their magistracy and magistrates. Notwithstanding people seem not inclinable to prefer their authority to that of *Josephus*, who quite oversets all these ideas.

JUDITH, of the tribe of *Reuben*, daughter of *Merari*, and the widow of *Manasseh*, has made herself celebrated for the deliverance of *Bethulia* besieged by *Holofernes*. See what we have already said in the article *Holofernes*, and in that of *Bethulia*. *Judith* after she became a widow, made a private chamber for herself upon the top of her house, where she remained shut up with the young woman who attended her. She put on sackcloth upon her loins, she fasted every day of her life, except the Sabbath, and other festival days observed by her nation. She was of an uncommon beauty, and her husband left her great riches, a great number of servants, and a great estate in lands, upon which she had numerous flocks of sheep, and herds of oxen. She was very much esteemed by all the world for her piety and virtue, and no one said the least thing to her disadvantage. Judith viii. 4. 5. 6, &c.

Being informed that *Ozias*, who was the first man in the city *Bethulia*, had promised to deliver it up within five days to *Holofernes*, she sent for *Chabris* and *Carmis*, elders of the people, and said to them, has *Ozias* then consented to surrender

* [illegible] —— [illegible] Jos. Antiq. *l.* iv. *c. ult. p.* 122.

the

THE COURT CONSISTING OF XXIII. JUDGES ACCORDING TO THE RABBINS.

1. The Prince of the Senate
2. The Father of the Senate
3. The Judges
4. The 2 Secretaries
5. The first order of 23 Disciples
6, 7. The 2d and 3d orders of Disciples

the city to the *Assyrians* unless we are relieved in five days! And now who are you that have tempted God this day? This is not the way to obtain his mercy, but rather to stir up his wrath, and inflame his anger. But let us now have recourse to the clemency of the Lord, let us humble ourselves before him; let us acknowledge that we are intirely his, and wait with patience the effects of his mercy. She added, I exhort you to pray, and recommend all these things to the Lord. For my part, I have resolved to depart this night out of the city with my maid-servant; you shall stand at the city gate, you shall open it and let me go, without enquiring after my design, and in some days, I will come my self with an account of what I have been doing. They took their leave of her, and departed.

Judith ix. 1, 2, 3, &c. *Judith* after this, went into her closet; and being covered with fackcloth she put ashes upon her head, and prostrating herself before the Lord, she prayed, begging of God that he would please to humble *Holofernes*, and the other enemies of *Israel*, protect his people from the danger which threatned them, and give her charms sufficient to affect *Holofernes*, constancy enough to despise him, and fortitude enough to destroy him. Judith x. 1, 2, &c. When she had finished her prayer she got up, came down from the plat-form into her house, then she took off her fackcloth, laid aside her widows weeds, washed, perfumed, and combed herself, put on a fine suit of head clothes, dressed herself in a very rich habit, put on sandals of great value, bracelets, pendants to her ears, and rings. In short, she set herself out in all her ornaments; and God still farther encreased her beauty, that she might appear in the eyes of all with an incomparable lustre. She loaded her maid with provisions necessary for the journey, and went with her to the city gate, where *Ozias* and the elders waited for her. They opened the gates for her without asking any questions, being satisfied with wishing success to her journey, and good resolution.

As she came down from the mountain, the advanced guards of the *Assyrians* met her; and having asked her whither she was going? she said to them, I am fled from *Betbulia*, knowing very well that you must soon take and pillage the city, and I am now come in order to discover all the secrets of the *Jews* to Prince *Holofernes*, and to put him in a way of taking the town, without costing him so much as one man. They carried her therefore to *Holofernes*'s tent. As soon as this General saw her, he was captivated; and his officers said, certainly the *Hebrews* are not so contemptible a people, since they have such beautiful women. It is very well worth making war with them, if it were only to get possession of such lovely slaves. *Judith* fell prostrate at the feet of *Holofernes*, who ordering her to be raised by his people, said to her, Be of Judith xi. 1, 2, 3, &c. good courage, and fear not, for I never did any prejudice to any one who was willing to submit voluntarily to King *Nebuchadnezzar*. But tell me what at present induced you to come to me.

Judith answered him, that she had fled from the *Hebrews*, first, because she knew that God being provoked by their sins, was resolved to abandon them to their enemies; and secondly, because, as they were reduced to the last extremity, she thought she could not any way provide with more certainty for her own preservation, nor do him a greater service in the present conjuncture, than to inform him of the state of these things. *Holofernes* replied, God hath favoured us in a particular manner, by thus sending you to us. *If your God should make me master of the whole nation of the Hebrews*, as you encourage me to hope; he shall likewise be my God, and you shall have great honours confer'd on you in the house of *Nebuchadnezzar*, and will be famous over all the earth. Then he commanded her to be conducted to the place, where his treasures were, and that she should be served from his own table. But *Judith* entreated him, that she might eat no other provisions than such as she had brought, lest she should be polluted by eating any strange food. She desired likewise, as they went into the apartment appointed for her, that she might have the liberty of going out in the night, and before it was day, in order to perform her devotions, which was allowed her. She lived four days in this manner, without being at all distrusted when she was seen to go out of the camp, and to return again after having washed herself in a fountain, and prayed.

But on the fourth day, *Holofernes* sent *Bagoas* his eunuch to invite her to pass the night with him, with a design to spend it in eating, drinking, and diverting himself. *Judith* went decked with all her ornaments. She eat and drank not from *Holofernes*'s table, but what her maid had prepared for her; and *Holofernes* was so transported with joy at the sight of her, that he drank more wine than he had ever done at any entertainment in his life. The evening being come, his servants re- Judith xiii. 1, 2, 3.
turned in haste, every man to his own house; and *Bagoas* shut the chamber doors and departed. *Judith* was left alone there with her maid, and *Holofernes* with excess of wine slept very soundly. *Judith*

therefore appointed her maid to ſtand without and watch, and at the ſame time having put up her prayer to God, ſhe took down *Holofernes*'s ſabre, which hung upon a pillar at his bed's head, and having drawn it out of the ſcabbard, ſhe ſeized him by the hair of the head, and ſaid, ſtrengthen me this day, O Lord. Then ſhe ſtruck him twice upon the neck, cut off his head, wrapt him up in the curtains of the bed, gave *Holofernes*'s head to her maid, and directed her to put it in her bag. After which they both went out according to their cuſtom, as if they were going to pray without the camp.

As ſoon as they came to the city gate, *Judith* cried aloud, Open the gates, for God is with us, and hath ſignalized his power in *Iſrael*. They accordingly opened them, and the whole city got about her. She placed herſelf upon an eminence, ſhewed them the head of *Holofernes*, and told them in few words what ſhe had done. *Achior* was ſent for, to whom alſo they ſhewed the head of *Holofernes*. At length *Judith* ſpoke to the
Judith xiv. elders, and all the people, in theſe terms: Hang this head upon the walls, and as ſoon as the ſun riſes, let every one arm himſelf, and ſally out with great noiſe, but do not deſcend ſo low as the bottom of the mountain, make a ſhew only as if you intended to attack the enemy. Then it will be neceſſary for the guards to wake the general, and when they find him headleſs, and bathed all over in his blood, they will be in a conſternation, and betake themſelves to flight. This is the time for you to march boldly againſt them; for the Lord will deliver them into your hands.

This advice was followed, and the thing happened as *Judith* had foretold. As ſoon as the *Aſſyrians* knew that *Holofernes* was killed, they thought of nothing elſe but flying; and the *Hebrews* with loud cries purſued them. At the ſame time *Ozias* ſent to all the cities of *Iſrael*, to inform them of what had paſſed, that they might fall upon the *Aſſyrians* from all quarters. The defeat was extraordinary, and the whole country was enriched with the ſpoils which were taken upon this occaſion. The High-Prieſt *Jehoiakim* came from *Jeruſalem* to *Bethulia*, to compliment *Judith* upon the victory, which ſhe had procured for *Iſrael*. Every thing which they thought belonged to *Holofernes* they gathered together, his clothes, gold, ſilver and precious ſtones, and gave them to *Judith*. Hereupon this pious widow ſung an hymn to the honour of God, as a thankſgiving to him,
Judith xvi. who was the author of theſe bleſſings; and taking all the arms of *Holofernes*, which the people had preſented to her, and the curtain of his bed, ſhe conſecrated all of them to the Lord, as a monument of ſo great a benefit. The name of *Judith* became afterwards very celebrated in *Iſrael*. Upon feaſt days ſhe appeared in publick with great glory, and after having dwelt an hundred and five years in her huſband's houſe at *Bethulia*, and made her maid free, ſhe died, and was buried with her huſband at *Bethulia*; and all the people lamented her ſeven days. The day on which this victory was obtained, was placed by the *Hebrews* among their feſtivals. Several learned men are of opinion, that there is no other feſtival to be met with in commemoration of *Judith*'s victory, beſide that which is celebrated for the dedication or renovation of the Temple by *Judas Maccabæus* on the 25th of *Caſleu*. *Leo* of *Modena*, and the *Jewiſh* calendar publiſhed by *Sigonius*, place it on this day.

Grot. Cornel. à Lapide, Bellarmin. Serarius. Torniel.

Part iii. c. 9. Sigon. l. iii. c. 17. de Repub. Hebr.

The greateſt difficulty propoſed relating to the Book of *Judith*, conſiſts in fixing the time wherein the hiſtory which it includes, was tranſacted. The *Greek* and *Syriac* ſeem to prove, that it was after the *Jews* returned from the captivity of *Babylon*. The *Latin* text of the Vulgate may be explained, as refering to the time preceding this captivity: both one and the other labour under great difficulties, in what manner ſoever we underſtand it, and in what time ſoever we place the period of this hiſtory. We ſhall here give a ſhort account of the two ſyſtems or opinions, one whereof maintains, that the hiſtory of *Judith* paſſed before; the other, not till after the captivity. Theſe two opinions are farther ſubdivided and diverſified in a manner which we ſhall not particularly examine; for this would take up too long and too nice an enquiry.

To remove all difficulties, and anſwer perfectly all objections which may be formed againſt this ſtory, ſeems impoſſible, what ſide of the queſtion ſoever we take, and what ſyſtem ſoever we follow. Neither ſacred nor profane hiſtory, in the time of *Manaſſeh* or in that of *Zedekiah*, either before or after the captivity, ſay any thing of a King of *Niniveh* named *Nebuchadnezzar*, who in the twelfth and ſeventeenth year of his reign conquered a King of the *Medes* called *Arphaxad*. It would be very hard to find at this particular time an High Prieſt of the *Jews*, whoſe name was *Joachim* or *Eliakim*. Laſtly, we ſhould always meet with almoſt invincible difficulties, whenever we would reconcile the *Greek* text and the *Syriac* with the *Latin* of S. *Jerom*, and would ſcan every thing relating to the Geography and other circumſtances of this recital. Nor would there be, perhaps, leſs, were we to

to adhere only to the Vulgate, and reject the *Greek*, *Syriac*, and old *Italick* Versions.

This is not the only history wherein we meet with difficulties, whether in proper names, dates, or other particulars. It is very usual in the Histories of the East, to find one and the same Prince described under different names in profane and sacred Authors, in *Greek* and *Hebrew* Writers, and even in the historians of the country. The learned do not think this at all strange. Thus whether *Nabuchodonosor* in *Judith* be called *Saosduchinus*, or *Cambyses*, or *Xerxes*, no one ought to be surprized, no more than to see the name of *Phraartes*, or any other name of a *Median* King, to be met with in *Herodotus*, or any other *Greek* historian, given to *Arphaxad*. We reckon therefore these difficulties as resolved already, supposing the name to be the only thing in question.

There is another thing of more consequence to be cleared up, before we proceed farther in this matter, and this is, to know what text to stick to; the *Greek* or *Latin*; for as to the *Syriac*, no one doubts but it was taken from the *Greek*, and I confess sincerely, that if I were to read the *Greek* only, I should believe that the story of *Judith* was translated and written after the captivity; but if we follow the *Latin*, it may be placed before the *Babylonish* captivity. The question is therefore, which of the two texts should have the preference. The *Greek* text is very antient, some suppose it to be *Theodotion*'s who lived under *Commodus*, who did not begin to reign till the year of *Jesus Christ* 180: but it is of greater antiquity; for it is cited by *Clemens Romanus* in his epistle to the *Corinthians*, written above an hundred and twenty years before. The *Syriac* is likewise very antient, and translated from some *Greek* text more correct than that we have at present, but the same as to substance.

The *Latin Italick* version, or the old Vulgate, is made likewise from the *Greek*; but it is very defective. S. *Jerom*'s Vulgate, which the Church has acknowledged for authentick, was translated from a *Chaldee* text, which S. *Jerom* took to be the genuine original of *Judith*. He undertook this translation at the request of *Paula* and *Eustochium*, but he leaves us matter for dispute, and much perplexity, when he says in his preface, that he rendred the sense without adhering to the letter, and that he suppressed the faulty variations which were to be found in different copies. *Magis sensum è sensu, quam ex verbo verbum transferens, multorum codicum varietatem vitiosissimam amputavi, sola ea, quæ intelligentiâ integrâ in verbis Chaldæis in venire potui, Latinis expressi.* S. *Jerom* without doubt had no great quantity of *Chaldee* copies; it was not there that he suppressed the *faulty variations*, but in *Latin* copies, and he left nothing in his translation but what he found *intelligible in the Chaldee*. He had therefore the old *Latin* version before him; from this he pared off what was superfluous, and left all that he found agreeing with the *Chaldee*; in all probability he added likewise what was wanting; so that his version is rather a reform of the old, than a translation altogether new; and in reality we still observe some words in it, which are taken from the old *Italick*, and are not borrowed from the *Greek*: for example; *Unxit se myro optimo*, *Judith* x. 3. She anointed herself with excellent perfume: and in *ch.* ix. 13. *Percuties eum labiis charitatis meæ.* Thou shalt wound him with the lips of my love; instead of *labiis fallaciæ meæ*, with the discourses wherewith I shall endeavour to deceive him. The ambiguity proceeds from the *Greek*, which reads *apates*, deceit, instead of *agapes*, love; as he read it, whose translation S. *Jerom* had before him.

Hieron. Præfat. in Judith.

Judith. Græc. ix. 13. Πάταξον ἐκ χειλέων ἀπάτης μου.

And as in these translations, which are made with some latitude and without keeping strictly to the original, the only care of the Translators seem'd to be to express the sense, and make their Author intelligible, they sometimes use more liberty than ordinary, and sometimes lay themselves under greater restraints; it were to be wished, either that S. *Jerom* in the book of *Judith* had followed the same method which he observed in his other translations, that is to say, that he had kept literally to his text, or that he had apprized us, how far he had carried the liberty taken by him in his version, wherein he is contented, *Magis sensum è sensu, quam ex verbo verbum transferre*; for who ever told us that he suppressed nothing in the *Chaldee*, or left nothing in the vulgate, which ought to be expunged out of it? As the *Chaldee* text which S. *Jerom* had, has not been delivered down to us, we can make no certain judgment of it; and after all, what certain assurance have we, that this text was the original of the Book of *Judith*? If this were the first original, it would be a strong prejudice in favour of the opinion, which places this history after the captivity of *Babylon*; for before this time the *Jews* did not write in *Chaldee*.

They who maintain, that the History of *Judith* contains what passed before the captivity of *Babylon*, and in *Manasseh*'s time, believe it sufficient to demonstrate, that there is nothing in the history repugnant to this assertion. Now supposing the

Nabuchodonozor in *Judith* to be the same as *Saosduchinus* in *Ptolemy*, who reigned over the *Assyrians* and *Chaldeans*, and succeeded *Ezerhaddon* King of *Assyria*; that *Arphaxad* is the same as *Phraartes* mentioned in *Herodotus*; that these two Princes made war with one another in the twelfth year of *Saosduchinus*; that *Arphaxad* being overcome, *Saosduchinus* resolved to subdue all the people, spoken of in *Judith*, under his dominion; that to this purpose he sent *Holofernes* at the head of his armies, to reduce those by force who refused to acknowledge him for Sovereign. That at this time *Manasseh*, who had been a little before delivered from captivity, into which he had been carried to *Babylon*, dwelt at *Jerusalem*, concerning himself little with the government, and not daring to declare openly against the *Chaldæans*, whose power and indignation he had so lately felt, and leaving the care of affairs for the most part to *Joachim* or *Eliakim* the High Priest. That the inhabitants of *Bethulia* resolved with God's assistance to preserve their liberty and Religion, and shut their gates against *Holofernes*; that *Judith* seeing the extremities the city was reduced to, undertook to destroy *Holofernes*, in which design she succeeded, as may be seen in the book that bears her name.

Now supposing all this, I say, there is nothing in it against the laws of History, or contrary to Chronology. The war between *Nabuchodonozor* and *Arphaxad*, we place in the year 3347, the expedition and death of *Holofernes* both in the same year 3348. *Manasseh* was taken and carried to *Babylon* in 3329. He returned some years after, and died in 3361.

There are some expressions a little perplexing, taken from the *Greek* text of *Judith*, which however are very capable of
Judith v. 18. in Græco. being set right; for example, *Achior* says, *that the Temple of the Lord was cast to the ground*; *that after the return of the Jews from their dispersion, they took possession again*
Judith v. 19. *of Jerusalem, where their Sanctuary is*; and again, *that they were newly returned from the captivity, and all the people of Ju-*
Judith iv. 3. *dea were lately gathered together*. To all this I say, there may be a reply made, by distinguishing particular captivities and dispersions in *Israel*, from other general dispersions. Under *Manasseh* the Temple was profaned, and part of the people carried away into captivity: this Prince and his people both returned from this short dispersion; the Temple was purified; which happened but a little before. This is what the author of the *Greek* version of this work would describe. Here therefore you have what is alledged for the support of that system which we have followed in our Comment.

The opinion which places the history of *Judith* after the captivity of *Babylon*, is founded principally upon the authority of the *Greek* version. This translation is certainly very ancient, the *Italick* version, which was the only one in use among the *Latins* before S. *Jerom*, and the *Syriac*, were both made from it. It may pass for an original, there being nothing more ancient and authentick; for it is dubious whether St. *Jerom's Chaldee* were the original text of this work. Perhaps the *Hebrew*, mentioned by *Origen*, was more authentick, but it is not come so low as our time.

If any one would maintain the *Chaldee* text to be the original, it will follow, as has already been remarked, that this work was written after the captivity, and that the history as probably might be translated at that time. Besides there was no King at that time in the country; there is no mention made of any in the whole course of this History; there is no application made to any but the High Priest, in an affair wherein the King directly was concerned; for the question was about making war, or at least resisting a powerful Monarch, and one able to destroy the Kingdom of *Judah*. To say that *Manasseh*, out of fear or policy, dissembled what passed, and left the management of affairs to the High Priest, is to advance a thing almost incredible; besides, it were to attempt imposing upon the King of *Chaldæa* with child's play, as if this Prince could be ignorant, that there was a King in *Judah*, that this King was subject to him, and that nothing could be transacted there without his knowledge and participation; and who would be persuaded, that if this affair of *Bethulia* had taken a different turn from what it did, the King of *Babylon* would not have made *Manasseh* accountable for it, upon pretence that he did not appear in it? People do not judge of matters of this kind after such a manner, and are not so easily mistaken.

Besides, where would they find an High Priest in *Manasseh's* time, whose name was *Eliakim*? The catalogues preserved in the Chronicles, in *Josephus*, and what may be gathered out of different places of the Scripture, does not furnish us with any of that name about this time. We find *Hilkiah* under *Hezekiah*, and another 2 Kings xviii. 18, 26, 37.
Hilkiah under *Josiah*, and an High Priest 2 Kings xxii. 4. &
named *Joakim* at the time when *Jerusalem* 2 Chr. xxx.
was taken by the *Chaldæans*; but we find Baruch i. 7.
no one of the name of *Joakim* or *Eliakim* under *Manasseh*. It is true *Hilkiah* comes

pretty

pretty near *Eliakim*, and the *Hebrews* took great liberties in changing names, particularly when there was little or no difference as to the meaning of them; and there is scarce any between *Hilkiah* and *Eliakim*. I am very willing not to insist much on this argument, and to confess, that the same *Hilkiah* or *Eliakim* might live under *Manasseh* and *Josiah*.

But what seems demonstrative for the opinion which places this after the return from the *Babylonian* captivity, is the import of the *Greek*, ch. iv. ver. 2. *that the Israelites were newly return'd from the captivity, and all the people of Judea were lately gathered together, and the vessels and the altar, and the house, were sanctified after the profanation.* *Achior*, General of the *Ammonites*, says the same thing to *Holofernes*: *They were destroyed in many battles very sore, and were led captives into a land that was not theirs; but now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem where their Sanctuary is.* And observe, that this last passage is taken from the Vulgate; but the *Greek* adds, And *the Temple of their God was overthrown* (literally) *reduced to the pavement*, or *trampled under foot, and their cities were taken by the enemies,— and they dwell again in the mountains which were not inhabited.* It is in vain to endeavour to correct the sense of these passages, the bare reading of them, and the first impression they make upon the mind, naturally leads any one to say, that this history was translated after the return from the captivity: and thus almost all the ancients, and many of the moderns *, have believed. If they were to be found only in the *Greek*, their authority perhaps might be rejected. But we have seen the import of the Vulgate, wherein it is said, that the *Jews*, after they had been dispersed, were at last reunited, *and have again taken possession of Jerusalem, where their Temple is.* Can these last words be naturally understood of a short captivity, which happened under *Manasseh*?

[Margin: Judith iv. 9.]

[Margin: Judith v. 23. Greec. 18. καὶ ὁ ναὸς τοῦ Θεοῦ αὐτῶν ἐγενήθη εἰς ἔδαφος, &c.--- καὶ κατῳκίσθησαν ἐν τῇ ὀρεινῇ ὅτι ἦν ἔρημος.]

[Margin: Eusèb. in Chronico. Aug. l. xviii. de Civit. c. 16. Sulpit. Sever. l. ii. Syncell. * Sixt. Senens. Dionys. Carthus. Lyran. Natal. Alex. Estius, &c.]

Besides some assert, that *Phraartes*, whom they suppose to be the *Arphaxad* in *Judith*, long survived *Saosduchinus*, whom they would have to be *Nabuchodonozor* in the same History, who, in *Judith*'s account, shot his adversary *Arphaxad*, and killed him. *Saosduchinus* died, according to *Petavius*, in the year 4067 of the *Julian* Period, and *Phraartes* not till the year 4071. If this be true, we must of necessity give up the system we proposed at first, and receive this History after the return from *Babylon*.

[Margin: See Basnage, Antiq. des Juifs. t. 1. p. 19, 255. 256. c. 19. art. 18, 19.]

Lastly, It is said to support this opinion, that the text of the Vulgate, as well as the *Greek* text, implys, that *Judith lived an hundred and five years, and that during her life time, and many years after her death, no enemy disturbed Israel.* Let them suppose, if they please, that *Judith* was fifty years of age when she appeared before *Holofernes*, with a design of making him enamoured with her beauty, nay, that she was five and fifty; how can any one maintain, that for these five and fifty last years of her life, and farther *for many years after*, the *Jews* were not molested by any enemy, since we know, that from the year of the world 3347, in which this war with *Holofernes* is dated, to sixty years beyond this time, there was nothing but a chain of evils to be seen in *Judea*, and a succession of almost continual misfortunes.

[Margin: Judith xvi. 28, 30.]

It must be acknowledged therefore, say they, that this history was not transacted till after the captivity of *Babylon*; and supposing this, opinions are still farther divided: *David Ganz*, a *Jewish* historian tells us, that a certain Poet, who wrote the history of the dedication of the Temple, refers this event to the time of the *Asmoneans*; that another says, it happened in the time of *Cambyses* son of *Cyrus*, but, adds *Ganz*, the wise men of the Age say, this history is to take place at the same time as the miracle of the dedication, meaning the miracle of the multiplication of oil, which lasted for eight days in the lamps. See above, the *Feast of Lights*. *Eusebius* supposes it to have happened in the reign of *Cambyses*, *Syncellus* in that of *Xerxes*, *Sulpitius Severus* in that of *Ochus*; others, under *Antiochus Epiphanes*, and in the time of the *Maccabees*.

And this last opinion doubtless is the most easy to maintain, if they will acknowledge, that a feast was instituted in memory of this event, as we read in the Vulgate, but not in the *Greek*, nor in the *Syriac*, nor in the old *Italick*, which imply nothing like it. The generality of Commentators believe, that this festival of *Judith* is the same with that of the renovation of the sacred fire, and the new dedication of the Temple by *Judas Maccabæus*. *Leo* of *Modena* is of this opinion, as well as *Salianus*, *Bellarmin*, *Torniel*, *Cornelius a Lapide*, *Grotius*, &c.

[Margin: Leon de Modene, Ceremonies des Juifs. part. 3. c. 9.]

They cite a passage from *Philo*, which imports, that the High Priest *Jesus* instituted the feast of *Judith* under *Darius Longimanus*. The intire passage is as follows. *Ahasuerus dwelt at Babylon, and the High Priest Jesus went to wait on him, because the governors of Syria had wrote against the Jews; but he was one whole year without obtaining an audience, because the King was too much taken up with the affairs of war. Having been succesful, he*

sent

sent Holofernes the year following into Judea, and upon intelligence that the Jews had cut his head off, he forbad them to rebuild the Temple. Darius Longimanus succeeded him, and Jesus returned to Jerusalem. This was he who appointed the festival to be kept every year in honour of Judith. They likewise cite an *Hebrew* calendar, published by *Sigonius*, wherein this festival is found upon the 25th day of the ninth month, or of *Casleu*; which answers to the feast of the dedication of the Temple, and renewing of the sacred fire by *Judas Maccabæus*.

Sigon. de Rep. Hebr. l. iii. c. 17.

But in reply to the passage of this pretended *Philo*, it is said that it was taken from *Annius* of *Viterbo*, who is known to have been one of the most eminent impostors, in forging spurious books, that ever was: so that it is needless to confute it.

As to *Sigonius*'s calendar, *Selden* undertakes to prove that it is wrong. Besides the feast of the dedication of the Temple was celebrated on the 25 of *Casleu*, or the lunar month, which answers pretty near to *November*, and has no relation to *Judith*'s festival and the deliverance of *Bethulia*, which must have been about the month *September*. Lastly, if *Leo* of *Modena* and some prayer books printed for the use of the *Jews*, do mention *Judith*'s victory upon the day of the dedication of the Temple, it does not follow, that the festival on the score of the deliverance of *Bethulia* by *Judith*, was kept upon this day. The memory of this event is then recalled by them, as having some relation to what happened under *Judas Maccabæus*; and besides, some *Jewish* authors hold, that the *Judith* mentioned in these hymns or prayers, was sister to *Judas Maccabæus*, who being beloved by *Nicanor* general of the *Syrian* troops, made him drunk, and cut his head off. We believe this adventure to be very false, but some *Jews* give it out as certain.

If therefore they would maintain the reality of the feast instituted in memory of the victory obtained by *Judith* over *Holofernes*, supposing this history to have happened before the *Babylonish* captivity, it must be allowed, that the *Jews* have long forborn to celebrate it, or have transfer'd it from the day on which it was of old celebrated, to that on which they keep the dedication of the Temple under *Judas Maccabæus*.

It is surprizing, indeed, and with reason, that a handful of people, shut up within the little town of *Bethulia*, tho we should suppose them to have been supported by all the *Jews* who were at that time in *Judea*, should dare to resist *Holofernes*, and all the power of the *Assyrians*; but we are to consider, that *Nabuchodonozor* had resolved, not only to subdue all the nations from the *Euphrates* to *Æthiopia*, but intended likewise to oblige them to adore him, and acknowledge him alone to be God; *Præceperat illi Nabuchodonozor Rex, ut omnes Deos terræ exterminaret, videlicet, ut ipse solus diceretur Deus ab his nationibus, quæ potuissent Holofernis potentiâ subjugari.* And in another place, the Princes in *Holofernes*'s army, after they had heard *Achior*'s discourse, exhorted one another to march against *Bethulia*, *that all the Nations, said they, might know, that Nabuchodonozor is the God of the earth, and there is none other besides him.* It was a state maxim with the Kings of *Persia*, to procure divine honours to be paid them: *Persas non piè tantum sed etiam prudenter Reges suos inter Deos colere: Majestatem enim imperii salutis esse tutelam*, says *Cleon* in *Quintus Curtius*.

Judith v. 19. Vulg.

We should not think it strange, that the *Jews* opposed this foolish and impious pretension of *Nabuchodonozor* and his general; they could not without impiety, and renouncing their religion, submit to the dominion of such a King, and they had reason to promise themselves assistance from God in this war; and if God had permitted them to overcome, this would have been not only very glorious, but likewise very advantageous to them.

As to other questions which are started with relation to the story of *Judith*. See the *prolegomena* of *Serarius* upon *Judith*, the truth of the history of *Judith* by D. *Bernard de Montfaucon*, our preface to *Judith*, &c. We thought it convenient to fix it before the *Babylonish* captivity*; and according to our hypothesis you have here the chronology of this history.

* *Sir* Isaac Newton *says, that as this expedition against the* Jews *was undertaken by* Holofernes, *at a time when the government was in the hands of the High Priest and ancients of* Israel; Judith iv. 8. *and* vii. 23. *by consequence it was not in the reign of* Manasseh *or* Amon, *but when* Josiah *was a child*. *See more to this purpose in his Chronology*, &c. p. 289, *of the long continued peace, which is said to be procured by* Judith. *For according to the account given of it in this book it must have lasted eighty years, which is what the* Jews *never enjoyed from the time they were a nation; and what scarce any other people ever did enjoy, which therefore he allows to be a fiction, tho otherwise inclined to think it a true history.*

The

The Chronology of the history of Judith, *upon supposition that it happened in the time of* Manasseh.

The year of the world.

3285. THE birth of *Judith.*
3306. *Manasseh* King of *Judah* begins to reign.
3347. The war between *Nebuchadnezzar* and *Arphaxad,* otherwise *Saosduchinus,* King of *Assyria,* and *Phraartes* King of the *Medes.*
3348. *Holofernes's* expedition, the siege of *Bethulia,* and death of *Holofernes.*
3361. The death of *Manasseh* King of *Judah.*
3363. The death of *Ammon* King of *Judah.*
3390. The death of *Judith,* in the hundred and fiftieth year of her age.

Whether the book of *Judith* be authentick and canonical, is a point very much disputed. There are an hundred difficulties started concerning the persons, and other circumstances to be met with in this history. We have endeavoured in our preface to this book, to confute the most plausible objections to it, and to prove it to be both genuine and canonical. The *Jews* read it, and in S. *Jerom's* time still preserved it among them: S. *Clement,* who was Pope, hath cited it in his Epistle to the *Corinthians,* as well as the author of the apostolical constitutions written in the same S. *Clement's* name, *Clemens Alexandrinus,* l. 4. *Strom. Origen. homil.* 19. upon *Jeremiah,* and tome 3. upon S. *John*; *Tertullian lib. de monogamia,* c. 17. S. *Ambrose, lib.* 3. *de Officiis, & lib. de viduis,* S. *Jerom* quotes it in his Epistle to *Furia*; and in his preface to the book of *Judith* [a], he says that the council of *Nice* received this among the canonical books; not that any canon was made by it on purpose to approve it; for we know of none wherein there is any mention of it; and S. *Jerom* himself does not produce any: but he knew perhaps that the fathers of this council had approved it, since after this council the fathers acknowledged it, and have citations from it. S. *Athanasius,* or the author of the synopsis which is ascribed to him, gives a summary account of it, as he does of the other sacred books. S. *Austin* and the whole *African* Church received it in their canon. Pope *Innocent* I. in his Epistle to *Exuperus,* and Pope *Gelasius* in the council of *Rome,* acknowledged it to be canonical. It is quoted in *Fulgentius,* and by two ancient authors, whose sermons are printed in the Appendix to the fifth volume of S. *Austin.* I say nothing of the more modern Ecclesiastical writers, who are very numerous and very favourable to *Judith* *. Lastly, the council of *Trent* hath confirmed the book of *Judith* to be a part of holy scripture, as the Church before had esteemed it to be. These authorities are more than sufficient to fix our doubts concerning the dispute, whether this book be canonical, tho we were not able to satisfy every objection in particular, which might be formed against it.

Clem. Rom. Ep. i. ad Corinth. p. 177. Constit. Apost. l. viii. c. 2. can. 85. alias 76. p. 448.

Aug. l. 8. de Doctr. Christ. c. 8. Conc. Carthag. 3. can. 47. Fulgent. Ep. ii. ad Gallam.

The author of the book of *Judith* is unknown. S. *Jerom* seems to think, that *Judith* wrote it herself; but produces no good proof for his opinion. Others will have it, that the High Priest *Joakim* or *Eliakim,* mentioned in this book, was the author of it, which is all affirmed upon mere conjectures. Hieronym in Agg. i. 6.

They who believe that the history of *Judith* was what happened in the time of *Cambyses,* and after the captivity of *Babylon,* suppose that *Joshua* the son of *Josedek,* who was then High Priest, wrote it. The author, whosoever he was, does not appear to have been contemporary, with the transactions he relates. He says that *Achior's* family was still in his time subsisting in *Israel,* and that the festival instituted in memory of *Judith's* victory was still celebrated. Expressions which intimate, that this was what had happened long before. Judith xiv. 6. Judith xvi. 31.

The *Jews* in *Origen's* time had the history of *Judith* in *Hebrew,* that is to say, they might have it probably in *Chaldee,* which is often confounded with *He-* Origen. Ep. ad African.

[a] Hieronym. Præf. in lib. Judith. Apud Hebræos liber Judith inter Hagiographa legitur.——Sed quia hunc librum Synodus Nicæna in numero Sacrarum Scripturarum legitur computasse, acquievi petitioni vestræ.

* Grotius, *and many other learned Protestants, are of opinion that this Book is rather a parabolical than a real history. See* Grotius in Præfatione ad Annotationes in Librum Judith, *and Dr.* Prideaux's *Connection,* &c. *In the judgement of this last mentioned author, this book seems to carry with it the air of a true history in all particulars, excepting that of the long continued peace, which is said to be procured by* Judith. *For according to the account given of it in this book, it must have lasted eighty years, which is what the* Jews *never enjoyed from the time they were a nation, and what scarce any other people ever did enjoy, which therefore he allows to be a fiction, tho otherwise inclined to think it a true history.*

brew. S. *Jerom* says, that in his time they still read it in *Chaldee*, and ranked it among the Hagiographa. *Sebastian Munster* thinks, that the *Jews* of *Constantinople* have it at present in this language. But hitherto we have seen no part of *Judith* printed in it. The *Syriac* version which we have of it, is taken from the *Greek*, but from some *Greek* copy more correct than that which is at present in our hands. S. *Jerom* made his *Latin* version from the *Chaldee*, and this translation is so different from the *Greek*, that no one could say they both came from the same source and original. S. *Jerom* complains very much, of the variety observable among the *Latin* copies of his time, and we may be easily convinced that his complaints were just, by comparing the several fragments of these translations which have been handed down to us, and the citations from them in the fathers. See our preface to *Judith*, and the notes which are placed below the Comment.

Hieronym. Præfat. in Judith. Seb. Munster. Præfat. in Tobiam Hebr.

JULIA, a *Roman* woman, whom some believe to have been the wife of *Philologus* mentioned by S. *Paul*, in his epistle to the *Romans*, immediately before he speaks of *Julia*. Others take the name to be *Julias*, and question whether it be not rather a man's. *Rom.* xvi. 15.

Origen. in Rom. xiv. 15.

JULIAN, *Mark Antony Julian*, governor of *Judea*, in the year of J. C. 70. See hereafter *Marcus Antonius Julianus*.

JULIAS, otherwise *Livias*; for *Josephus* generally calls *Livia Augustus*'s wife by the name of *Julia*. There were two cities of this name in *Judea*; one built by *Herod Antipas* at the mouth of the river *Jordan* in the lake of *Tiberias*; otherwise called *Bethsaida*; and in the Gospel it goes by no other name but that of *Bethsaida*. We are of opinion, that it lay beyond *Jordan*, in the *Gaulanitis*. See *Bethsaida*.

Vide Plin. l. v. c. 14, 15, & Joseph. l. ii. de Bello. c. 8. & lib. iii. c. 2.

JULIUS CÆSAR. The name of *Cæsar* is become peculiar to the *Roman* Emperors after *Julius Cæsar*, who changed the state of the *Roman* commonwealth from an aristocracy to a monarchy. The Scripture speaks frequently of the *Cæsars*, that is to say, of the Emperors, but it rarely mentions their proper name: for example, *Is it lawful to pay tribute unto Cæsar!* *Tiberius* then reigned; and S. *Paul* in the *Acts*, *I appeal unto Cæsar. Hast thou applped unto Cæsar? unto Cæsar thou shalt go.* He spoke of the Emperor *Nero*. And elsewhere, *they of Cæsar's household salute thee.* He means again the same Emperor. S. *Luke* names *Cæsar Augustus*, *Tiberius Cæsar*, and *Claudius Cæsar*.

Matth. xxii. 17. Acts xxv. 11, 12. Philipp. iv. 22. Luke ii. 1. Luke iii. 1. Acts xi. 28.

Julius Cæsar, or *Caius Julius Cæsar*, the first *Roman* Emperor, no farther concerns us in this work, than as he had some part in the *Jewish* affairs, and sacred history; wherefore we do not here propose to give his whole history, but only to remark what he did with relation to the *Jews*. He was the son of *Lucius Cæsar* and *Aurelia* the daughter of *Cotta*. He was born in the year of *Rome* 654 [a], 98 years before *Jesus Christ*. At the age of 16 he lost his father, and the year after was appointed High Priest of *Jupiter*. The dictator *Sylla* had resolved to destroy him; and *Cæsar*, to avoid being killed, was forced to hide himself, and gain those with money who were ordered to seize on him. *Sylla* at last forgave him, being over powered by the intreaties of his friends. But he foretold, that this young man would one day ruin the state.

After having passed successively through the offices of Tribune, Questor, Ædile, High Priest, and Prætor or Governor of *Spain*, he at last obtained the consulship in the year of *Rome* 695 [b], and chose the government of *Gaul*, which he reduced into the form of a province, after he had brought it all under his obedience during the nine or ten years of his government. In the mean time his daughter *Julia* dying, the good understanding, which there had been hitherto, between him and his son in law *Pompey*, husband to *Julia*, was intirely destroyed, because *Cæsar* being unable to endure a master, and *Pompey* a companion, they began to look on one another as rivals. *Pompey*, who was at *Rome*, opposed all the demands made by *Cæsar* in his absence; and *Cæsar* being irritated, entred *Italy* with his victorious army [c], and so terrified his enemies that they fled, after having regulated the affairs of *Italy*.

He set at liberty *Aristobulus* King of *Judea*, and sent him into his own country with two legions, to support his interests there, as well as in the neighbourhood, in *Syria*, *Phœnicia*, and *Arabia*. But they of *Pompey*'s party found means to poyson him by the way. *Alexander* the son of *Aristobulus* had already levied troops in *Syria*, to join them with his father whom he expected. But *Pompey* having received intelligence of his designs, sent orders to *Scipio* in *Syria*, to have him killed, which was done accordingly. *Cæsar* in the mean time was gone into *Spain*, where he defeated *Pompey*'s army com-

Joseph. Antiq. l. xiv. c. 13. Dio Cassius, l. xli.

[a] In the year of the world 3906, before J. C. 98.
[b] In the year of the world 3947, before J. C. 57.
[c] In the year of the world 3957, of *Rome* 705, before J. C. 47.

manded

manded by three of his generals. He afterwards return'd to *Rome*; then passed into *Maccedonia*, where he beat *Pompey* at *Pharsalia* [a].

He pursued him as far as *Alexandria*, where being informed that he had been killed, he turned his arms against *Ptolemy* king of *Egypt*. *Cæsar* was shut up in *Alexandria*, with some troops, when he found himself very much embarassed, and pressed by the *Egyptian* army. He sent *Mithridates*, one of his people, into *Syria* and *Cilicia*, to procure succours for him. *Antipater*, father to *Herod* the great, who govern'd the High Priest *Hircanus* Prince of the *Jews*, engaged this, and some *Arabian* Princes of the neighbourhood, to send assistance to *Cæsar*. He himself march'd into *Egypt* with three thousand men, with which he joined the troops of *Mithridates*. They both together attacked *Pelusium* which they carried. This success was attributed to the valour of *Antipater*, who was the first that mounted the breach. From thence they advanced towards *Alexandria*, and *Antipater* by his own credit, and letters which he carried from *Hircanus*, oblig'd the *Jews* in the canton of *Onion*, to open the passages and declare for *Cæsar*. Those of *Memphis* did the same after their Example. *Ptolemy* sent a flying camp against *Mithridates* and *Antipater*, to dispute with them the passage of the *Nile*, but the king's troops were beaten. *Ptolemy* followed in person with his whole army: *Cæsar* did the same. They soon came to a battle, wherein *Cæsar* obtained a compleat victory, which made him master of all *Egypt*.

Joseph. Antiq. l. xiv. c. 14. 15.

He always preserved a very grateful remembrance of the important service which *Antipater* had done him upon this occasion. Before he departed from *Alexandria*, he confirm'd all the privileges which the *Jews* enjoyed in *Egypt*, and caused a pillar to be erected, upon which he ordered all these privileges to be ingraved, together with the decree which confirm'd them: As he passed through *Palestine*, *Antigonus* the son of *Aristobulus* above mentioned, came and threw himself at his feet, represented to him in a very affecting manner the death of his father and brother, the first poisoned, the second beheaded at *Antioch* for supporting his interests, and desired to be restored by him to his father's principality. He likewise complain'd of the wrong done him by *Antipater* and *Hircanus*, who had all the authority in *Judea*. But *Antipater*, who was still in *Cæsar*'s retinue, so well justified his conduct, and that of *Hircanus*; that *Cæsar* rejected the accusations of *Antigonus*, and ordain'd, that *Hircanus* should keep the dignity of High Priest of the *Jews*, and the principality of *Judea*, for himself and successors for ever, and gave *Antipater* the office of procurator of *Judea* under *Hircanus*. This decree he ordered to be ingrav'd in *Greek* and *Latin* on brass plates, which were to be deposited in the capitol at *Rome*, and in the Temples of *Tyre*, *Sidon*, and *Ascalon* in *Phœnicia*.

Joseph. Antiq. l. xiv. c. 17. & contra Appion. l. ii.

Some years after [b], in his fifth and last consulship, *Cæsar* at the request of *Hircanus*, and in consideration of the services which he had done him in *Egypt* and *Syria*, permitted him to rebuild the walls of *Jerusalem*, which *Pompey* had demolished. There was a decree made at *Rome* to this purpose, which was no sooner brought to *Jerusalem*, but *Antipater* began to set people to work, and the city was very soon fortified, as it was before the demolition of it. *Cæsar* was killed in a short time after, on the fifteenth of *March* in the year of the world 3960, before *Jesus Christ* 40, before the vulgar Æra 44.

Joseph. Antiq. l. xiv. c. 17.

JULIUS, a Centurion of the Cohort called *Augusta*, into whose hands *Festus* governor of *Judea* put S. *Paul*, in order to convey him to *Rome*, whither he had appealed. *Julius* had always a great regard for S. *Paul*. When they came to *Alexandria*, he put him on board another vessel, which was going to *Rome*. See *Acts* xxvii. 1, 2, 3, &c.

JULUS, *Josephus* calls the High Priest of the *Jews* by this name, who succeeded *Judeas*, and was himself succeeded by *Jotham*. *Antiq.* l. x. c. 2. p. 343. The name of *Julus* is not to be found in Scripture, nor do we know what was the true *Hebrew* name of this Pontiff.

JUNIA, or as some copies read it, *Julia*, is joined with *Andronicus* in the Epistle to the *Romans*. Chap. xvi. ver. 7. They were S. *Paul*'s relations. *Salute Andronicus and Junia my kinsman and fellow-prisoners, who are of note among the Apostles*. These last words, *who are of note among the Apostles*, perswade many of the moderns, that the right name is *Junias*, and that this person is a man as well as *Andronicus*. But S. *Chrysostom*, *Theophylact*, and several others take *Andronicus* for a man, and *Junia* for a woman, and perhaps the wife of *Andronicus*. The *Greeks* and *Latins* keep their festival on the seventeenth day of *May*, and distinguish them as husband and wife.

Plerique in Rom. xvi. 7. Menoch. Tirin. Hamm. vide et Theodoret. in Rom.

[a] In the year of *Rome* 706, before J. C. 46, and of the world 3958.
[b] In the year before J. C. 44, of the world 3960.

JUNIPER-TREE, a very common sort of tree. There is mention made of it in the *Latin* text of Scripture, in two places. *Elisha* flying from *Jezebel*, went towards *Beersheba*; and being overwhelmed with fatigue, lay down under a Juniper-tree. The *Hebrew Rethem* which S. *Jerom*, after *Aquila*, translates *a Juniper-tree*, in the *Syriac* is rendred *a turpentine-tree*, and in the *Chaldee*, *Broom*. The septuagint keep to the *Hebrew* word *rathem* or *rhetem*, and *Symmachus* explains it only by *a covert* or *shelter*. In the vulgate text of *Job* there is mention likewise of a juniper tree; *the root of the juniper tree was their meat*. But as the root of the Juniper-tree is by no means fit to eat, no more than that of the turpentine tree or broom, this translation is very much to be questioned. Wherefore it is probable enough, that the *Habrew*, *rhetem* may signify in general any wild shrub or plant.

(1 Kings xix. 4, 5. רתם Rethem.)

The *Greek radhamnos*, which comes from the *Hebrew rathom*, signifies in general a young plant, a sucker, a shoot, &c.

IVORY, in *Hebrew Schen*, that is to say *a tooth*; because Ivory is an Elephant's tooth. *Ezekiel* calls it *horns of teeth*, because the Elephant's tooth is in the shape of an horn, and has more of the nature of an horn than of a tooth, being manageable, and, like horn, easily to be worked. *Varro* maintains, that Ivory is improperly said to be a tooth, and that it was really an horn: *Nam quos dentes multi vocant, sunt cornua*. In the first book of *Kings*, ch. x. 22. it is said, that Elephants teeth were brought to *Solomon* from the land of *Ophir*. *Dentes elephantorum*; in the *Hebrew*, *Schen-habbim*; and *Bochart* is of opinion, that *Schen-habbim* is put for *Schen-kababim*, affirming that *kababim* signifies Elephants; whereof he produces no proof. It is our opinion, that these two words are to be read separately *Schen habenim*; *teeth* or ivory, and *Ebony*. *Habenim* signifies Ebony in *Ezekiel* xxvii. 15. There was an ascent of six steps to *Solomon*'s Ivory throne, and at each of these steps a lion. The *Ivory palaces* in *Psalm* xliv. are boxes made of Ivory in the form of houses. *The houses of Ivory* built in *Samaria*, *Amos* iii. 15. and 1 *Kings* xxii. 39. are palaces where there were any ornaments in Ivory.

(Ezek xxvii. 15. קרנות שן)

(Varro de Lingua Latina, l. 6.)

(שן הבנים Schen-habbim. Dens furcorum, seu elephantorum.)

Dioscorides writes, that if Ivory is boiled for six hours with the root of mandrake, it softens to such a degree, that any one may do what he pleases with it. The Ivory of the Isle of *Ceylan*, and of the Isle of *Achem*, has this particular in it, that it does not grow yellow, as that does of the *terra firma* and the *West Indies*; which makes it dearer than the other. The Scripture speaks of red Ivory: *rubicundiores ebore antiquo*, redder than old Ivory. *Homer* [a] speaks of making ivory of this colour, which was used in adorning the bridles of horses. *Ovid* intimates, that Ivory was tinged thus to prevent its growing yellow; as it does generally when it is old.

(Jerem. Lam. iv. 7.)

(Ovid. l. 2. Amor. Eleg. 5.)

> *Aut quod ne longis flavescere possit ab annis,*
> *Mæonis Assyrium fœmina tinxit ebur.*

The *Hebrew* of the abovecited passage in *Jeremiah* is different from the Vulgate. It imports, that *their body is brighter or redder than pearls*. We know Pearls are white and not red. The *Hebrew* therefore which generally signifies *to be red*, must be understood in another sense, *to be bright*, as it is sometimes understood in Scripture, and even in profane authors; or else we must suppose the redness of the pearl to mean that beautiful carnation red, which is remarkable in the mother of pearl, wherein the red and white are so well mixed, that a white and vermilion tincture may be well compared to them. *Candidiores Nazaræi ejus nive, nitidiores lacte, rubicundiores pinnis, seu perulis.*

(Lam. iv. 7. [illegible])

(Vide Bochart. de animal. Sacr. part. 2. l. 5. c. 6.)

The Scripture speaks likewise of houses of Ivory: *Amos* inveighing against the effeminacy and magnificence of the rich men of *Samaria*, says, the Ivory houses shall be destroyed. *Peribunt domus eburneæ*. King *Ahab* had built one of these Ivory houses, *& domus eburnea quam ædificavit*. There was mention made of it at large in the Annals of the Kings of *Israel*. The Psalmist describing the magnificence of the presents which were made to *Solomon*'s wife when she was married, says, that Kings daughters presented her with Myrrh, Casia, and the most excellent spices in Ivory houses, *Myrrha & gutta & casia à vestimentis tuis, a domibus eburneis, ex quibus delectaverunt te filiæ Regum in honore tuo.* These Ivory chests served to lock up clothes, gold, jewels, and what was more particularly of value; this was in use even among the Heathens; who sometimes made boxes of cedar, as may be even in *Ezekiel* xxvii. 24. according to the *Hebrew*; and in *Euripides* [b], who calls them *houses of Cedar*.

(Amos iii. 15.)

(1 Kings xxii. 39.)

As to the Ivory houses mentioned by *Amos*, and in the first book of *Kings*,

[a] Homer Iliad. Δ. Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μῃονὶς ἠὲ Κάειρα παρήϊον ἔμμεναι ἵππων.

[b] Euripid. Ἐκ δ' ἤλυσε κεδρίνων δόμων
Ἐσθῆτα κόσμον τ' ἐντρεπῆ ἀνάκλαδο.

it is very probable that these were real houses, adorned with abundance of furniture in Ivory, such as beds, tables, boxes, and other imbellishments, wherein there was use made of Ivory; these works were probably more common and more in vogue at that time than at present.

Amos vi. 4.

The same *Amos* speaks of Ivory beds: *qui dormitis in lectis eburneis, & lascivitis in stratis vestris.* S. *John* in the Revelations

Rev. xviii. 12.

discoursing of the fall of *Rome*, which he describes under the name of *Babylon*, says, that the vessels of gold, silver, and Ivory which were before to be seen there, shall be seen no more. We have said something in another place of *Solomon*'s Ivory throne.

Ezek. xxvii. 6. קרשך עשו שן בת אשרים מאיי כתים

Ezekiel tells us, that the *Tyrians* carried their magnificence to such an height, as to make the seats on which their rowers sat of *Indian* Ivory: *Transtra tua fecerunt tibi ex ebore Indico.* This seems to be a very ill judged Piece of Costliness; and the *Hebrew* is differently translated; by some, *They have made thy hatches of Ivory well troden* * (literally *of Ivory the daughter of steps)* and brought from the isles of *Chittim.* But what can be the meaning of Ivory troden under feet? It is a custom with elephants to hide their teeth under ground, when either by chance or

Plin. *l.* 8. *c.* 3.

old age they fall from them. *Dentes deciduos casu aliquo vel senectâ defodiunt.* Others translate this passage thus, *They have made thy branches of Ivory wrought in Assyria, and brought from the isles of Chittim, or Macedonia.* But *Macedonia* we know is not a country where Elephants teeth are to be found. There are others who

Bochart. de animal. Sacr. part. i. *l.* 3. *c.* 38. עשו שן בת אשרים מאיי כתים

translate it, *They have made thy seats of Ivory set in box, brought from the isles of Macedonia.* The *Hebrews* called peninsula's and maritime countries, Islands, as well as the places which properly go by this name; and *Macedonia* produced box which

Plin. *l.* 16. *c.* 16.

was much valued. That Ivory was sometimes set in box may be seen from *Virgil.*

Virgil. Æneid. x.

——— *Quale per artem*
Inclusum buxo, aut oriciâ therebintho
Lucet ebur.

JUPITER. *Jupiter* was the son of *Saturn* and *Rhea*, or *Opis*, and born at the same birth with *Juno*, who became his wife. *Opis* hid him after his birth, in order to conceal him from the knowledge of *Saturn*, who by virtue of an agreement made between him and his brother *Titan*, devoured all his male children. He was brought up by the *Curetes* in a Den at Mount *Ida*, and fed with the milk of the Goat *Amalthea*. He afterwards drove his Father out of Heaven, and divided the Empire of the world with his brothers. For himself, he had Heaven and Earth; *Neptune* had the Sea and Waters, and *Pluto* Hell. Some assert, that this whole fable includes the History of *Noah* and his three sons, *Shem*, *Ham*, and *Japheth*. According to this system, *Noah* is *Saturn*, who saw all men perish in the waters of the deluge, and who in some sort swallowed them up by not receiving them into the Ark, which he had built for himself and family *. *Jupiter* is *Ham*; *Neptune*, *Japhet*; *Shem*, *Pluto*. We have in another place explain'd ourselves more at length on this subject.

The *Titans* undertook to dethrone *Jupiter*, as he had dethroned his father. These *Titans* were Giants, sons of *Titan* and the Earth; they declared war against *Jupiter*, and heap'd mountains upon mountains, in order to scale Heaven; but their efforts were unsuccessful; *Jupiter* overthrew them with his thunder, and shut them up under the waters and mountains, from whence they were not able to get out. These *Titans* represent to us the old Giants, who built the tower of *Babel*, and whose pride and presumption God confounded, by changing their languages, and pouring out the spirit of discord and division among them.

The name of *Jupiter*, or *Jovis-Pater*, is derived, probably, from *Jehovah*, pronounced with the *Latin* termination *Jovis* instead of *Jova*. We meet with *Jovis* in the nominative as well as oblique cases; for example, in Medals, *Jovis custos*, *Jovis propugnator*, *Jovis Stator*. To this *Pater* was added; and instead of *Jovis Pater* was used *Jupiter*; and as *Jehovah* or *Jova* is the true name of God, his incommunicable name, that which signifies his essence, God essentially, and in the way of excellency, distinctly from the Gods, Angels, Princes, and Judges who are sometimes so called, because they act in God's name, and exercise part of his authority upon earth; so among the Heathens the first and greatest of the Gods is called *Jovis*, to shew his independence and superiority; for which reason it is affirmed, that *Jupiter* is the *Baal* of the

* Kimchi, *as* Buxtorf *observes, thinks* אשרים *to be the name of a people, and agreeably to this opinion our* English *Translators render it* The company of the Asharites. *But in the margin of our Bibles we have another interpretation, which I have here chosen as best expressing the original. For* אשרים *is an appellative, and, as the learned* Buxtorf *remarks, is always written with a Dagesch when it is used as the proper name of a nation.*

* Lactant. *l.* i. *c.* 13. de falsa Religione. Nunc idcirco quod ait vulgus, comedisse filios suos eum, qui extulerit, sepulturæq; mandaverit.

Phœnicians, the *Belus* of the *Assyrians* and *Babylonians*, the *Zeus* of the *Greeks*, the *Molech* of the *Ammonites*, the *Marnas* of the inhabitants of *Gaza*: in short, the ancients adored all nature under the name of *Jupiter*.

The ancient *Christian* Fathers maintained against the heathen, that *Jupiter* was a mere man, born in the isle of *Crete*. They who are called divines, says *Cicero*, reckon up three *Jupiters*, the first and second were born in *Arcadia*; the third is the son of *Saturn*, who was born in *Crete*, where his sepulchre is shewn. *Tertium Cretensem Saturni filium, cujus in illa insula sepulcrum ostenditur.* Some pretend that he reigned in this island, and it is said that there were even two Kings of this name in the before-mentioned island; it being impossible that one man only should have been able to do all that is attributed to *Jupiter*. For example, it is certain, that the *Jupiter* who was brought up by the *Curetes*, is not the same with him who ravished *Europa* the daughter of *Agenor* King of *Phœnicia*, more modern by many ages than the former. *Varro*, as *Tertullian* relates, reckoned up three hundred *Jupiters*. It is probable that he counted the number of his Epithets, and the places where he was adored; for it is true that he goes by an infinite number of sirnames. The eagle was principally consecrated to him; it is described with *Jupiter's* thunder in its talons.

[Tullius l. ii. de natura Deorum.] [Tertull.]

The name of *Jupiter* was not known to the *Hebrews* till the reign of *Alexander* the great, and the Kings his successors. *Antiochus Epiphanes* commanded the idol of *Jupiter the Olympian* to be placed in the Temple of *Jerusalem*, and that of *Jupiter the defender of strangers* in the Temple of mount *Gerizim*. While S. *Paul* and S. *Barnabas* were at *Lystra*, a city of *Lycaonia*, they were taken for Gods, because they cured one who had been lame from his birth immediately, and with a word only. S. *Paul* was taken for *Mercury*, probably by reason of his eloquence, and S. *Barnabas* for *Jupiter*, because of his good mien. See hereafter our remarks upon *Olympian*. *Jupiter Olympius*.

[2 Macc. vi. 2.] [Acts xiv. 11, 12.]

JUSTICE, is generally put for goodness, equity, that virtue which renders to every man his due; and oftentimes for virtue and piety in general; lastly, for the conjunction of all those virtues which make an honest man. See *Ezek.* xviii. 5, 9.

2. Sometimes *Justice* is placed in opposition to *Mercy*; as a virtue which severely revenges the dishonour offered to God by sin.

3. At other times it is taken for the clemency, mercy, and indulgence which God shews to sinners. It is frequently taken in this sense in *Isaiah*. It is used sometimes when we are speaking of a good natured, mild, indulgent man. Thus S. *Matthew* [a] tells us, that *Joseph* being a just man, was not willing to defame *Mary*.

[Is. xli. 10. xlii. 6. xlv. 8. lvi. 1. lxi. 10. Vide et Psal. l. 16. and cxlii. 1. cv. Ps. l. 16. and cxlii.]

4. It is also taken for alms. *Redeem thy sins by justice*, says *Daniel* to *Nebuchadnezzar*. *Dan.* iv. 27. See likewise *Prov.* xxi. 26. and xi. 18. *et passim*.

[1. Eccl. vii. 17. Rom. iii. 25, 26.]

5. It is put for the justice which God does us, and the vengeance which he exercises against our enemys. *Judgment is far from us, neither doth justice overtake us*, says *Isaiah* lix. 9. We expected that God would deliver us from oppression, and revenge us on our enemies; but we see no change in our condition.

6. *To do judgment and justice* is a common expression, describing all the duties of man towards God and towards his neighbour; particularly the being just and equitable to all the world.

7. *To justify any one*, signifies often to declare him to be just, to absolve him. God condemns the Judge who justifies the wicked. *To justify* signifies likewise to instruct, to shew the ways of justice. Lastly, *to justify*, is to demonstrate another to be less culpable than ourselves. *Jerusalem* by its errors justified *Sodom* and *Samaria*; it hath evidenced, that people may exceed these cities in dissoluteness and irregularities.

[Prov. xvii. 15. Isa. v. 23. Isai. liii. 11.] [Ezek. xvi. 51, 52.]

I. JUSTUS, the name of a man. *Joseph* sirnamed *Barsabas* had likewise the sirname of *Justus*. See *Joseph* and *Barsabas*. He was proposed with S. *Matthias* to be chosen in the room of the traytor *Judas*.

II. JUSTUS, a *Jew*, otherwise called *Jesus* and sirnamed *Justus*; he was at *Rome* with S. *Paul* in the year 62. when he wrote the Epistle to the *Colossians*. The Apostle in this letter says that *Jesus*, called *Justus*, and *Marcus*, were his only *fellow-workers unto the kingdom of God*.

JUTTAH, a city of *Judah*. *Joshua* xv. 55. *Bonfrerius* is of opinion, that it is the same as *Ashan*; *Joshua* xix. 7. and 1 *Chron.* vi. 59. But there is more probability of its being the same as *Ithnam*, *Joshua* xv. 23. *Eusebius* places *Ithnam* at eight miles distance from *Hebron*, towards the east.

IVY-TREE, in *Latin*, *Hedera*; an ever-green shrub, which fastens upon walls and trees for its support. The

[a] Matth. i. 19. See Grot. Drus. Hammon. Prinæ. Camerar. Cnactobul. Toynard. Martianay, Garak. ad Matt. i. 19, &c.

Ivy tree was conſecrated to *Bacchus*, and the figure of an ivy leaf was impreſs'd with a hot iron upon thoſe who were devoted to this falſe God. We have obſerved in the article *Jonah*, that what the old *Greek* interpreters tranſlated *gourd*, *cucurbita*, S. *Jerom* tranſlated *hedera*. We cannot tell how the *Hebrews* called ivy; for it is certain that the *Hebrew*, *Kikajon*, which we read in *Jonah*, chap. iv. 6, 7, 9. does not ſignify this ſhrub.

IXION. A ſort of bird mentioned in *Deut.* xiv. 13. *Moſes* places it among the unclean birds. It is a kind of vultur, is white, and has a very piercing eye. The *Hebrew* word which S. *Jerom* here tranſlates *Ixion*, in *Leviticus* xi. 14. he has interpreted *Hawk*. This *Hebrew* word is *raab*, or *daab*; the tranſcribers confounding the letter *reſch* with *daleth*, write *raab* in *Deuteronomy*, and *daab* in *Leviticus*.

ראה Raah. דאה Daah.

IZATES, King of the *Adiabenians*, of whom there is frequent mention in *Joſephus*, ſome authors make him a *Chriſtian*, whereas *Joſephus* ſays, he was a convert to *Judaiſm*. *Izates* was the ſon of *Monobazus* King of the *Adiabenians*, and *Helena* his wife and ſiſter. *Monobazus* had a particular affection for *Izates*; and fearing the effects of envy in this young Prince's brothers, he ſent him to *Abennerick* King of *Clarax Spaſin* upon the *Tigris*, at the head of the *Perſian* Gulph. In this Country *Izates* met with a *Jewiſh* merchant, who taught him to ſerve the true God. Some time after *Izates* was ſent for by his father, and ſet over a ſmall Province of *Armenia*, called *Kæron*; where, ſays *Joſephus*, are to be ſeen the remains of *Noah*'s Ark. After the death of his father he returned into *Adiabene*, where his mother *Helena* procured him to be acknowledged King, and engaged *Monabazus* one of his brothers to reſtore to him the diadem. He always continued his affection for *Judaiſm* *, and was very glad to hear, that his mother had embraced the ſame Religion, by the means of another *Jew*.

Antiq. *l.* xx. *c.* 2. and *l.* vi. *c.* 36. de Bello Jud. *p.* 964. Oroſius book vi. *c.* 6. ſays that *Helena* the mother of *Izates* had embraced *Chriſtianity*.

Izates would have made an open profeſſion of *Judaiſm* and received circumciſion; but his mother diverted him from it, apprehending the conſequences of ſuch a ſtep as this: *Ananias* himſelf (this is the name of the *Jew* who had inſtructed him) did not inſiſt on this; telling him; that as affairs then ſtood, God would be content with the diſpoſition of his heart. But another *Jew* finding him one day reading the book of *Moſes*, demonſtrated to him, that he could not obſerve the law, nor be partaker of the covenant without having himſelf circumciſed; which determined him immediately to receive circumciſion. He declared what he had done to *Helena* his mother and *Ananias*. This action was attended with no ill conſequence, and *Izates* continued to reign with great happineſs. His brothers and relations did at laſt likewiſe embrace *Judaiſm*; which cauſed a defection of the great men of the country, who ſtir'd up powerful enemies againſt him, and prevailed with them to declare war with him. But he had the advantage of them, and reigned four and twenty years. He died in the year of J. C. 61. at fartheſt, in the fifty fifth year of his Age, and left the crown to his ſon *Monobazus*. The bones of *Izates* were ſent to *Jeruſalem*, and buried with thoſe of *Helena* his mother in a magnificent Mauſoleum, built by her order near this city. At the laſt ſiege of *Jeruſalem* when *Titus* lay before it, ſome of *Izates*'s ſons and brothers were ſhut up in the place, whoſe lives were given them by *Titus*, in the year of J. C. 70.

About the year 50. of the vulg. Æra.

See the article *Helena*.

De Bello. *l.* vi. *c.* 37. *p.* 964.

IZEHAR, or *Izhar*, the ſon of *Kohath*, and father of *Korah*, head of the family of the *Izeharites*, or *Izharites*, Numb. iii. 19, 27. Compare likewiſe *Exod.* vi. 18, 22.

* *There are ſome who ſay, that he became a* Chriſtian; *but how ſhall we reconcile his* Chriſtianity *with the many wives he had, of whom he begat four and twenty ſons, beſides daughters! Beſides, we have no other authority to prove this, than that of* Oroſius, *who produces none himſelf to confirm the truth of his aſſertion.*

The End of the FIRST VOLUME.

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